

1885.

THE CHRISTIAN
QUARTERLY REVIEW.

“Παντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

EDITED BY
E. W. HERNDON.

VOLUME IV.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE Co., Mo.

23-8-09

(1660) Lib. B. M. M. M.

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THE REVIEW.

but who, in the faithful performance of our several duties, are able to send out anxious sympathies over the whole kingdom of Christ—for men holding the positions which we hold to stand together telling the perplexed in mind why we believe in Christ as Lord and God can not but be good in itself: A united church would know

how to employ them all to some good purpose, but there is no united church directing them; and schism is worse than wasteful; it is wastefully destructive.

unlikeless." Zacharias and Elisabeth lived under the Jewish covenant. Under the teachings of Moses and the prophets they lived blameless lives. The apostle Paul said to the church at Philippi: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." If we desire to be righteous before God, we must walk in all of the commandments and ordinances of Christ blameless. Those anxious for righteousness should seek to know Christ's wishes and will, as expressed in his teachings and ordinances, that they may follow "him with reverence and godly fear."

What is the distinction between a commandment and an ordinance? There must be a distinction, or both would not be used. Is an ordinance something commanded? If an ordinance is something commanded, then it can be called a commandment. On the other hand, is a commandment in every particular an ordinance? That there is a shade of meaning in which a commandment is not an ordinance, will be manifest as we proceed.

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JANUARY, 1885.

CHRIST'S ORDINANCES AND THEIR DESIGN.

Luke says that Zacharias and Elisabeth "were both righteous before God walking in all of his commandments and ordinances blameless." Zacharias and Elisabeth lived under the Jewish covenant. Under the teachings of Moses and the prophets they lived blameless lives. The apostle Paul said to the church at Philippi: "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." If we desire to be righteous before God, we must walk in all of the commandments and ordinances of Christ blameless. Those anxious for righteousness should seek to know Christ's wishes and will, as expressed in his teachings and ordinances, that they may follow "him with reverence and godly fear."

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The apostle Paul speaks of the law of commandments in ordinances. Shall we say that the law is made up of commandments, and that these commandments are in ordinances?—in the the form of ordinances? Have we commandments that are not in ordinances? To awaken reflection, I ask: Do Christ and his apostles anywhere call baptism an ordinance? If we say that baptism is an ordinance, upon what grounds do we make our affirmation? Do we affirm it by an express declaration of Scripture, or from the import of the term "ordinance"? These questions I shall endeavor to answer.

The character of the readers whom I address is such as to allow me the privilege of considering the Greek words that are used to describe the righteousness of Zacharias and Elisabeth. They were righteous before God, because they walked in all of his commandments and ordinances blameless.

The Greek word, "*entole*," which is translated, in the passage under consideration, "commandment," occurs in the Greek New Testament seventy-one times. Twice it is translated "precepts," and in all the other places where it occurs, it is translated "commandment" or "commandments." We next turn to the Greek lexicon to find its meaning. There we find it thus defined: "A precept, commandment, law; *instruction in one's duties*, directions." It embraces, then, in its significance, instruction in righteousness. Christ, upon one occasion, said: "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting." Here the term "commandment" is equivalent to directions. It does not appear in its compulsive aspect. The apostle John, in his first epistle said: "And this commandment have we from him, That he who loveth God loveth his brother also." I. John 4:21. In this instance the term "commandment" is equivalent to declaration or statement. A father could say to his boy: Son, if you would prosper, keep yourself from evil. This would be commandment, mildly expressed. It would be commandment in instruction. If this should fail to be effective he could put the commandment in an imperative form, thus: Son, I positively demand that you keep yourself from evil. There are instances in which a commandment is backed only by knowledge or wisdom. An ordinance is backed by au-

thority. We have silver not in money. We have silver that is "in money—that is, we have silver that is coined—that is formed and denominated money. We have silver that is not so denominated. It is in another form and is named accordingly. We have commandments in ordinances—in the form of ordinances. We have commandments in the form of directions or instructions. In the passage quoted from Paul's writings to the Philippians, the word translated ordinance, is not the same as the word translated ordinance which is used to describe the righteousness of Zacharias and Elisabeth. The word used by Paul is *dogma*. It occurs in the Greek Testament five times. Three times it is translated in our Common Version, *decree*; and twice, *ordinances*. We will quote the passages where it occurs: "And it came to pass in those days, that there went out a *decree* from Cæsar Augustus, that all the world should be taxed." Luke 2:1. "And as they went through the cities, they delivered them the *decrees* for to keep, that were ordained of the apostles and elders which were at Jerusalem." Acts 16:4. "Whom Jason hath received: and these all do contrary to the *decrees* of Cæsar, saying that there is another king, one Jesus." Acts 17:7. "Having abolished in his flesh the enmity, even the law of commandments in *ordinances*." Eph. 2:15. "Blotting out the handwriting of *ordinances* that was against us, and took it out of the way, nailing it to the cross." Col. 2:14. If the word had been translated *decrees* in the last two instances we should have had these words: The law of commandments in decrees; blotting out the handwriting of decrees. The ten commandments, which are called the law, are in the form of decrees of the imperative order. From this point of view they can be called ordinances. The learned MacKnight, in his comments on the last passage mentioned, says:

"From the connection in which the verse under consideration stands with the preceeding verse, it is evident that the ordinances of which the apostle speaks here, are not the same with the ordinances mentioned in Eph. 2:15. For these formed the middle wall of partition which separated the Jews from the Gentiles, and were the cause of the enmity which subsisted between them; consequently they were the ritual precepts of the law of Moses: whereas the ordinances of which the apostle spake to the Colossians,

were ordinances, the blotting out of which was a proof that God had forgiven the Colossians all trespasses. This proof did not arise from the blotting out of the ritual, but of the moral precepts of the law of Moses, as sanctioned with the curse, and as allowing no pardon to any sinner whatever. For by the blotting out of these precepts with the curse annexed to them, the believing Colossians were assured, that God would forgive them all the trespasses of which they sincerely repented. The character mentioned in the next clause of the verse, that these ordinances concerned the Gentiles, shows still more clearly that the apostle speaks, not of the ritual precepts of the law of Moses, with which the Gentiles had no concern, but of its moral precepts, which, without doubt, were binding on all mankind, being written on their hearts. See note 3. The moral precepts of the law of Moses are called the *Chirograph* or *handwriting of ordinances*, because the most essential of those precepts were written by the hand of God on two tables of stone; and the rest Moses was directed to write in a book. Now, though these precepts are all founded in the nature and reason of things, they are with sufficient propriety, called *dogmata* (an appellation which denotes precepts founded in the mere will of the lawgiver) because the penalty of death, with which they were sanctioned, depended entirely on the will of God."

According to these deductions, we have in the Jewish law ten ordinances or decrees. The law "had also ordinances of divine service," which some call its ritualism. These, doubtless, were the ordinances which Zacharias and Elisabeth kept in connection with the commandments. The Greek word which is translated *ordinances* in this instance is not *dogma* but *dikaionoma*. This word we will now consider.

Dikaionoma is a word of wide significance. We may not be able to survey it successfully in all its bearings. It occurs in the Greek New Testament ten times. Three times in our Common Version it is translated *ordinances*; twice, *judgments*; four times, *righteousness*; and once, *justification*. We will quote the passages where it occurs: "And they were both righteous before God walking in all of his commandments and *ordinances* blameless"; "Who knowing the *judgment* of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:32. The New Version

in this place has the word "*ordinance*." "Therefore if the uncircumcision keep the *righteousness* of the law, shall not his uncircumcision be counted for circumcision?" Rom. 2:26. The New Version reads: "If the uncircumcision keep the *ordinances* of the law." We will next read Rom. 5:16. "For the judgment was by one to condemnation, but the free gift is of many offenses unto *justification*." Notice next the 18th verse of the same chapter: "Therefore as by the offense of one, judgment come upon all men to condemnation; even so by the *righteousness* of one, the free gift came upon all men unto justification of life." Our next reference is Rom. 8:4. "That the *righteousness* of the law might be fulfilled in us, who walk not after the flesh but after the spirit." In this passage the New Version reads: "That the ordinance of the law," etc. It will be seen that this word occurs in the Roman letter five times. Once it is translated *judgment*; once, *justification*; and three times, *righteousness*. The next place where this word occurs is in Heb. 9:1. "Then verily the first covenant had also *ordinances* of divine service, and a worldly sanctuary." We will next read Rev. 15:4. "Who shall not fear thee, O Lord, and glorify thy name? for thou art holy; for all nations shall come and worship before thee; for thy *judgments* are made manifest." We will next give Rev. 19:8. "And to her was granted that she should be arrayed in fine linen, clean and white; for the linen is the *righteousness* of saints." The New Version reads: "The linen is the *righteous acts* of saints." The Greek lexicon defines *dikaïoma* thus: "A law, precept, statute, ordinance; absolution, deliverance from the consequences of sin, justification."

I will next quote from the writings of President W. K. Pendleton: "*Dikaïoma* means that which is judiciously declared to be righteous; a righteous decree, judgment; ordinance. It may mean a righteous requirement; something to be done—as when it is said of Zacharias and Elisabeth: 'They were both righteous before God walking in all the commandments and ordinances—that is, righteous decrees of the Lord blameless;' and as in Rom. 2:26, where it is said, 'If the uncircumcision keep the *righteousness*, that is, the *righteous decrees* of the law, etc.; or, it may mean a righteous act done, as in Rom. 5:18. 'As therefore through one offense, sentence came upon all men unto condemnation; so also, through one *righteous act* the free gift came upon all men

unto justification,' that is, to the putting of them right with the law, or into a state of justification; and as in Rev. 19:8, 'The fine linen is the *righteous deeds* of the saints.' Or again, it may mean a righteous sentence, (a) of condemnation, as in Rom. 1:32, 'Who knowing the righteous *judgment* of God, etc.; or (b) a sentence of acquittal as in Rom. 5:16, 'The free gift is of many offenses unto a *sentence of acquittal*.'"

Other words that have the same root as the word that we are now considering might be studied with profit. The verb *dikaioo* occurs many times in the Greek New Testament, and is uniformly, with few exceptions, translated *justify*. The adjective *dikaïos* is of frequent use. It is translated righteous, just, right. "They were both righteous (*dikaïoi*) before God, walking in all the commandments and ordinances (*dikaïomasi*) of the Lord blameless." Notice the resemblance of the word translated *righteous* to the word translated *ordinances*. They were both righteous before God, walking in all of his directions and special enactments in order to righteousness, blameless.

The apostle Paul tells us that the first covenant had also ordinances of divine service and a worldly sanctuary. The first covenant was the ten commandments. We read in Exodus 34:28, "And he wrote upon the tables the words of the covenant, the ten commandments." We read in Deut. 4:9: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." When Paul says that the first covenant had also ordinances of divine service, he refers to those enactments which governed the Levitical priesthood and the service of the tabernacle. The Gospel has its ordinances of divine service. It has provisions by which the sinner can be delivered from condemnation into a state of justification. The apostle Paul said to the church at Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." As *dikaïoma* means "deliverance from the consequences of sin," then those specific commandments of the Gospel, which lead to salvation and enable a person to abide in Christ, can be called *ordinances*. It is difficult to select some of these commandments to the exclusion of the rest, and call them, and them only, ordinances.

The Jew was called upon to obey the first covenant—the ten commandments—and the ordinances given in connection with them. The ten commandments were expressive of the morality that God desired every Jew to possess. If a Jew disobeyed any one of the ten commandments he could not be declared innocent if he ceased such disobedience. Such a one had to obey ceremonial enactments in order to be pronounced forgiven. These enactments are called ordinances. Heb. 10: 9, 10.

Dikaionoma refers to ordinances that characterize a religious system as distinct from all other religious systems and which pass away with that system. The apostle Paul, in speaking of the Most Holy place of the tabernacle, said: "But into the second went the high priest alone once a year, not without blood, which he offered for himself, and the errors of the people: the Holy Spirit this signifying, that the way into the Holiest of all was not yet manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them *until the time of reformation.*" The ordinances pertaining to the Levitical priesthood and the service of the temple stood only during the existence of the first covenant.

The new covenant has many ordinances. In the last commission of Christ to his apostles we see some of the ordinances which he imposed upon them and through them upon the Church. In this commission, as recorded by Matthew, we have the following ordinances: First, they were to *go*; second, they must *disciple all nations*; third, they must *baptize the disciples into the name of the Father and of the Son, and of the Holy Spirit*; fourth, they were directed to *teach* the disciples to observe all things whatsoever I have commanded you." In the commission as recorded by Mark, we have ordinances imposed on those who were addressed: First, *faith in Christ*; second, *baptism*. On the day of Pentecost, when work under this commission commenced, those who asked what they should do, were told to "repent, and be baptized every one of you in the name of *Jesus Christ*, for the remission of sins." By this we learn that *repentance* is one

of the ordinances. It is also an ordinance that baptism shall be administered *in the name* of the Lord Jesus Christ.

With these reflections we leave this part of our subject. If we have failed to show the distinction between a commandment and an ordinance, we have at least succeeded in showing that the command to be *baptized* is an ordinance no more than the command to *repent*, or the command to *go* into all the world and *preach* the Gospel to every creature. No where in the New Testament are Christ's commandments called *ordinances* only indirectly. The white linen is the *ordinances*—the righteous acts—of the saints. The righteous acts of saints are those acts that especially mark them as followers of Christ. I have heard persons speak of the Gospel as having two ordinances, viz.: baptism and the Lord's supper. Upon what grounds is such an assertion based? Since writing the foregoing I have found the following words in the writings of Robert Milligan. After speaking of the different Greek words that are translated "ordinance" in our Common Version, he says: "It is evident, therefore, that the word *ordinance* may denote any law, right, decree, institution, or constitution given by divine authority."

What is the design of Christ's ordinances?

We do not find all the ordinances of the New Testament catalogued in one place. Sometimes one or more are mentioned to the exclusion of the rest. The design of a commandment is not always expressed. To learn its design we turn to those passages where its design is expressed. In Acts 2:41, we have these words: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Why were they baptized? By baptism they had a change of relationship. They were added to the Church. We learn from the 38th verse of this same chapter, that they were told to repent and be baptized, every one of them, in the name of Jesus Christ for the remission of sins. They gladly received this word and submitted to it. Christ desired to be baptized in order to fulfill all righteousness. Acts of obedience to God are acts in order to sinlessness, and are also acts by which a sinless condition can be maintained. The proper subjects of baptism receive in this act of obedience, not only the promise of the remission of sins, but the satisfaction that they have conformed to the will of God. By obedience to Christ in the

ordinance of baptism, the penitent believer justifies Christ. He sanctions Christ's wisdom as expressed in his commandments.

Repentance is an ordinance. It is one of the righteous acts that the sinner must heed in order to the remission of sins. "And the time of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

Faith is one of the righteous acts that delivers from the consequences of sin. "He that believeth not shall be condemned." "Without faith it is impossible to please God." "With the heart man believeth unto righteousness."

The apostles were told to go into all the world and preach the Gospel to every creature. Is the commandment *to go into all the world with the Gospel* a saving ordinance? Would the apostles have been exempt from condemnation if they had ignored this injunction? Shall the Church magnify the importance of faith, repentance and baptism, and fail to magnify the importance of the commandment to go into all the world and preach the Gospel to every creature? "How shall they (every creature) believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Is it not one of the ordinances of the Church to send out evangelists? To substitute sprinkling for baptism is no more than to substitute the words "your neighborhood" for the words "the world" in the last commission of Christ to his Apostles. Some, when we talk to them on missionary matters, act as though the commission read thus: Go ye into all your neighborhood and preach the Gospel to every creature there. I know of some who will always contribute this remark, when asked to give for missionary work abroad: "We have heathens at home." To obey an ordinance we must have the right spirit. "If any man have not the spirit of Christ he is none of his." Christ was anxious to save the world. Are we?

The Lord's supper is a saving ordinance. Christ said: "If ye keep my commandments ye shall abide in my love." It is not called one of the conditions in order to the remission of sins. It is a condition by which sin can be prevented. Christians must observe it in order to be blameless in God's sight. It is one of Christ's commandments. Every act of obedience to Christ serves to unfit us for the love and service of sin.

How will a person prove that prayer is a saving ordinance? Will he answer by saying it is a means of grace? The Scriptures declare its design. In the Scriptures we learn the design of faith, repentance, confession, baptism, steadfastness in the apostles doctrine, and fellowship, and in the breaking of bread and prayers.

Why is it that many who profess to walk in the light of God's teachings will ask: Is baptism a saving ordinance? We could, with equal propriety, ask: Is prayer a saving ordinance? The sooner the world understands that all of Christ's commandments have a purpose, and that purpose is to save, the sooner it will pass from darkness to light. Many are the efforts to ignore the institution of baptism. What is said in opposition to baptism and its design, is a reproach to Christ. Some will seek to give it insignificance by saying, there are many passages where faith and repentance occur without it. Can we not find passages where baptism occurs without faith and repentance? Do such passages detract from the importance of faith and repentance? Some will argue baptism to be a non-essential, because they can conceive of cases where persons can be saved without it. By such a course we could reject faith and repentance. Is a little child required to believe? It can be said of the little child who is without faith, repentance and baptism that "of such is the kingdom of heaven."

The question may be asked: How does baptism take away sins? We could answer by asking: How does repentance take away sins? If a person does wrong and sorrows to repentance, does his repentance "in and of itself" erase his sins? By no means. His repentance, if genuine, leads to reformation and unfits him for the service of sin, but it does not blot out sins that have been committed. It is one of the conditions upon which Christ promises to pardon. The same is true of baptism. "He that believeth and is baptized shall be saved" (by the Lord Jesus Christ). "He is the author of eternal life to all them that obey him." Heb. 5:9.

The Greek word *paradosis* means laws and instructions handed down from one generation to another. This word is translated in our Common Version "tradition" twelve times, and "ordinances" once. I. Cor. 11: 2. Paul received the Gospel from Christ. This he committed to others. To Timothy he said: "And the things thou hast heard of me among many witnesses, the same commit thou

to faithful men who shall be able to teach others also." If what Christ committed to his apostles had been handed down faithfully by the preachers of the different ages from Christ to the present time, we should hear all preachers saying: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." We would not hear what Christ taught and enjoined set aside by men's traditions.

Will the time ever come that the word of God will not be rendered of none effect by men's traditions and speculations?

W. O. MOORE.

SPIRITUAL CONDITION AS A FACTOR IN EXEGESIS.

Respecting the spiritual condition necessary to understand revelation, there are two extremes, both of which are untrue. The first is that a divine *influxus* or inspiration from the Lord must be had, which is the only needed qualification, and without which no one can understand the things which God has revealed in his word. The other extreme finds all needed qualification in the mental ability and correct rules, dilligently applied. The latter view is much more reasonable than the former. And yet, in my opinion, falls far short of the truth. Indeed, I mistake if it does not oppose known laws of the mind, and many statements of Scripture. But to do even partial justice to these antagonizing extravagances, I must consider them one at a time.

I. There are many shades and grades of the inspiration theory. The heathen priests claimed that no one could serve as a revealer of the will of the gods, nor correctly interpret their oracles, unless he should have direct spiritual communion with them. This theory was necessary to their business. The dignity of the priesthood had to be exalted before the people, and its work put entirely beyond the reach of all except the highly favored few, who were in this way enabled to monopolize the revelation service. As soon as the Church began to apostatize, designing men seized the op-

portunity for promotion and aggrandizement, by attributing all official right to a heavenly call and enducement that would lift the clergy above any questions from the laity, and make them the only interpreters of the word of God. The device worked well, whether in heathenism or in the Church. In both cases it succeeded in making the people to depend entirely, for a knowledge of Spiritual things, on the existence and work of a divinely called priesthood. In this way, priest-craft succeeded in taking the Bible entirely out of the hands of the common people, and making it the property of the especially enlightened. This brought on the dark ages, when the moral sky was veiled in the dense darkness of superstitious night.

Luther did what he could to dissipate the blackness and gloom that totally eclipsed the sun-light of divine revelation. But Luther had himself, just emerged from a monkish cell and his eyes were not yet well adjusted to the full blaze of heavenly light. While he was sure that the people should be free to read the Bible for themselves, neither he nor his coadjutors seemed clear as to the spiritual assistance necessary to its correct interpretation. And even the clear light which they had, seemed to be clouded again in a few years, by those who were never entirely free from clerical dominance. Official grace, however, gradually lost its hold upon the great body of protestants, till "*laymen*" might preach and assist others in coming to a knowledge of the truth.

But humanity was not ready for such equal rights in divine things. The errorist, whether believer or unbeliever, is ever disposed to hide his untenable positions behind pretended superiority, either of nature, or education, or revelation. The skeptic leans upon his reason, and insinuates that he covers the whole ground by an original pre-emption that prohibits all philosophers from even entering the sacred domain. The religious fanatic, conscious that a fair interpretation of the Bible would condemn his positions as erroneous, makes haste to *enforte* all his peculiarities, shielding them from the possibilities of injury, by some experience or revelation. In his complaisant security, he regards you in pity, knowing how certainly you are being misled by depending upon the "*mere word*."

This idea, carried to its legitimate results, makes the spiritually enlightened quite independent of the Scriptures. The Quak-

ers, or Friends, are quite consistent in their views on this subject. They "have an unction and know all things" by the light of the Lord within them. It is well enough when a plain interpretation of the Scriptures harmonizes with their feelings and customs. But in any case of disagreement, their inspiration is quite equal to that of the apostles and prophets; hence they are in no way disconcerted. They know they are right, and hence the Scripture opposed to them, was either not inspired or is to be interpreted metaphorically. Or a still preferable statement is that "*the passage is spiritual.*" Of course no one knows what that is but he who uses the phrase. I like consistency. Every man ought, at least, to be on good terms with himself. All the fault that I find with the position of Quakers, and that of others who have similar views, is that *they*, and not the Bible are the standard by which we are to know the faith, feeling and conduct that are necessary to please God. It really ceases to be a question of hermeneutics, and has to do only with their claims to inspiration. If we are to know the will of God only by a direct and personal inspiration, there is no more need of the Bible than of the works of Flavius Josephus, the Chinese Classics, or the Zendavesta! It would scarcely be more a guide from earth to heaven than the *Rig Veda* the *Koran* or the *Book of Mormon*. For by the aid of the inner light, all errors would be corrected and the same glorious results would be reached.

If we were to stop and reason on the subject, we would, perhaps, not be able to see why the Bible may not be understood by those who wish to know what the Lord would have them believe and do, unless the Lord has purposely made his book so unintelligible that it will serve no valuable end. In such a case, it would make a splendid puzzle, but as a revelation it would be an utter failure. Indeed, when these words have been explained to us by some one who has been inspired for that purpose, we can have no assurance that we understand the explanation. Another, will have to be called, to break to us the meaning of the preceding prophet, and then another to interpret him, and so on, *ad infinitum*. The theory results simply in a denial that the Bible is any revelation to man, and leaves him wholly dependent upon the Spirit-light within, by which he is to know the things that are given us of God.

There is however a view less absurd and much more generally received than either of the preceding extremes. It claims that conversion is a necessity in order to comprehend the meaning of Scripture. This too, claims an added wisdom, which is the result of a direct impact of the Holy Spirit. It is based upon the doctrine of hereditary total depravity. The claim is that by reason of the first sin of the first man, human nature is poisoned throughout, so that man is made wholly averse to all that is truly good, so that neither understanding, nor purpose, nor even thought or wish, can take hold upon divine things till the whole forces of the being, mental, moral, spiritual, are made entirely anew by regeneration, which is accomplished by the abstract and creative power of the Spirit of God. Hence the man, in such a condition, has no inward sense by which he can comprehend the things of God. They may be revealed never so clearly, but for the want of spiritual perception they can not enlighten him. But when he has once been renewed, then the word of God ceases to be a dead letter to him, and ever after, its pages, to him, are luminous with heavenly light.

If this theory were relieved of its extravagant demand for the supernatural, based upon a false idea of human nature, it would contain much of valuable truth. But as a whole, it has a false basis, and is supported by erroneous exegesis.

If human nature is so totally disabled and made opposite to all good, as this doctrine avows, no reason can be found for preaching the gospel to the unregenerate, as they are perfectly incompetent to understand it. It is not now the fault of the word of God. The weakness and frowardness of the heart is such that it can not receive and appropriate spiritual thought. Hence, it could no more receive instruction from this gospel when diluted in the earthly vessel than before. No teaching will ever enable these wayward sons of want to know the depth of their own depravity, since they are no more able to understand this revelation than any other. All sermons, tracts and books which strive to present this view are a total waste of time and energy and means, since the depraved can not understand them. And as for the regenerate, it can do them no good, for they, having been saved from that fallen estate, have no need of being harangued upon the subject. This will enable the believers in this doctrine to see why

God never taught it in any part of his revelation. He can say "the doctrine is true, but God did not teach it, as it would do no good."

The whole of revelation proceeds upon the hypothesis that those to whom it was sent could accept it, understand it, and act thereon; and that they must do so in order to be saved. Those who "preached the gospel by the Holy Ghost sent down from heaven," who gave and confirmed the word of God, presented this word of salvation to sinners, with the understanding that they could perceive the meaning of what was taught them. Nay more, that they must believe and obey, or be damned. But for this assumed ability to accept of truth, there would have been no reason, in sending the apostles with the message of salvation to the world. They were not sent to preach to the regenerate, to the spiritually illuminated—if there had been any such, they would not have needed their teaching—but they were sent to the lost, to those that were in darkness, to turn them from darkness to light, and from the power of Satan to God. The gospel was regarded as the power of God unto salvation, and by faithfully proclaiming it, these men were to enlighten the world.

II. Having sufficiently noticed one extreme respecting the spiritual condition necessary to the reception of the word of God, we come to consider another, which is less objectionable and less injurious, and yet, *in my opinion*, one which hinders many persons from any clear view of the more elevated spiritual comforts of the Bible. The theory of which I now speak is just the opposite of the one I have already presented. I can hardly say that it goes to equal extreme, and yet it contains thoughts which are untrue and gives interpretations to Scriptures that will never satisfy a critical thinker. It presents men, unregenerated, as competent to understand the Scriptures in their length and breadth, height and depth. It says that the Bible, like any work on history or logic, is to be understood by the rules of philology and logic. And if the reader be a person of education and acumen, he is entirely prepared to read and critically digest the word of God.

To my mind there is much in this, directly and indirectly, which is not true. If it were exactly correct to say that the Bible is to be read and understood like any other book, it would not follow that every scholar and critic would be equally likely to get its

meaning by reading it. It is known to all observers, that interest in the contents of any book is necessary to a thorough understanding of it. Without it, no thorough and painstaking investigation will be had.

If the mind, either through belief or prejudice of opinion, or personal preference, be ill effected toward any doctrine, teacher or book, no fair and profitable examination is likely to take place. Indeed the best effort that could be made under such conditions and circumstances, would not result in any marked success in the ascertainment of truth. The wish is father to the thought in very many instances. Even a horse understands its master to say *whoa*, after a hard days drive, whereas the same sound in the morning would have been interpreted quite differently, or would not have been heard at all. On this same account, men have been heard to preach nearly all sorts of doctrine, simply by their hearers having such things in their minds. Actions as well as words are misinterpreted in the same way. There are persons who can see nothing but meanness in the whole world, because there is nothing but meanness in themselves. Really they are not looking at the world so much as at the picture of themselves. Some one says that we all wear colored glasses, and judge of objects by the hue of our spectacles. There is much truth in the statement. Men can see in the world, or in the Bible either, about what they look for.

A good illustration of the effect of mental condition may be seen in the visit of the Sage of Persia to the *pseudo* sign school in Scotland. He had heard that there was a school in England where all communications were made by signs. In this school genius was developed. The signs were unstudied, they were not defined by any rules. He thought that it would be a matter of great interest to attend such an institution. So at much expense he made his way to England, and told the king of the purpose of his visit. The king did not wish to acknowledge that he did not have such a school, but told the wiseman that the school was in Scotland, hoping that the good man would either tire out in the search of the institution and return home, or that the ingenuity of good natured Scotchmen would make them equal to the emergency.

Arriving at the place appointed, he was told that they had such a school, but that their professor had gone into the highlands for a hunt, and would not return again for some time. But nothing discouraged, he waited, enquiring every day if their professor had yet returned, or had been heard from. Tiring of this, they thought they would try another expedient. They had a one-eyed butcher who was an uncommon genius. So they put upon him some peculiar robes, and placed him in the chair of wisdom. Then they informed the sage that their long-looked-for teacher had returned and would receive him.

On going in before this would-be Rabbi, the magician held up one finger. The butcher held up two. The wise man then held up three, and the butcher shut his fist. The Persian drew forth an orange and the butcher exhibited a barley loaf. This ended the communication, and the wise man retired. When he was asked as to his opinion of their professor, he said: "He is the greatest man in the world. I held up one finger before him, indicating that there is one God. He immediately held up two fingers, saying there is Father and Son. I then held up three fingers, indicating that there is Father, Son and Holy Ghost. Then he closed his hand, thus saying *these three are one*. I then took from my wallet an orange, saying thereby 'God is very good in having given us even the luxuries of life,' when he took from his cloak a loaf of barley bread, saying by it, 'God is still better in supplying our real wants.' O, he is a great man, is this professor of yours."

After he had gone they asked the butcher what he thought of the Persian. "Ah," said he, "I regard him as the most insolent puppy I ever saw. When he came in he held up one finger, as much as to say, *hey*, old fellow, you have only one eye. I held up two fingers, giving him to understand that my one eye was as good as his two. But bound to beat me, he held up three fingers, showing that there were only three eyes between us both. This made me mad, and I made a fist at him, letting him know that if he offered me another personal insult, our eyes would be equal in point of number. He was sharp enough to change the subject. So he held up an orange, saying: "You can't raise anything like that in Scotland. But I showed him a barley loaf, that he might understand that we prized our products more than we did his; that we could live on ours while he would starve to death on his."

These different translations of the signs are only about as diverse as the interpretation of men and books.

Hume could not do Milton justice, nor could McCauley ever understand William Penn. The interpreters occupied another plane from that of the men about whom they wrote. The motives and pure purposes of these men were never understood by their chroniclers because of the mental and spiritual distance between them.

The moral condition of men may be such as to hinder them from the acceptance of Christ.

Infidels boast that as Germany has become learned, she has become unbelieving. This might be true, and yet no connection be found between their learning and their skepticism. Because wickedness has abounded, the love of many has waxed cold. Beer gardens, and Sunday frolics, have had more to do with their unbelief than their learning. The man who is steeped in sin and sunken in iniquity will not readily believe in Jesus. Every thing in him rises up in rebellion against the purity of his teaching. In Matthew 13:15, Jesus says:

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

It was their gross, animal condition that prevented them from giving that attention, and exercising that spiritual perception that was necessary. Again in Matthew 21:23, he says:

"For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

These men believed in God, but their lives were far away from the spiritual purity of the teaching of John and of Jesus. If they had repented toward God, they would have put themselves into proper condition to receive Christ. It was their impurity of heart and life that prevented their faith.

In John 5:44, we read: "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

They were so occupied with the honors and emoluments coming from men, that they had no place left in their hearts for the truth concerning the divinity of the Messiah.

In John 8:43-45, Jesus says: "Why do ye not understand my speech? Even because ye can not hear my word. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it. And because I tell you the truth, ye believe me not."

These men were delighted with falsehood, and hated the truth. Hence from their essential sinful condition they rejected the truth. If they had been living the life of the just; if they had delighted themselves in purity and truth, it would have been easy for them to have understood the teaching of Jesus, and they would have seen at once his claims as the Christ.

On this subject, Paul says: 2 Cor. 4:3, 4, "But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

It is easy to see the blinding effects of the worship of mammon on those men. It hid from their minds the gospel of Christ. It was their slavery to the God of this world, and their consequent low moral condition, that made them oppose this revelation from heaven. They heard the gospel, but they did not believe it, for they were spiritually opposed to it.

Again we learn from this same apostle that to the philosophizing Greeks, this gospel was foolishness. Their hearts being fixed upon the wisdom of this world, in its proud conceit, turned them away from the only revelation by which they could be saved. In none of these cases was it because they had not heard the gospel. They had heard it, but because of their want of moral purity and spiritual humility, they did not understand nor believe it. It was not because the Bible lacked or wanted any thing; not because it could not be as easily understood as any thing that might emanate from the mind of mortal, or might be written by men, but because they were morally and spiritually far below the plane on which these revelations came. They were gross, material, sen-

sual, and not prepared for the pure thoughts of God's word, and therefore either rejected them or turned a deaf ear to their authority.

This is one fact which the fathers wove into theories of human depravity, and the need of direct spirit-regeneration in order that men might understand the word of God. It is a pity that truth should be turned to so bad an end or made to support a cause so utterly untrue, and so perfectly without Scripture foundation. The trouble has been with the fathers and still continues to blind the heart of their disciples, that every thing, by their theology has been charged up to Adam or the Lord himself; that the men themselves might go free. Jesus and the apostles put this to the account of the men who believed not. They never once taught, nor hinted, that it was Adam's fault, nor that the Lord had been partial in giving to some the power to accept of truth, and withholding the same necessary influence from others. No such thing is any where to be found in God's book. Though God has sent to men strong delusions, and though it was declared of some of the Jews that they could not believe, the weakness is not attributed to their nature, engendered by the sin of the first man, not because the Lord had in any way failed on his part, in giving the same privileges and abilities afforded to others. The fault was their own, they had not received the love of the truth, but, with all the ability and light necessary to faith, they had turned to the carnal things of the world in preference, and God delivered them over to the Master, whom they had preferred.

Full proof is found, that both theories, already considered, are false, in the fact that spiritual obtuseness was *charged* to the account of those who had been regenerated; who were already disciples; who had tasted of the good word of God, and the powers of the world to come, and had been made partakers of the Holy Spirit; for even these might fall away, so far as not to be renewed again to repentance. It was not the fault of God's truth or his mercy, and certainly not because they had not been enlightened, but the fault was theirs; they had deliberately set themselves in opposition to the things revealed by the Spirit of God. They had done this, or might do this, by turning their hearts over to the control of impure thoughts, until they should be filled with all that stands opposed to the purity and holiness of the revealed will of God.

While their faith might grow exceedingly, as they would add to their virtue, knowledge; and they might be neither barren nor unfruitful in the knowledge of the Lord; while their love might abound yet more and more, and they would gaze, as into a mirror, upon the spiritual glory of their Lord and Master, and be changed into the same image from glory to glory, as by the Spirit of the Lord; while all these excellencies might be added on the one hand, on the other, they, having looked into the perfect law of liberty, might go away and forget what manner of persons they were; they might follow the things of the flesh and not of the Spirit, they might become carnal in all their thoughts, desires and communications, until their heart would become gross, and even calloused respecting divine things.

The hearts of the apostles had been closed against the great purpose of the Savior's mission by a false view respecting their Messiah, so that Jesus had to open their understanding that they might understand the Scriptures, while he expounded to them all things written in the law and in the prophets, and in the Psalms, concerning himself. Their false views had first to be dissipated before they could understand the import of the occurrences of that day. Surely these men, who had previously been entrusted with a mission in Galilee, were not in need of regeneration by some incomprehensible action of the Holy Spirit in order that they might understand the word of the Lord. They needed just what Jesus did for them, when he explained these Old Testament Scriptures in the light of his death and resurrection.

So with Lydia, when Paul taught her at the riverside, near Philippi. She was a servant of God, perhaps had been, all her life, according to the light she had. She does not now need miraculous regeneration. Still her heart must be opened by the removal of her incorrect views and the plain teaching of God concerning Christ. A woman who, in a strange city loved God and his worship so much that she would gather about her a few faithful souls like herself, that they might pray together, is not in need of any change of heart, such as the theologians have demanded in regeneration. With her spiritual condition thus clearly revealed, I wonder that any man has ever tried to prove that the Lord had to perform a miracle in order to open her heart. Her Jewish prejudices had to give way before the light of the New Institution.

That accomplished, and she was ready to attend to, or perform the duties revealed to her through the preaching of Paul.

But disciples may, not only like other persons, be prevented from comprehending the truth by their prejudices, but they may become animal or carnal in their minds, so as not to comprehend the height and depth and sublimity of heavenly truth, though it has been given them and even pressed upon them.

A passage just to the point is found in I. Cor. 2:14. "But the *natural* man receiveth not the things of the Spirit of God."

One class of interpreters claim that this natural man is the unregenerated man; the man who has not been renewed by the direct impact of the Holy Spirit. Hence the great desideratum in order to understand what the Lord has already revealed, is first to have a new nature imparted by the immediate influence of the Spirit and power of God. Until that is done for the man, the things of the Spirit are foolishness to him, and he can not know them, because they are spiritually discerned.

Those who hold the opposite view, find in this natural man, one who has never heard the word, who is entirely without divine revelation, and that all the power of discernment necessary to comprehend even the deep things of God, is for them to have been presented in the revealed will.

I will quote the entire passage and then give my reasons for not believing either one of the interpretations.

I. Cor. 2:9-15. "But as it is written, Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the Spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know

them because they are spiritually discerned. But he that is spiritual judgeth all things."

The following facts compel another interpretation than has generally been given of this passage.

1. Paul was not speaking to, nor of, men in a state of nature, without revelation, or without enlightenment, but was writing to members of "the church of God which is at Corinth, to them who are sanctified in Christ Jesus, called saints." Chap. 1. vs. 2.

2. "The spirit which is of God," was not the Holy Spirit, but a holy or spiritual mind, characteristic of true saints, which was put in antithesis with the "spirit of the world, or a worldly state of mind."

3. These things had been revealed, but the *natural* man regarded them as foolishness. He could not have regarded them as foolishness if they had never been presented.

4. The word *natural* is a wrong translation, made, not from a want of learning, but from a mistaken theology. The man here spoken of was a worldly, carnal or sensual man. This was the condition of many of the members of that church. There were contentions among them, incipient divisions and alienations. Chap. 3. There was an incestuous man among them, who had married, or was living with his father's wife, and they did not mourn, but were puffed up on that account. Chap. 5. They were turning the Lord's supper into a drunken revel. Chaps. 10, 11. They were envious of each other because of a difference in spiritual gifts. Chaps. 12, 14. Some of them had even denied the resurrection of the dead. Chap. 15.

These facts show of whom he spoke when he said, "*the natural man*." This word is not from *γενεσις* or *φυσιν* or *φυσικός* or *φυσίς*, but *ψυχικός* (*Psuchikos*) which means animal or sensual. See Chap. 15:44-46. To see this clearly we have only to follow the King's translators in their rendition of the same word in the immediate connection. I will italicize the word that you may note it the more easily.

I. Cor. 3:1-4. "And I, brethren, could not speak unto you as unto spiritual, but as unto *carnal*, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet *carnal*: for whereas there is among you envying, and strife, and

divisions, are ye not *carnal* and walk as men? For one saith, I am of Paul: and another, I am of Apollos; are ye not carnal?"

This is the same word and describes the same character. Here it is correctly rendered. And but for a mistaken theology it would have been rendered so in Chap. 2:14. These were not in a state of nature, needing revelation or illumination to bring them to the knowledge of God, but were worldly-minded professors, low and sensuous in thought and life. God had revealed the wonderful things, through his apostles, which he had prepared for them that love him, but they were not taken hold of by these carnal church members. They had no taste for them; no affinity for them. They were not *en rapport* with these spiritual things, and could not comprehend the length and breadth and height and depth of the love of God, on that account.

John saw more in Jesus than any of the other apostles, because he loved most. He had the deepest insight into spiritual things, because he drew nearest the great heart of the Master. Men will not need to strain their mental vision in peering through the thick fog of human philosophy, to understand *God*. If they will only rise above these things into the rarified atmosphere of the love and the spiritual purity of his revelation in Christ, they can see with ease.

The hosts of Israel could not stand the presence of Jehovah. It was left for Moses to ascend to the summit of the lightning-wreathed mount and learn the profounder lessons respecting the glory of the everlasting Father. Not all the disciples might go into the holy mount on which Jesus was transfigured. They were not spiritually advanced enough to take the lesson. If we would know the love of God which passeth knowledge, we should fling away from us carnal thought and worldly motive and drink into the Spirit of Christ. For the more we are like Christ, the better we will understand him.

D. R. DUNGAN.

THE CHURCH.—A STUDY.

INTRODUCTORY.

Much depends upon a correct understanding of this subject; much has been written and spoken about it; various opinions have been entertained, and many conclusions have been reached. A critical study of it may do good, may lead to a more correct understanding. This article proposes to be, what its title indicates, *a study, not a thesis.*

We desire to know the truth, and as truth comes to uninspired men only by study, let us study this question together. It would be much better for our purpose if we could place ourselves in the first century of Christianity and thereby divest our minds of all human accretions; but as this is impossible, we must, in our study, endeavor to free our minds as much as possible from the influence of our surroundings. The Bible must be accepted as our text-book, but not its translations, only so far as they may be correct; and we will agree that the language of the Bible must be translated and interpreted by established rules of philology; that a Greek word is not changed in meaning because it is in the Bible, and that no technical meaning attaches to it, unless the connection absolutely requires it. The conclusions to which our study leads should not influence us in accepting or rejecting the facts and arguments presented—they should stand or fall on their merits—the conclusions must make themselves.

CHURCH—DEFINED.

In the New Testament we find two words, βασιλεία—*basileia*—and ἐκκλησία—*ekklesia*, from which we must obtain our Scriptural meaning of "church." Let us bear in mind that "church" is a technical English word having no inherent meaning, coined from the Greek word κύριος—*kuriakos*, meaning "concerning a lord or master." Trench says: "The Goths on the lower Danube were first converted to Christianity by Greek mission-

aries from Constantinople, who imparted to them the word *κυριακή* or *κυριακόν*, *church*; and the Goths lent the word to other German tribes, including the Anglo-Saxons." It must be remembered that the word "Church" at the head of this article is used only for convenience, without intending to convey or express any definite idea. We read in our Bibles that, "upon this rock I will build my *ἐκκλησίαν*"—*ekklesian*, and we wish to know what he built. We also read, "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the good tidings of the *βασίλειας*"—*basileias*, and we wish to know of what he was preaching good tidings.

Εκκλησία—*ekklesia*—is an ordinary Greek word, and means "an assembly of persons," and hence was used to designate specific assemblies, as legislative bodies, or assemblies organized for definite purposes.

Βασίλειᾱ—*basileia*—is also an ordinary Greek word, and means "a kingdom."

From these two definitions we learn that Jesus said "upon this rock I will build my assembly," or found my subjects as distinct from the subjects of other kingdoms; and that he was "preaching the good news of his kingdom." We learn that Jesus regarded himself and claimed to be a king, as he speaks of "my kingdom." As every kingdom must have an organization, an assembly of the persons composing that kingdom, separated from all other persons, he spoke of the kingdom he was about to establish as a collection of persons united upon a certain fact. *Basileia* then means kingdom in its idea of king, laws and authority; *ekklesia* has the idea of the same kingdom, with the mind directly upon the collected subjects of that kingdom. Jesus went about proclaiming the purposes of his kingdom and the laws governing it, and then he announced the basic element, the common bond, upon which his subjects would stand and which would hold them together separate from all the world. In the Grecian kingdom—*basileia*, theoretically the whole nation was the *ekklesia*, but for specific purposes there were local *ekklesiiai*, within and subject to the general *ekklesia*, and these assemblies were generally described by some limiting word, or by the context. In the *basileia* of Christ, the *ekklesia* is to represent the whole people in that kingdom, but for specific purposes there were local *ekklesiiai*,

which, in the New Testament, are always described by limiting words, or by the context. When the New Testament speaks of the kingdom of Christ as *basileia*, we understand that it wishes to convey the idea of king and laws; when it speaks of it as *ekkleesia* we understand that the idea of the subjects of the kingdom, collected and separated from the subjects of other kingdoms, is the thought, and if limited, by word or context, then a portion only of these subjects. With these conclusions reached, let us refer to some special extracts from the New Testament.

"Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom"—*basileia*. Matt. 16:28. Here the idea is the king, his authority. A king coming in power.

"The kingdom—*basileia*—of heaven is like unto a net that was cast into the sea, and gathered of every kind." Matt. 13:47. His kingdom here in this world, with the idea of the subjects most prominent.

"And I also say unto thee, that thou art Peter, and upon this rock I will found my *ekkleesian*; and the gates of Hades shall not prevail against it." Matt. 16:18. Here the idea is the people of the kingdom, separated from the world and united together by a common sentiment. The *basileia* idea is here just the same as in Matt. 16:28 and Eph. 5:5; but while in those passages, king, power and laws were uppermost, here the subjects, the assembled and separated, are the prominent objects. "How that beyond measure I persecuted the *ekkleesian* of God and made havock of it." Gal. 1:13. Here the thought is entirely concentrated upon the people of the kingdom, the assembled and separated. "For the husband is the head of the wife, as Christ is also the head of the *ekkleesias*." Eph. 5:23. Husband and wife represent two persons united; the husband is the head; Christ and the people of his kingdom are united and Christ is the head. The thought is people—Christ as ruler over a nation of people, separated from other people.

"And when they were come, (to Antioch), and had gathered the *ekkleesian* together, they rehearsed all things that God had done with them." Acts 14:27. Here the idea is the separated subjects of the kingdom, but the number is limited by the context; all the separated, the assembled, who were at Antioch. "The

ekkleesiai of Asia salute you." I. Cor. 16:19. The subjects of the kingdom who are in Asia salute you, those assembled or separated from the subjects of other kingdoms; but there were a number of assemblies, (for *ekkleesiai* is plural), in Asia, and hence *ekkleesiai* must mean a number of groups of the subjects of Christ.

It is evident now that *basileia* and *ekkleesia* mean the same thing looked at from different standpoints; and that *ekkleesia* means the subjects of Christ's kingdom both in their entirety and in subdivisions. It is very necessary that we never forget these two significations of the word, if we wish to have clear conceptions of this subject. For convenience let us use the word "Church," capitalized, to represent the subjects of Christ's kingdom, separated from the subjects of all other kingdoms; and we will use "congregation" to represent a part of these subjects who may be living and worshipping at the same place. All the subjects of Christ's kingdom are properly a "congregation," because they are "collected," "separated" from subjects of other kingdoms, but we use the words as suggested, for convenience. "Church" has the idea of king, lord, subjects; "congregation" the idea of limited assembly.

CHRIST'S MISSION.

The mission of Christ was to found, to establish his kingdom as a universal spiritual empire; to proclaim its objects, to enunciate its laws, and to prescribe its ritual. It is significant that Christ used the word *ekkleesia* but twice in all of his recorded utterances, once in speaking of the basic element of his kingdom, "on this rock will I found my *ekkleesian*," and again when speaking of the duty of one man to another. "If thy brother sin against thee, * * * tell it unto the *ekkleesia*." Matt. 18:15-17. This latter passage presents difficulties of a perplexing character, but none of the interpretations of it concern us at present. Christ's mission upon earth had nothing to do directly with the organization or functions of congregations, because they were not organized until after his ascension, their formation being due to natural causes and apostolic direction. As the number of Christians increased, as they scattered out from Jerusalem and settled in other localities, and as converts were made in other places by evangelists, then a necessity arose for local organizations to supply social needs and means of spiritual growth.

The grand thought of Christ's mission was to provide a way of escape for sinners from the just punishment incurred by disobedience. To meet this purpose, a universal spiritual kingdom was set up, with a king and principles, and a ritual of initiation. An invitation was given to all mankind to become its subjects. It was different from all other kingdoms in that it was entirely spiritual. It was an anomaly, in that it had a king and laws, but no subjects. Ordinarily, in the formation of a kingdom, there are a number of people who have drifted into a unity of sentiment, who codify their mutual opinions into a general declaration, and then select a king, or leader, who is to give laws in accordance with the declaration. In this spiritual kingdom it was different; God matured the idea, Christ was chosen king by God, and he promulgated the laws and formulated the initiatory ritual. While doing this he demonstrated his divine character, selected certain men to proclaim to the world the purposes and laws of his kingdom, to initiate proper applicants into the kingdom, and to provide for the spiritual welfare of those becoming subjects.

When he had accomplished his special work, he transferred its further development to these chosen men, and ascended his throne to be king over a kingdom having no subjects, except the ambassadors he had selected. At his command these men announce the existence of such a kingdom and the fact that God would punish all for disobedience, unless they became citizens of this kingdom. When the assembly heard this they believed that Christ was king and that safety could be found in his kingdom, and that these men could tell them by what means they could become subjects of the kingdom. Since that day that kingdom has existed, and men have continued to become its subjects. Other kingdoms based upon subjects, with king and principles as adjuncts, have passed away; but this kingdom, *unique* in having subjects as its adjunct, will never pass away—the gates of Hades will never prevail against it, for there is nothing in it, necessary for its existence, that is destructible, its subjects not being necessary for its existence. It stands a divine kingdom, with doors ever open, but guarded by conditions. Men are continually striving to observe these conditions, and as they do understand and comply with them they enter in. These conditions are misunderstood by many on account of associations and incorrect teaching,

and while they may think that they are entering into the kingdom they may be mistaken; but whether they enter or not—whether the devil has so blinded the minds of men that none can find their way into the kingdom—the kingdom stands through all ages with open doors ready to receive any who may come in accordance with the conditions. Hence it is foolish to endeavor to trace and show the existence of this kingdom adown the ages by its subjects, for it is *possible* that in some periods of great intellectual and moral darkness, no subjects can be found, but the kingdom was there all the time ready to receive subjects when the clouds rolled away.

THE INCREASE OF THE KINGDOM.

These selected men, at the appointed time, commenced their work of proclaiming the peculiarities of this kingdom, its purposes, its laws and its ritual, and as persons sought admission they were received into it. Among many other duties that were enjoined upon those received into this kingdom, they were commanded to proclaim to the world the existence of this kingdom and to initiate and teach others as they had been initiated and taught. By imperfect teaching and irregular initiation, many unworthy subjects, and many teaching false doctrines, crept into the kingdom, until in some ages, and in some countries, and in some organizations, little, if any, of the true teaching and correct ritual is left. As the increase of the number of the subjects of this kingdom is largely dependent upon human instrumentality, and as each subject of the kingdom is held accountable, according to his ability, for the salvation of his fellow-men, all of us should be careful students of the character of our king and of the constitution and laws of our kingdom. In what way the subjects of this kingdom shall discharge this duty, will be considered as we advance in our study.

THE CONGREGATION.

The kingdom of Christ was not perfected until Jesus was crowned and seated upon his throne. The world was informed of this on that memorable day in Jerusalem when it was divinely declared, and when Peter opened the door of the kingdom—*basileias*—and declared how men might enter. Before this time men had become disciples of Jesus as a divinely sent teacher, as they had become disciples of John, but none had become subjects of his

kingdom, because he was not king, and there could be no kingdom without a king. It is of some consequence to understand this statement. Jesus had gathered around him a number of disciples, as had John and the older prophets, but these disciples had not passed out of the Mosaic organization into the Kingdom of Christ. The one hundred and twenty who selected the successor of Judas were merely disciples of Jesus, not in the kingdom that was soon to be set up. How they got into this kingdom has not been revealed to us, and it is not necessary that we should know. Peter and the eleven others recognized themselves as subjects of the newly crowned king and as his representatives. Peter opened the door and many were initiated, and the record says, "that on that day three thousand souls were placed side by side" with the apostles, and on subsequent days others were placed side by side with the first. Up to this time there were no congregations of Christians. The language of Jesus in Matt. 18:17, has created some confusion. There he says, that if thy brother has sinned against thee, and will not correct the wrong to thee privately or in the presence of witnesses, then "tell it unto the *ekkleesia*." McGarvey says: "The Church is here spoken of before it had an actual existence." If Jesus was referring to his Church, or to a congregation of his subjects, before either had an existence, it seems to us that his instruction was of no use to his disciples then, in the settlement of their difficulties. Whatever *ekkleesia* did refer to, must assuredly have had an existence then, for the command and instruction was for their present guidance. Our opinion is that it meant the whole company of his disciples. At any rate, no commentator now claims that the Church or a congregation was then in existence. Not until after the death of Stephen, as far as we are informed, was the existence of the kingdom of Christ proclaimed outside of Jerusalem. Not until after Stephen's death are the subjects of Christ's kingdom spoken of as if they were a distinct organization. In consequence of the death of Ananias and Sapphira it is said, "great fear came upon the entire *ekkleesian*," or upon all who had separated themselves from the other kingdoms, "and upon every one who heard these things." When the murmuring arose concerning the care of the widows, the writer says: "And the twelve called together the multitude of the disciples." The word *ekkleesia* is not used, clearly indicat-

ing that there was no congregation, no organization. Stephen's death was the beginning of fierce persecution against the subjects of Christ's kingdom, and as they had collected themselves together, had separated themselves from their Jewish brethren, they were called the "assembly"—the *ekkleesia*, and the persecution was directed against them as a distinct sect. In our *Common Version* we read in Acts 9:31, "Then had the churches rest throughout all Judæa and Galilee and Samaria," but in the *Revision* it reads, "So the church (*ekkleesia*—singular) throughout all Judæa, &c.," which is correct, and the reference is to the scattered Christians, and not local congregations. The next place where we find "church" is Acts 11:22, which reads: "And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch." In this case church—*ekklelesias*—is in the singular, indicating that the report had become generally known to all the Christians in Jerusalem, known to them as to an assembly of men, but when they acted upon this report, the plural is used, *they*—each individual acted, not the act of an organized assembly. In the 26th verse of the same chapter, it is said that Barnabas and Saul were gathered together with the *ekkleesia*, (dative singular). Here it has its meaning of assembly, for having turned unto the Lord, and having been exhorted to cleave unto the Lord, and having Barnabas and Saul continually teaching, it is natural that they should be assembled together, and be spoken of as an assembly.

In Acts 12:1, we read that Herod put forth his hand to afflict certain of the *ekklelesias*—of the assembly—for in Jerusalem they were as one family, having all things in common. James was killed and Peter was arrested, and prayer by the *ekklelesias*—the assembly—all the brethren, was made for him. In Acts 14:23, we have the first intimation of the *ekkleesia*—the assembly—being organized for corporate existence. Here the individuals, already spoken of as an assembly because of being so much together and being distinct from all others, are provided with certain men to represent them as an assembly. This is our first congregation organized. Wherever there were a number of Christians in the same place, they were spoken of as the *assembly*, whether organized or not. After this we read of elders being appointed at various places, and men being sent to organize the congregations.

THE GOSPEL PREACHED.

The apostles were men chosen by Jesus to hear his teaching and see his miracles, so as to be his messengers and witnesses to the world, to proclaim the message that he wished the world to hear. When the time came for them to commence their work, they were divinely commissioned and directed to commence. They commenced their work at Jerusalem with the address of Peter. The message was that Jesus was the Messiah of prophecy, the Christ—the anointed, the crowned king of a spiritual kingdom, that gave protection from sin to every one who became a subject of it. As this message was given to the world, men and women became subjects of the kingdom. Some of these subjects repeated the message as they received it from the apostles, and became evangelists themselves. An evangelist is one who announces glad tidings. After the death of Stephen the Christians fled from Jerusalem and went about proclaiming the word—the Christ. Philip went down to Samaria and proclaimed to them Christ, and many were initiated into the kingdom by Philip. Saul, as soon as he became a subject of Christ's kingdom, commenced proclaiming that Jesus was the Christ, and continued so to speak when he reached Jerusalem. Peter also went about proclaiming the good news and working miracles. Other Christians from Jerusalem, besides Philip, went proclaiming the good news and initiating men into the kingdom, to Phœnicia, Cyprus and Antioch. Saul was brought forth from his retirement at his home in Tarsus, by a Christian from Jerusalem, and proclaimed the good news at Antioch. The Holy Spirit sent Barnabas and Saul to proclaim the good news over a wide territory. Others engaged in the same work, and the good news went from mouth to mouth, from city to city, and from country to country.

From this we learn that the bringing in of subjects into the kingdom was the duty of each subject,—an individual duty. There is not the least intimation that any man or apostle ever suggested to Stephen that he should tell the good news to the citizens of Jerusalem. None, that Philip was advised or directed to do the same thing at Samaria and baptize those who believed his message. None, that the individual Christians who went to Phœnicia, Cyprus and Antioch, doing the same thing, were sent by any one; in fact, the apostles and Christians at Jerusalem did not know that

Philip was repeating the story at Samaria and baptizing, until the information that he was doing so, was brought to them. The apostles endorsed his actions by sending two of their number to him to confirm his work, to let the people know that he, an individual acting on his own motion, was doing a legitimate work. No one at Jerusalem knew that these individuals were telling the good news and baptizing in Phoenicia, Cyprus and Antioch, and especially that they were doing this work among the Greeks at Antioch, until the report came to them. The individual Christians at Jerusalem heard that the good news had been told to the Greeks, and that they had been brought into the kingdom, and they were glad, and sent one of their number to Antioch to ascertain the correctness of the report and show their approval, Peter just having shown them that the Gentiles were permitted to enter the kingdom, and when he reached Antioch, of his own motion, he went after and brought to the same work another individual, and they labored together. After laboring here for a long time, the Holy Spirit directed them into other fields. These two men, both being divinely endowed, *organized* the first congregation of which we have any record; that is they directed the selection, for the local assembly of Christians, elders—the first elders who were selected in a local congregation, as far as we are informed. We learn from this, that individual Christians of their own motion, without consultation, direction or advice; an individual at the request of another individual; and apostles by their own motion and by direction of other apostles, went forth proclaiming the good news and baptizing believers, before there was an organized congregation. Does not this teach us that congregations are not needed for sending out evangelists? If evangelists, (and we are not using this word now in any technical sense), went forth and did their work without the intervention of a congregation, the purpose of a congregational organization is not for sending out evangelists, for what is done without it, can not be the purpose of its creation. This seems to be self-evident.

It may be best to refer to the statement, made a while ago, that after laboring for some time at Antioch, Barnabas and Saul were directed by the Holy Spirit into other fields. It is claimed that this is an example of a congregation sending out evangelists; but, upon examination of the passage, it will be seen that the con-

gregation, even if it were organized, of which we have no evidence, had nothing to do with these men going on this mission. "Now there were at Antioch, in—*κατα*—the church that was there, prophets and teachers. And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate for me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away."—dismissed them. The Holy Spirit "called them" to this work; the prophets and teachers who were with the Christians at this place received the command to separate, to point out or designate, these two men, and they did separate them. The other Christians at that place had no part in the matter from beginning to end.

THE CONGREGATION—ITS PURPOSE.

Congregations—local organizations of Christians—were not necessary for the perpetuation of the kingdom of Christ, or for the induction of subjects into that kingdom; but were outgrowths of social necessity and were essential to individual growth in holiness. Individual Christians of their own volition, or by direction of the Holy Spirit, or by request of one or more other Christians, went and proclaimed the good news and initiated subjects into the kingdom, but we fail to find a single instance where a congregation, as a congregation, sent an individual to do this work.

It will not do to cite Acts 13:1-3, as we have already shown; neither Acts 11:22, for it is evident from the language that the *ekkleesia* acted as individuals, and not as a congregation, for *they* sent Barnabas. We learn that when individuals were proclaiming the good news, sometimes other persons assisted in supporting them, but we have failed to find a single instance where a congregation, as a congregation, supported them. I. Cor. 16:17,18, has been quoted to show that congregations, as congregations, contributed to the support of evangelists. The language of the first two verses of this epistle, as well as of the twelfth, shows plainly that it was addressed to the brethren at Corinth embracing them all, but at the same time as individuals. Paul had gone preaching and he tells these brethren at Corinth that it was their individual duty to assist in supporting him. Phil. 4:10-18, is also quoted for the same purpose. This epistle is written to "all the saints at Philippi, with the overseers and deacons." These brethren

ren had a congregational organization, but they were addressed as individuals. In this passage he addresses them as Philippians, as the brethren at that place distinguished from the brethren at some other place. In contrast he speaks of the brethren of other localities as *ekkleesia*, to localize them. The brethren at Philippi ministered to Paul's necessities, but the brethren at no other place did, though some individuals may have done so.

Money, for charitable purposes outside of the congregation, was contributed by the individual members of the congregation, but not by the congregation as a congregation. The instructions given in I. Cor. 16:2, settle this question. "Upon the first day of the week let each one of you lay by him in store, as he may prosper." In Acts 11:29, we see how this was understood. "And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judæa." No uncertainty about these passages. The individual Christian was to act for himself, with himself, and according to his own ability.

This contribution for the poor was a fellowship with them, a co-partnership in their distress, and so a contribution for Paul was a fellowship with him, a co-partnership in his labors; if therefore specific directions are given in one case of fellowship, when there is nothing written to the contrary, why may we not conclude that the same directions are applicable to both cases? In the one it is absolutely individual, why not in the other?

We are commanded to do all things in the name of the Lord and to his glory, and therefore it is claimed that every thing should be done through and in the name of the congregation, so that the Church should have the credit for every noble work. We fully admit that Christ, Christianity, should have this credit, but Christ is honored by the lives of individual Christians, as individuals, and not by the organization.

We have agreed to use the word "congregation" to represent the subjects of Christ's kingdom living and worshipping at the same place, and more accurately when they have united themselves into an organized body. Why did Christians thus situated unite themselves in an organized body? The Bible does not answer this question, but we can answer it by learning what was accomplished by the organization. We may say that the prime object was *worship*. They came together to sing songs of praise, to

teach and to exhort one another, to pray with and for each other, and to celebrate the Lord's death. Then *worship* was one reason why the congregation was formed. Another object was *recognition*. It was a new faith, a new worship, and it was necessary that it should have an organized existence which the world could see, so that it might be compared with Judaism and the idolatrous systems around it, and be recognized as one of the factors in the world's history. Still another object was *discipline and instruction*. In order to grow in faith, in knowledge and piety, and to present a favorable appearance to the world, it was necessary that the converts should be instructed in the principles and laws of the kingdom, and their conduct ordered in accordance therewith. By being brought together in a congregation it could be discovered who could teach and who needed teaching. All men are liable to sin and do sin. In a congregation these shortcomings could be seen and corrected, and the persons best qualified to teach and correct could be appointed to do these things. It was necessary to see that none who claimed to be Christians, should bring discredit upon the "new faith," and if any who so claimed were unworthy, only by an organization could such persons be formally disowned. Another purpose of the organization was *mutual, social and material assistance*. A large proportion of the early converts were poor, and when they declared their faith in Christ they were cast off by their former friends and religious associates, and subjected to almost constant persecution. The local organization was necessary for support and sympathy. All these reasons, except the last, are as imperative now as then, and will be as long as this world lasts.

A Christian can worship God by himself, and does do it continually, but we must not live for ourselves alone, we must give as well as receive.

The Lord's Supper could be celebrated without an organization, but more impressively and with less inconvenience in the assembly.

THE CONGREGATION—HOW ORGANIZED.

A number of Christians living conveniently together determine to organize for the purposes just enumerated. All human organizations have individuals to compose the organization, laws and selected representatives. They have the members and the

laws, what is necessary for them to do to perfect their organization? Bearing in mind that the purposes of the organization are social and material assistance, discipline, instruction and worship, we can easily see that the organization would require the appointment of persons to superintend the business affairs of the congregation, and the appointment of persons to teach and discipline—to have the oversight of them spiritually. The proclaiming of the good news—evangelization—discipling the nations—was no purpose of the organizing, and hence no provision is made in the organization for the appointment of persons to do that work. The appointment of persons to teach and discipline, and to attend to the secular affairs, is specifically provided for; but no provision for appointing evangelists.

We have seen what is necessary to be done to perfect the organization—the appointment of certain persons to do certain things, now the question is, who shall appoint these persons?

HOW SELECTED.

Campbell says, "the whole community chooses," and refers to Acts 6:2-6, in proof of his statement. While we believe his statement is correct, we think his Scripture has nothing to do with the subject. There and then no organized assembly existed, it was an unorganized *ekkleesia* with the apostles overseeing it, and the appointment of the *seven* men to attend to feeding the widows, was not for the purpose of making the assembly an organized body, but merely to relieve the apostles of some drudgery. In this case the disciples were to make the selection, and having made the selection the apostles promised that they would *set over this work* the men so selected. The Greek word *episkepasthe* means to "carefully select," but gives no intimation of *how* the selection was to be made. The Greek word *katasteesomen* means "we will set over this matter," but gives no intimation of *how* they would do it. The only inference is that when the disciples agreed among themselves what persons would be acceptable to both parties, then the apostles would permit them to take charge of the work. When the selection was made, the apostles fulfilled their promise "to set them over this work," by placing their hands upon them, to show to the multitude that they had and did set these men over the work.

In Luke 10:1, we read that, "the Lord appointed seventy others," the Greek word is *anedeixen*, which means to "proclaim the appointment;" the Lord called out publicly the names of those whom he desired to go. In Acts 1:24, the same word is used when the apostles asked the Lord to "shew" which of the two he desired.

In the same passage we have the English words "thou hast chosen," represented by the Greek word *exelexoo*, meaning to "pick out, choose out."

In Acts 14:23, "And when they had appointed for them elders in every church," we have *cheirotoneesantes* as the Greek word which is translated "they had appointed." In II. Cor. 8:19, we have, "but who was also appointed by the churches," and we find *cheirotoneethis*, (the same word as in Acts 14:23), as the Greek word which is translated "was appointed." These are the only two places in the New Testament, where this Greek word is found; and as the first quotation is directly connected with our inquiry, we must examine it carefully. *Χειροτονέω*—*cheirotoneoo*—from *Χεῖρ*—*cheir*—the hand, and *τείνω*—*teinoo*—extend, is the Greek word, and from its formation, means "to extend the hand." *Liddell and Scott*, in their dictionary, say: "To stretch out the hand, especially for the purpose of giving one's vote in the Athenian ἐκκλησία; hence, with the accusative, to vote for, elect. *Χειροτονείσθαι* was opposed to *λαγχάνειν*, as election or appointment by lot." Nothing can be plainer than that the writers meant, in both places, that the persons were selected by votes and not by lots. The successor of Judas was chosen by lots, these elders and this man (II. Cor. 8:19) were chosen by vote. In the one case, the person who cast the lot had nothing to do in deciding the matter by any expression of personal preference; and in the other case, the personal preference was expressed. The elders were chosen by some persons voting—expressing personal choice, now who did the voting? Did Paul and Barnabas do the voting? It would be a very singular proceeding for two men to go through the formality of voting to select certain persons. Paul and Barnabas doubtless ordered an election, and gave the disciples directions as to how they should select, and what character of men should be voted for, and such being the case, no rule or principle of hermeneutics is violated when we interpret the passage to mean

that the disciples composing this *ekklesia* selected the elders by voting.

In Titus 1:5, we read: "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge." The Greek word, here rendered "appoint" is *καταστήσης*—*katasteesees*—the same word as is used in Acts 6:3, and there rendered "set over." This Greek verb, in some of its forms, is used twenty-two times in the New Testament, and always means "to place a person in charge of some work or duty." Then Titus was directed to place certain persons in charge of a certain work or duty. In Acts 6:3, the disciples selected the persons and the apostles set them over the work; in Acts 14:23 the disciples selected the elders, and Paul and Barnabas set them over the work, so we may infer, as nothing is said about the selection, that the disciples in Titus 1:5, selected the elders and Titus set them over the work. We have a right to say that Titus did precisely what Paul and Barnabas did, namely, directed the disciples *how* to select, and the *kind* of men to select, and then he set those selected over the work. Our study leads to this conclusion, that the persons to do the work of a congregation were selected by the individuals composing that congregation, voting for such persons as each one thought best qualified for the work, having been previously instructed as to the kind of persons to select, by an apostle or some one deputed by him. We have, in this age, the teaching of the apostles themselves.

While it is evident that the members of the congregation selected the men, the Holy Spirit and Christ had given them the qualifications. In Acts 20:28, we read: "Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers." In Eph. 4:11, we read that Christ "gave some to be apostles, and some, prophets; and some, evangelists; and some, shepherds and teachers." We understand from this that the Holy Spirit and Christ gave certain qualifications to certain men, and thus made them eligible for selection by their associates.

It also follows that the number to be selected in each congregation is not fixed, for the Holy Spirit and Christ may have given these qualifications to one or a dozen in each congregation, and all to whom these qualifications were given according to the opinion of the congregation, should be selected. To say that there

shall always be more than *one*—a plurality of elders—in every congregation, because it is said that “elders,” plural, should be set over this work, and “elders,” plural, of certain congregations, are mentioned, is a literalism that is not warranted. It only gave permission and authority to select more than one overseer in each congregation—to select as many as had the qualifications. The selection was not to make certain men overseers, but to determine what men had the qualifications.

If any definite number was essential it would have been recorded for our guidance. As many as were qualified were selected. An overseer selected by the congregation of which he is a member is not an overseer in any other congregation, and should he change his membership, he is not an overseer in his new congregation until he is selected by his new associates. The members of a congregation may be mistaken in deciding whether the brother has been gifted to be an overseer, and in fact they frequently do make mistakes in this regard, consequently when the mistake is discovered it should be corrected. It would be very foolish for a congregation to decide to have only a certain number of overseers, and after selecting them to discover that better qualified persons had been overlooked or had come into the congregation, and remain under the spiritual direction of those first chosen. All the *presbuteroi* in the congregation having the necessary qualifications must be selected by the members and put over the work, and the number must be increased or decreased as the number having the qualifications increases or decreases. The accusation that may be received against an elder may be for not “being apt to teach,” as well as for being a “striker.”

WHO REPRESENT THE CONGREGATION.

We have seen that to organize a congregation—an *ekklesia* of Christians—that men to have the spiritual oversight and others the oversight of the material affairs, had to be selected by the members of the assembly. What are these persons called? In reading the English version of the New Testament we see mention made of elders, bishops, shepherds, pastors, deacons, ministers, servants and evangelists. Do these eight names mean eight different duties to be performed, or do they all mean the same thing, or do some of them mean the same thing and some of them different things? Do they mean offices or duties? We appre

hend that with most of our readers little necessity exists for arguing the proposition that elders, bishops, shepherds and pastors refer to the same persons; and that deacons, ministers and servants are identical; and so out of the *eight* we find only *three* distinct classes, namely, overseers, servants, and evangelists. We may assume that "elders," unless specifically qualified, means "old persons," and if masculine, "old men." We suppose no one will deny this, and that the qualifying words are bishop, shepherd and pastor.

The Greek word for "bishop" is *episkopos*, from the verb *episkopeo*, which means "to overlook, to watch after." The word "bishop" is from the Saxon word *biscop* which meant an overseer. The verb is used only once in the New Testament. In Heb. 12:14,15, the apostle is speaking to Christians in general, to no particular class, and says: "Follow after peace with all men, and the sanctification without which no man shall see the Lord: *looking carefully* whether there be any man that falleth short of the grace of God." We italicize the English words representing the Greek word under consideration. In the noun form of *episkopee* it is used four times: Luke 19:44, The time of thy visitation—overlooking; Acts 1:20, *his office* let another take—his overlooking; I. Tim. 3:1, If a man seeketh the office of a bishop—desires the overlooking; and I. Peter 2:12, glorify God in the day of visitation—in the day of overlooking.

In the noun form *episkopos*, it is found *four* times. Acts 20:28, Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you *bishops*—overseers. Philippians 1:1, Paul and Timothy to all the saints, with the *bishops*—overseers. I. Tim. 3:2, The bishop—overseer—must be without reproach. Titus 1:7, For the bishop—overseer—must be blameless. From these quotations, which embrace the entire New Testament use of the word in all its forms, we see that its signification is "watching over, for the purpose of directing." Then we may conclude that the word *presbeuteroi*, when qualified by the word *episkopoi*, means Christian men who have been called by the Holy Spirit to be overseers.

The word "pastor" is found only once in the English version of the New Testament, Eph. 4:11. and is the rendering of the Greek word *poimaen*, which is used *seventeen* times in the New Testament, and *sixteen* times translated "shepherd." The verb

is *poimainoo*, and it is used *eleven* times, and in *eight* instances in the sense of attending to or feeding, and in three places in the sense of ruling. We may therefore conclude that there should be no such word as "pastor" in our English New Testament, and eliminate it from our vocabulary. We then have the words elders, bishops and shepherds all meaning the same thing—oversight and direction in spiritual affairs—and referring to the same persons.

It may be well to refer to several statements in the New Testament where these different terms are used interchangeably, so that there may be no doubt on this subject. In Acts 20:17, we read that Paul sent to Ephesus and called the elders—*presbuterous*—and in speaking to them, charged them to take heed to themselves, and to the flock, in which the Holy Spirit had made them bishops—*episkopous*. In Titus 1:5, Paul says to Titus that he left him in Crete to ordain elders in every city, *if* he could find any o'd men possessing certain qualifications, for a bishop must have specific qualifications. If he could not find an aged man in the congregation who had these qualifications, he could not set any of them to the work of overseeing. In Acts 20:28, Paul states that the "elders" were "bishops" so that they might *feed*, or be *shepherds* of the flock or congregation. "Elder" has no inherent meaning except "age," and therefore inexpressive and inappropriate to this class of persons in the local organization. "Bishop" is a technical term of human coinage meaning nothing of itself. "Pastor" is a Latin word, and means a shepherd. Overseer is an English word having a definite meaning.

May we not conclude that deacons, ministers and servants are terms used to designate the same persons? The word "deacon" is the anglicized Greek word *diakonos*, and is from the verb *diakoneoo*, meaning "to serve," and is found many times in this primary sense in the New Testament. The noun *diakonia*, meaning the thing done or the service rendered, is used many times in the New Testament, and always in this sense. In the sense of the person who does a service, *diakonos*, it is found *thirty* times, and in every instance used in this sense. The "deacon" of our English versions of the New Testament, is one who serves in some capacity, as for example, as a menial servant, when drawing the water at the mar-

riage in Cana; as an agent of a congregation doing services for it of various kinds; and as doing service for God. There is only *one* Greek word for these three English terms. As the primary idea in the Greek word is "to serve," we should use, in speaking of these persons, the terms "servant" or "agent." "Deacon" has no more inherent meaning than "baptize," and to be consistent and pure in speech we should use only such English words as would convey definite ideas to English minds. It is the custom of some religious peoples to speak of persons who preach as "ministers." They are in one sense "ministers" of God in doing service for him, and hence *diakonoi*, servants; but they are never so designated as a class, nor is the term ever used in the New Testament as a title. To speak of "The Ministry," "entering the Ministry," "ordained a Minister," "a Minister," meaning those who "preach," is unscriptural and calculated to create caste among God's people, and is tending in the direction of forming an ecclesiastical hierarchy contrary to the simplicity of divine polity, and calculated to create a "profession," as the "clerical profession" of the Church of England and "holy orders" of the Romish church. "Minister," as thus used, and "clergyman," mean the same thing and are on the same unscriptural basis.

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One other public relation of a Christian yet remains—the evangelist. This term is the anglicized Greek word *εὐαγγελιστής*—*euaggelistes*, which is found only three times in the New Testament. Acts 21:8, which speaks of Philip the evangelist; Eph. 4:11, which enumerates the different talents or capacities given by Christ, as follows: "And he gave some to be apostles, and some prophets; and some evangelists; and some shepherds and teachers;" and II. Tim. 4:5, which is a part of Paul's charge to Timothy: "But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry"—work—*diakonian*.

From the preceding examination we find three, and *only three*, different classes of duties to be performed by Christians in their connections with each other and the world; overseeing, serving and evangelizing. The first is confined exclusively to the local organization; the second, from its very nature, wherever God or the local congregation directed; and the third to the world. Overseers and servants or agents were in the local organizations to perform their work there, and constituted a part of the organiza-

tion, when the organization was completed. After the days of the apostles there have been no *diakonoi* servants or agents—except those of the local congregation, for no single individual Christian has any authority to direct another to do any special work. To say to a Christian man, that if you will do a certain work, I will assist you, is not employing or directing the man to do that work; and he is not the servant or agent of the other, but the two are co-operating in the work. The one may be among the people proclaiming the “good news,” and the other at home at work making money to support him; both exercising the talents God has given them for the same noble purpose. The one is the hand, the other the tongue, both working together, but neither the servant or agent of the other.

An assembly of Christians in any locality for worship could do precisely the same things before as after organization, except the enforcement of a penalty for unchristian conduct. This penalty could only be reproof or expulsion from that organization, not expulsion from the kingdom of Christ—the king only can do that. If the congregation excluded a member justly for a sin committed, then he would be excluded from the kingdom; the sin committed would exclude him from the kingdom whether excluded from the congregation or not. The selection of certain members of the organization to be overseers gave order to the assembly, and made it a body that could protect itself. The servants—*diakonoi*—of the organization were not a permanent necessity of the organization. Their work was required by contingencies, and when the work was done, their services were no longer needed; and when new work was to be done, either the same persons or others were delegated to do it, the most proper person, or persons, being selected for the immediate duty, as mental and moral qualifications, or circumstances suggested.

QUALIFICATIONS OF OVERSEERS.

We now enquire as to what persons in the congregation were to be selected overseers. These overseers were selected from among the oldest and most experienced men in the congregation. This is evident from the fact that the usual designation of this class was “elders”—old men; but something more than *age* was necessary. *Age*, while it should, does not always bring wisdom or piety, but, nevertheless, *age* was a necessary qualification. How old, the

Bible does not tell us, and we can not say, but it is age in contradistinction to youth. Titus is commanded to set over this work of overseeing, "elders" in every city, who had been selected by the congregation; but they were not to vote for any man to do this work unless they could find some old men in the congregation who were blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. The reason of this prohibition was, that the overseer must be blameless as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, temperate; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers. Again, in his direction to Timothy, Paul says: "If a man desires to do the work of an overseer, he desires a good work. The overseer therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from them that are without, lest he fall into reproach and the snare of the devil."

Let us look into these qualifications somewhat in detail. "The husband of one wife."—Does the apostle mean that a man before he can be selected an overseer must have a wife? Does he mean that a man who has been selected an overseer, should his wife die in that event, cease to be an overseer? Does he mean that a man who has no children must not be selected, and should his children die, he becomes disqualified? This direction of the apostle has given rise to much controversy, and only by inference can we reach a conclusion. It must be remembered that the Greeks had no special word for wife, they designated men and women alone by their sex. The Greek of this passage is, *μίας γυναίκος ἀνδρα*, and exactly translated is, "man of one woman," which seems to indicate that as men and women are sexually related, that an overseer shall be united with but *one* woman, as if intending to say that an overseer shall not have a plurality of wives. Paul, in I.

Cor. 7, discourages Christians, both men and women, from marrying: he advised them to remain unmarried as he had done, and only advised marriage as a preventive of a greater evil. Surely he would not have made marriage a prerequisite to selection to the oversight of other Christians, if it were a thing to be avoided. If marriage was not desirable in an apostle, surely it was not vitally essential in the shepherd of a local flock. We do not believe that Paul taught that the marriage relation was essential to the work of overseeing; neither do we believe that an overseer's fitness for the work depended upon the life of his wife, or the birth and life of children. All that is meant by this statement, we firmly believe, is that if a Christian man married he must have *only one wife*, or he would not be qualified to be an example to his brethren, and if he had children they must be brought up in subjection to parental authority. The idea was to discountenance polygamy by giving no one pre-eminence, as an example to imitate, who continued this custom. Christianity was endeavoring to bring men and women on an equality in social rights, but was careful not to disturb the relation that God had ordained in their creation. Woman was created for man, not man for the woman, and the man is made the head when the two are made one. Before Christ came, women were regarded as having no social rights, and were flattered, petted, caressed and possessed for mere animal gratification; but Christianity changed it, and when the two sexes were brought together, the surrender of person was equally binding upon both. Shall we not then read this direction as if it were written, "the husband of *only one wife*, and *if* he have children they must be in subjection"?

"Apt to teach."—This is very expressive, and signifies that the person to be qualified to be an overseer must not only know the truth, but be qualified to teach it readily. "Not a novice."—Not a person recently initiated into the kingdom of Christ. If a local congregation should select persons as overseers not having these qualifications, those composing that congregation would, in so doing, be sinning in the sight of God. May we not say in this connection, that the assumption and use of the word "elder," as a title, by men who are preachers, because they are preachers when they have not been selected and are not serving as overseers, is

entirely unscriptural, and out of harmony with that demand for a "pure speech," which we have made?

DUTIES OF OVERSEERS.

In Acts 20:28, they are commanded to feed the church of God, the flock over which they had been made overseers. They were to feed them with spiritual food, by being apt to teach. In I. Tim. 5:17, it is said, "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." From this language we discover that "rule" has not the signification of "governing," so much as "to set over, to preside, to superintend," the very idea of overseeing, and upon examination the Greek word has this very meaning; and the meaning of the passage is, "Let the elders who oversee well, especially if they teach, be given much honor," or be held in high esteem. These two passages give two duties, teaching and overseeing Christians. They were also to be examples to their congregations; but as this command was given to all Christians, it can not be regarded as a duty belonging especially to overseers.

AGENTS—SERVANTS.

We have found that when certain persons were selected by the local organization, or by the apostles, or by the Holy Spirit, to do any special work, they were called in Greek *diakonoi*, which always means *agents* or *servants*. In every case these agents or servants were selected for special and temporary service, and when the service was performed, they ceased to be *diakonoi*. In Rom. 16:1, we find Phœbe recommended and introduced as the agent—*diakonon*—of the congregation at Cenchreæ. In I. Cor. 3:5, we find Paul speaking of himself and Apollos as agents, servants—*diakonoi*—through whom the Christians at Corinth learned of Jesus and believed. Eph. 6:21, speaks of Tychicus as a faithful servant—*diakonos*—of the congregation. Paul speaking of himself in II. Cor. 6:3, 4, says: "giving no occasion of stumbling in anything, that our service—*diakonia*—be not blamed; but in everything commending ourselves, as servants—*diakonoi*, of God." In II. Cor. 11:23, Paul comparing himself with others in the Church, asks: "Are they agents—servants—*diakonoi*—of Christ? I more." In Eph. 4:12, in our *Common Version*, we have, "For the perfecting of the saints, for the work of the ministry," but the Greek

properly rendered, is "to the work of serving, or ministering." In Col. 4:17, Paul says to Archippus: "Heed the work—*teen diakonian*—which thou hast received in the Lord." I. Tim. 1:12, which the Established church for policy rendered, "putting me into the ministry," the *Revised Version* correctly translates, "appointing me to his service." There is no definite article before *diakonian*; for the service is not limited, but any service that God had for him to do. The *Common Version* renders II. Tim. 4:5, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," when it should be, "And be thou vigilant in all things, suffer persecutions, do the work of one who announces glad tidings, discharge completely thy service."

QUALIFICATIONS.

In I. Tim. 3:8-12, we read: "Deacons—*diakonous*—in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus." It will be necessary to examine this extract somewhat in detail in order to understand it. It must be borne in mind that this letter was written to Timothy for his personal guidance, and for conveying information to others through him. He first exhorts Timothy to remain faithful; then tells him for whom Christians should pray; then that Christians should pray everywhere; then the dress and deportment of women and her subjection to her husband; then directions concerning the qualifications of those who should be chosen overseers; and then the qualifications of those who should be chosen as the agents of the congregation.

As the overseers were to be sober-minded and orderly, so the agents—servants—of the congregation must be "grave." This word is a most unfortunate selection. It conveys to an English mind the idea of melancholy, the opposite of cheerfulness, but such is not the meaning of the word. It means honorable, repu-

table, dignified. Then the agents of the congregation must be honorable, reputable men, correct representatives of the people they represent. Of course they must not be drunkards, for no drunkard is a Christian. "Not greedy of filthy lucre."—This phrase has no meaning except by custom. In fact it may almost be designated *slang*, and it is surprising how learned men could be so careless in adopting such an expression in translating the word of God. The same Greek word and the same translation is found in Titus 1:8. The Greek word means "eager for dishonorable gain," which is very plain and expressive. "Let these also first be proved."—The "also" referring to the command concerning overseers that a novice should not be selected. "First be proved" has created some confusion, which we think might have been avoided by a reference to the Greek. The word for "proved" is *dokimazesthoosan*—δοκιμαζέσθωσαν—and is used frequently in the New Testament. I. Cor. 11:28; Gal. 6:4; I. Thes. 5:21; I. John 4:1. These references clearly show that the command was to *examine*, to consider the character of these persons so as to decide whether they were such as should be voted for. Having made this examination, then select them, then let them enter upon their work. "Then let them serve as deacons." This is tautology. The Greek word is only the word that we translated "serve," and the word "deacons"—*diakonoi*—is not there; and the rendering should be, "then let them serve." "Women in like manner must be grave, not slanderers, temperate, faithful in all things."—This has generally been understood as referring to the wives of the *diakonoi*, but is it not a mistake? To what does "in like manner" refer? It can not refer to any similar command in reference to the wives of elders, for no such command is given. It must refer to the directions in reference to the *diakonoi* of the eighth verse, and then we would understand it thus; "Deacons in like manner as the overseers must be honorable, and the women when serving the congregation must in like manner be honorable," and this is reasonable, as we have seen that women, as well as men, were selected for service. The same explanation of "husband of one wife" is here applicable as was given in the case of overseers. "For they that served well as deacons," is amenable to the same criticism as the same expression in the tenth verse, the words "as deacons" should be omitted, not being in the Greek.

SELECTION OF SERVANTS.

There is no direction or command in the Bible saying who should select them or how, further than that whenever an apostle or a congregation desired the services of a person, they simply selected him or her and set them about the work. In the absence of explicit directions, we may infer that the mode of selection was the same as for the overseers.

DUTIES OF SERVANTS.

We find no command or statement of the duties to be performed by the *diakonoi*, and we could not expect any thing definite on this point, as each one was selected for a special duty, and being so selected, his *duty*, without further command, was to do the work he was selected to do. His duty could be nothing else or more. There were seven men selected to attend to the widows in the daily distribution of food (Acts 6:3), and their duty was to do that as long as the occasion required. They were not expected to do anything else. When Paul selected Phœbe to carry a letter for him, she did it, and when she did it, her duty was done. Probably her congregation had employed her for some other work at that time or on some previous occasion.

The ecclesiastical notion of "deacon" being an "order of clergy," is entirely unscriptural.

THE EVANGELIST.

There is one other public relation that a Christian may sustain, but that relation is to the world as a preacher, an evangelist, a proclaimer of the gospel. His work is with sinners and not with Christians. He is not to teach Christians, but to tell the good news to sinners. The overseers are to teach Christians. Not being needed in the local organization which is composed alone of professed Christians, the evangelist, as an evangelist, is not of the congregation. He may, and should be, a member of some congregation, as every individual Christian should, but not as an evangelist. The word *euaggelisteēs*, which is anglicized into "evangelist," is found only *three* times in the New Testament: Acts 21:8, where Philip is called "the evangelist"; II. Tim. 4:5, where Timothy is commanded "to do the work of an evangelist"; and Eph. 4:11, where the ability to be an evangelist is mentioned among other gifts from Christ. Let us notice, in passing, the ex-

pression in II. Tim. 4:5, "do the work of an evangelist," in comparison with the Greek expression in I. Tim. 3:10, 13. In the first an evangelist is recognized as a person doing a certain definite work because he is an evangelist, the work necessarily inherent to the character, but in the latter the man simply serves or does the work he is selected to do, the serving does not indicate the work; but evangelizing—doing the work of an evangelist—definitely indicates the work.

The noun *euaggelion*—the gospel, good news—is found a large number of times in the New Testament, and the verb *euaggelizoo*—to preach the gospel, to proclaim the glad tidings—is used frequently. The apostles were commanded to go and proclaim aloud the gospel to the whole creation, (Mark 16:15); and when the disciples were scattered, they went every where preaching the gospel, (Acts 8:1).¹ Apollos preached of his own accord, and selected his own field of labor. Acts 18:24-28; and many other examples. We have reason, from a careful study of the Scriptures, to say that every Christian who has the talent given him by God, is commanded and expected to preach. The having this talent is the only authority or ordination that is required to constitute a Christian an evangelist. Congregations, as congregations, are no where in the New Testament commanded to evangelize, or to send anyone to evangelize, and hence it is not their duty or in their power to commission any one to evangelize, or to prevent any one from evangelizing. It is an individual matter, and each one must decide for himself whether God has given him the talent to preach. Others might be better qualified to determine whether the individual had this talent than the person himself, and it might be better for other persons to make the decision, looking at it from a human standpoint, but as others are not commanded or empowered to decide, we suppose it is not best. In our experience we have sometimes wished that there was a human tribunal to decide this question when we have seen men acting as evangelists who were morally and intellectually disqualified for the work, but we have never yet found any Scripture creating such a tribunal. As members of a local organization they can, for immoral conduct and for advocating false doctrine, be excluded from membership in that organization, but the sentence of condemnation, if it goes any further, is inoperative.

It is claimed that evangelists were selected and sent out to preach by apostles and by the congregation. To sustain the position that they were sent out by apostles, II. Tim. 4:2, 5, is quoted. Paul met with Timothy in his travels, a young man well reported of, and he took him with him as a companion, as Silas and Mark, and many others had been taken. Paul found use for Timothy in various ways. He had the gift for evangelizing, and he did evangelize. Paul sent him as his agent to do many things, and now exhorts him to exercise this gift of evangelizing; but he does not ordain him to evangelize. It is stated, I. Tim. 4:14, that Paul charged him "not to neglect the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery;" and in II. Tim. 1:6, "that thou stir up the gift of God, which is in thee through the laying on of my hands." From the closest study, we can not conclude that this gift was the talent to preach. Others were preaching, who, we are certain, did not have that talent conferred upon them miraculously, and if some had this gift in no miraculous way, then it was not conferred on Timothy miraculously. Whatever this gift was, it was miraculously conferred, by prophecy and by the imposition of the hands of an apostle. The *presbuterious*, we can not believe were the selected overseers in a congregation, because they could not perform miracles. We are forced to the conclusion, that, before Paul knew Timothy, some prophet, in the midst of an assembly of Christians, prophesied that he would become a man gifted of God, and when the prophecy was uttered, the old men put their hands upon his head and thanked God; and in after years Paul laid his hands upon him and gave him power to perform miracles, so that his preaching might be attested, and the prophecy was thus fulfilled. If Paul made him an evangelist, it is strange that there is no record of any other person being so appointed and endowed, and that no other apostle ever appointed any one to evangelize,

That evangelists were sent out by the congregation, is attempted to be sustained by Acts 13:2, where Barnabas and Saul are sent out. We have already examined this passage and have shown that the congregation had nothing to do with it.

It is claimed that good order requires that some person or persons should commission, authorize a man to preach; that if every one was permitted to preach who wished, many unworthy

men would preach, and discredit would be brought upon the cause. This is true, but there is no human power in any country where there is religious liberty, to keep any one from preaching who wishes. A member of a congregation commences to preach; his brethren tell him that he must not preach; he continues to preach; his congregation exclude him; he keeps on preaching. Our recollection is that every unworthy preacher that we have ever seen or heard of, had an ordination certificate from some congregation! If a man has good standing in his congregation and maintains it while evangelizing, he is worthy to be an evangelist; but if not, no Christian should countenance him in any way. The example of Apollos, Acts 18:27, was most undoubtedly given for our instruction. He commenced preaching of his own volition, came to Ephesus to live, studied with the brethren, and then decided to go to evangelizing in Achaia, and the brethren at Ephesus gave him a letter of commendation. That is all a congregation can do now—a brother wishes to evangelize, the brethren think he is qualified, they give him a letter of commendation, and he goes. That is all that is of it.

To preach, to be an evangelist, is not a profession, it is an obligation. There is a vast amount of confusion in the religious world in reference to preaching. With some, Christians are divided into two classes, Ministers and laity; the Clergy and the people; Pastor and flock. "Ministers" are those who have entered into holy orders, who have been ordained to preach. They are either ordained or licensed to preach by other preachers, by the overseers of a congregation, by Synods or ecclesiastical councils. There is not one word in the Scriptures authorizing or intimating that one or a number of evangelists could license or ordain any one else to be an evangelist. Overseers were to teach and care for their congregations, but no intimation that they should set apart men to proclaim the gospel to sinners. Their work was altogether with disciples.

There is the relation of shepherd and flock, but the shepherd is the overseer, not a man who is not an overseer, and who is quite frequently not a member of that congregation. Sometimes a man is employed as a "pastor" or "minister" of several congregations, and as we have previously shown that pastor, bishop, overseer, all mean the same thing and the same person, we would have, by this

arrangement, one man acting as bishop or overseer for several congregations. Either this, or the man acting as "pastor" is not a pastor—overseer. The terms "Minister" and "Preacher" are used to designate a man who preaches, either teaching and overseeing a congregation, or proclaiming the gospel to sinners; and we read of "Preachers' Institutes," "Ministers' Meetings," and "Ministerial Associations." We find nothing in the Bible that points in this direction.

An overseer, who has been selected by a congregation from among its membership, who devotes his time to teaching and to the oversight of his congregation, is nothing but an overseer, but is to receive more honor because he does more work. If he devotes his time to the good of the congregation, the congregation must support him. There can not be found in the New Testament a single example where a congregation employed a man who was not an overseer in that congregation, to teach them and overlook them. This work is what made them overseers. It will not do to reply to this that Paul taught at Antioch for several years, and that he sent Titus and Timothy to teach and rule various congregations. Paul was an apostle and the congregations were just being organized, and needed oral teaching for some time, not having the written word, before they could take care of themselves; and Paul, an apostle, sent these men to represent him, not as evangelists, but as his *diakonoi*—agents, as he was God's *diakonos*—agent. An evangelist, a preacher, is one who proclaims the gospel to sinners; he may do this in one town or neighborhood for a year, for years or during his life; he may use the meeting house of the local congregation as the means of getting a hearing from the world, as the apostles used the synagogues of the Jews and the places of prayer; but if he is not an overseer in the congregation, whenever he commences exercising oversight in the congregation, then he is usurping authority.

WORK OF EVANGELISTS.

In addition to what we have written, but little more remains to be said under this head. Their duty is simple; their designation describes it all. They were proclaimers of the glad tidings of the kingdom—the gospel—the advent, life, mission, death, resurrection, and coronation of Jesus as the Messiah, the Christ. This was their work, this and nothing more. We make this spec-

ial section so as to remove some misapprehensions. Please bear in mind that we are studying this question from the text-book properly translated, with our minds entirely free from the ecclesiasticism of the *Common Version* and our surroundings. It is a hard task to thus free ourselves, but it is what we started out to do.

It is claimed by many that one duty or function of an evangelist was to appoint overseers in the congregations. Acts 14:23 and Titus 1:5, are given as the proof-texts. Acts 14:23, is where it is said that Paul and Barnabas appointed for them elders in every city. Paul and Barnabas were evangelists in so far that they preached the gospel, but Paul was a divinely commissioned apostle to assist in commencing the work of discipling the nations, and Barnabas was his companion, a man also full of the Holy Spirit. He could not have done this work as an evangelist, for "evangelist" means something else, but he did it as an apostle.

Titus 1:5, is where Paul tells Titus that he left him in Crete to appoint elders in every city. Titus was most likely an evangelist, that is, he probably preached the gospel, and in so far as he did that, he was an evangelist; but he did many other things, and he was not an evangelist when he was doing the other things. Paul left him in Crete to appoint elders, but he did not leave him to do it as an evangelist, but as his representative. So with Timothy. He was an evangelist, but was he doing the work of an evangelist when Paul wrote to him to come and bring his books and cloke? II. Tim. 4:13. In the preceding 5th verse, Paul charges him to do the work of an evangelist, and then tells him to bring him his cloke and his books, but no one supposes that he was commanded to do that because he was an evangelist. Paul was an apostle; he made tents, did he make them because he was an apostle? A man could be an evangelist and still do other things in some other capacity.

It is also claimed that it was a part of the evangelist's work to assist the elders and to enforce discipline. The proof-texts are Acts 20:18-35; I. Tim. 5:20; Titus 3:10, 11. Acts 20:18-35, gives an account of Paul's interview with the elders of Ephesus at Miletus. How this can be used to sustain the proposition, is more than we can understand. Paul, as we have just shown, was in a certain sense an evangelist, but he was an

apostle, and as an apostle he held this interview. No one will contend that an evangelist has the authority, or that it is his duty to do all that Paul did. I. Tim. 5:20, is Paul's instruction to Timothy when he was acting as the representative of Paul the apostle, and not to Timothy the evangelist. If it were to Timothy the evangelist, then evangelists are to receive charges against overseers and try them, for Paul tells him not to receive an accusation against an elder unless presented by two or three witnesses. Will any one claim this duty for an evangelist? Titus 3:10, 11, is where Paul tells Titus how to deal with a heretic. The same answer is made to this as to Titus 1:5.

While we can find no authority for an evangelist instructing a congregation of Christians, or for assisting them by council in organizing; or for an overseer of a congregation going to and teaching another congregation, yet we can see no impropriety—in fact we think it correct—in a Christian who is qualified, even if he should be an evangelist or an overseer, going by invitation to a new organization or to an isolated body of Christians and teaching them their duty. But it must be understood that they go simply as Christians, not as evangelists or overseers. Christian men and women can teach young, ignorant, Christians, as Aquila and Priscilla taught Apollos.

It is further claimed that a work of an evangelist is to promote benevolent giving for home and foreign uses, and II. Cor. 8:1-24, and Titus 3:13, 14, are cited as the proof-texts. II. Cor. 8:1-24 is where Paul is exhorting the brethren at Corinth to make good their promise of liberality to the distressed brethren, and that he had requested Titus and two other brethren to visit them to receive this contribution. The money was not for home use at all, and it was not for missionary work. Titus in his character of evangelist was not requested to do this work. If Titus did this work as an evangelist and because it was the work of an evangelist, then the two companions of Titus must also have been evangelists. Titus 3:13, 14, records that Paul wrote to Titus to "Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our *people* also learn to maintain good works for necessary uses, that they be not unfruitful." If this instruction is to Titus as an evangelist, then evangelists themselves must provide the traveling expenses

of brethren, and also teach the brethren to be fruitful in good works. We can not receive this as an instruction to an evangelist, but to a deputy of an apostle.

ORDINATION.

What is called "ordination" is practiced by almost all religious peoples and regarded as correct by nearly all Christians. What it means and what it is, are questions not so well agreed upon. Ordinarily understood to be, "the act of investing a man with the ministerial office or with ecclesiastical authority." By some, the public setting apart of a man to some office in the church. Ordinarily done by the imposition of the hands of persons, previously ordained, upon the head of the person being ordained, accompanied by prayer and fasting by those ordaining. The word "ordination" is the Latin word *ordinatio*, anglicized, and means "an appointing," most generally of persons to an office. In our *Common Version* the noun "ordination" is not found, but the verb "ordain" is found frequently, and represents ten different Greek words. In Acts 6:6, the *seven* were selected by the disciples, and when selected the apostles set them over that business by praying and laying their hands on them. In Acts 13:3, the prophets and teachers laid their hands on Barnabas and Saul, and sent them away. In Acts 14:23, Paul and Barnabas appointed for them elders in every church. In I. Tim. 5:22, Paul directs Timothy to lay hands hastily on no man. In I. Tim. 4:14, Paul exhorts Timothy not to neglect the gift that was given him by prophecy, with the laying on of the hands of the elders.

These are the proof-texts to sustain the assertion that "in the early church, the ordination ceremonies consisted in the imposition of the hands of apostles, evangelists and elders, either alone or conjointly, with fasting and prayer." In Acts 6:6, the apostles did pray and lay their hands on the *seven*. In Acts 13:3, the laying on of hands was by inspired men by direct authority of the Holy Spirit. In Acts 14:23, there is nothing said about praying or laying the hands on the elders. In I. Tim. 5:22, nothing is said about setting a man apart for any work. In I. Tim. 4:14, the gift was not an ordination or appointment to any position. The only instances in the New Testament where prayer and laying on of hands are recorded in connection with setting men apart to a particular work, are Acts 6:6, and 13:3, and the imposition and

prayer are made by apostles, or teachers and prophets, and these were before there was any organization; there is not one word in reference to any one except an apostle, or a teacher and prophet acting by divine authority, ever praying or imposing hands upon an evangelist, an overseer or a servant or agent. Is it not reasonable to suppose that if "ordination" had been considered essential by the apostles that they would have given some direction concerning it? And as there is no command, direction, or clear example in reference to ordination ceremonies performed by uninspired men, are we not justified in concluding that the apostles never thought of such a custom for the congregations.

SUPPORT OF EVANGELISTS AND OVERSEERS.

I. Cor. 9:14. "Even so did the Lord command that they which proclaim the good-news should have the means of living by means of the good news," or in our phraseology, the evangelist must be supported while he is evangelizing. The obligation to preach the gospel rests upon every individual Christian, and if any one is not gifted by Christ to preach, he may be gifted to work, so as to assist in supporting the one who is so gifted. See I. Cor. 12:18-30. If the obligation to preach is individual, and it cannot be denied, then the obligation to assist him who preaches is individual. I am not to stop to enquire if another man is going to exercise his talents for preaching before I commence using my talent for preaching; neither am I to wait to see if any one else is helping the evangelist, if my talent is to assist in supporting him. I must do it as soon as I see the occasion. Each man must exercise whatever talent has been given him, promptly, not waiting for any one else. If co-operation is desirable, it is individual co-operation, for the gift and obligation are individual.

I. Tim. 5:17-19. "Let the elders that rule (superintend) well be counted worthy of double honour, especially those who labour in the word and in the teaching. For the Scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The labourer is worthy of his hire." The overseer being a part of the organization, if he earns, or is worthy of hire or compensation, as the work is given to the organization, the congregation must pay him.

Christians, as individuals must support the evangelist, because "to preach" is a duty incumbent upon us all as individuals. A congregation selects an overseer and teacher, the members of that congregation must pay him. It is a divine contract between the overseer and the congregation.

CONCLUSION.

It will be discovered from a careful perusal of this *Study* that it tends to emphasize individual Christian responsibility and to controvert the idea of congregational exaltation; that local organizations are not the Church that Christ built, and have not the functions, duties and powers possessed by it, and that THE CHURCH is a spiritual kingdom finding a home in every Christian heart. The Church is not a local organization that can be torn by factions, scattered by human will and destroyed by death. While it is in the heart of every Christian composing the organization, the organization is not it. Each Christian is a lively stone built into the temple, not each congregation a part of the building. The exaltation of local organizations into the position of detached parts of Christ's kingdom leads to ecclesiasticism with all its unwarranted usurpations of authority. It is foreign and contrary to the spirit of the kingdom of Christ that individuality should be lost in organization. One of the leading speakers at the late *International Sunday-school Convention*, said: "One cause of the religious influence in this country, is that each individual feels that he has a responsibility resting upon him; while in foreign countries, most of the work is left to the clergy, and individual responsibility is lost sight of."

Local organizations are local schools in which the principles of the kingdom may be correctly taught, habits formed and errors in life corrected; where the Christian graces may find room for exercise in watching over each other, in mutual exhortation, sympathy and aid. Not ecclesiastical tribunals to commission and to forbid men to preach; not tribunals to say to Christians that this special enterprise is entitled to their support, and that another is not; not organizations that can send delegates to a deliberative assembly to discuss and decide upon the public duties of Christians; not organizations to enter upon enterprises of secular education, to own property and control schools. But that each individual Christian, outside of and beyond holiness of life, must act as an in-

dividual, responsible only to God, whose steward he is. God never gave talents to congregations to use, but to individuals. The individual makes no account of his stewardship to his brethren, but to his Master. Individual Christians can meet in council to deliberate, arrange and carry on missionary work, build colleges and asylums; but congregations never. Does not a convention necessarily imply doubt—a question to be decided? If this convention is composed of men, does not the element of fallibility enter largely into it? Is there any assurance of its conclusions being true? Is it not a mere matter of human judgment? Is a Christian bound by the opinions of a majority regardless of his convictions of right and wrong?

If these enterprises were in the hands of congregations co-operating, it would necessarily follow that individual volition to assist or to decline, would be lost in his loyalty to his congregation. If the co-operation of which his congregation was a part, determined not to support a certain evangelist, or to build a certain asylum, then he could not; and if his congregation withdrew from the co-operation, he would be prevented from assisting that which he might consider a worthy enterprise. This conclusion is inevitable, and the conclusion shows the fallacy of the premises. *Individuality in all things outside of the congregation; obedience to those in authority in the congregation in all things pertaining to the congregation.*

This *Study* is submitted to the consideration of those who wish pure speech and correct practice. If my conclusions are wrong, no one desires to know it more earnestly than myself. No one more sincerely desires a close adherence to divine commands and apostolic practice, and none mourn more over human innovations in divine things than he who has made this *STUDY*.

THE EDITOR.

OUR RELATIONS TO OTHER RELIGIOUS BODIES.

[This essay was read before the Eastern Preachers Meeting in Philadelphia, and is, by their request, published in this Magazine.—EDITOR.]

The sum of duty is reached, when all our relations are understood, and the work, which these require, is done. Our religious relations, are the highest and holiest, that we ever know, because they include all work done in obedience to God, in the multiplied conditions of human life. We need, therefore, to study them in the light of that most perfect standard, of true religion, the Bible; that we may reach right conclusions, and properly discharge our responsibilities to both God and man. The man of Nazareth, only, of all earthly workers, has left a perfect record. His divinity guided him infallibly. Closely allied to him, are the twelve Apostles, who were guided by the Holy Spirit into all the truth, and wrought in harmony with its inspirations. The generations that have succeeded them, were to be furnished with the faultless life of the divine Christ, and with the infallible principles of spiritual culture connected with it, to rightly guide them in all earthly relations. The Church of God, fashioned according to the divine requirement, was to be the depository of spiritual truth, and through the persons who came into it, was to invite the weary world to come also, and there sustain the relation of brotherhood to all within forever.

The condition of Christendom, with its denominational divisions, its partisan life, its waste of both material and spiritual power, presents to us the terrible discords which sin still causes, in the only organization of earth, where God intended that divine harmony should prevail.

The ecclesiastical existence of that brotherhood to which we belong, as distinguished from other religious bodies around us, originated in the desire of spiritual men, to restore the lost harmony of the church. Our relations to these bodies, therefore, must necessarily be relations of peace and good will, as the end

and object of all labor *with* and *among* them. The purposes to which the fathers of our reformatory movement, addressed themselves, may be presented in a few postulates that need little elaboration. 1. They accepted in fact, as well as in theory, the watchword of Protestants ever since Luther's time, to-wit: "That the Bible is an all-sufficient rule of faith and practice." Their *protest* was against every innovation of "The Faith once for all delivered to the Saints." 2. They sought the union and co-operation of all true believers in Christ, because Jesus prayed for such union, and could not have prayed for that which was impossible. Besides, the Holy Spirit had repeatedly endorsed the prayer of the Lord, by rebuking division, and by affirming that Christians should keep the unity of the spirit in the bond of peace. 3. The union for which the Savior prayed, and which the Holy Spirit affirmed, was an outward and visible union, as the necessary result of that spiritual unity of disciples with Father and Son and with one-another. The language of Jesus was clear and unmistakable on this point. He said: "Neither pray I for these alone, but for them also that believe on me through their word: That they may all be one, even as thou Father art in me, and I in thee, that they also may be in us, that the world may believe that thou didst send me." The Savior recognized the logical connection between spiritual unity and visible union; the former including the latter, the greater including the less. 4. They insisted that the union required, would be effected by *using* the Scriptures as an all-sufficient rule of faith and practice, finding "A thus saith the Lord" for the conditions of church membership, and for the development of church life. 5. They said that a departure from Scripture conditions of salvation, and the introduction of human creeds as terms of communion, and bonds of Christian fellowship, have produced division, and that a return to the Scriptures would result in union.

These postulates define our position among religious bodies. We never claimed that we comprised all the Christians in the world, nor that other religious bodies were intentionally wrong, but, as our position was a reproduction of the position of the New Testament Church, we were not a sect, in that meaning of the word, which may rightly be applied to other religious bodies, having human names and human creeds. So long as we keep the di-

vine name, and work by the divine creed, we cannot be properly called a sect among sects; nor are our relations to other religious bodies the same as their relations to us. Without Christian union as the prime factor of our ecclesiastical existence we cannot defend that existence. If we are merely another sect, added to the already lengthy list, we ought to disband and unite with others to decrease the evil of sect life.

After more than fifty years of labor, we can point with some degree of satisfaction, I think, to the work done in proof of the righteousness of our plea for a return to the Bible. Our protest against all human innovations into the sacred domain of divine authority, has produced a salutary effect on Christendom. Our members have not only greatly increased, but creed authority has been weakened so much, that thousands in other religious bodies neither understand nor respect the creeds of the churches to which they belong. Our protest against human names for religious bodies, and for Christians, was met by a determined effort to fasten the name Campbellites on us, but by persistently refusing to accept it, we have well nigh conquered, and we are now generally called, *Disciples* or *Christians*.

Our position, our relations to other religious bodies, requires a continued protest against human names and methods inconsistent with Scripture teaching. I shall assume, also, that the manner of protest comes within the scope of the subject assigned me. That our opposition to unscriptural methods has not always been wise, scarcely needs statement. I presume nearly all our brethren would concede it. They might not however, be agreed upon what would be wise in the future. In the beginning of our work, our ministers were largely religious iconoclasts, using their intellectual and moral force, in smiting the idols of sectarianism, as they termed them. They employed sometimes unkind and cruel invective against the parties represented in their audiences. The converts made, partook of the iconoclastic spirit, under which they had been brought into the Church. Moreover, denominational preachers were denounced, and it was asserted, that as all Christians were priests, all who were able to preach, might do so. The result of this democratic view of the Church, was a large number of preachers, who could denounce the sects, but who were poorly qualified to build up the Church of material called in Scripture, gold, sil-

ver, and precious stones. The opposition aroused was calculated to prevent such success, as other methods might have secured; and even where many converts were made, they were not as spiritual as a more loving style of preaching and practice would have produced. We have learned by experience, that the most effective protests against unscriptural names and practices are made by presenting that which is Scriptural, and by building the divine temple according to the true pattern; by showing the more excellent way. We have also learned that the public work of the Church ought to be done by men who have been prepared for it; that skilled workmen are needed to build the temple of God. It requires little or no skill to raze to their foundations, the most beautiful and costly temples that architectural effort ever devised; but only disciplined and accomplished workmen can build what the world needs. Unskilled and untaught laborers could overthrow what they termed sectarian houses, but could do little in rightly adjusting living stones in the building of the divine architect. We need to show the superior workmanship of wise master-builders, in making our protest against false teaching.

Again, we need to cultivate friendly relations with other religious bodies, that we may know what is held in common. As a people, we have rightly magnified the great confession of faith, made by Peter, as it is recorded in Matt. 16:16. The Lord himself pronounced an especial blessing on the confessor, and promised to build his church on the Christhood and Divinity expressed in it. He compares himself, as thus confessed, to a *rock*, an imperishable and permanent foundation. We have no doubt, that this confession, which we require of candidates for church membership, was intended by the Lord, to be so comprehensive in its meaning, and yet so simple, that all Christians would be content to accept it without change, in all the years to come. Other religious bodies accept it too; their fault being in giving it too little prominence in their work. They hold many things in common with us, as fundamental elements of the faith. We are to approve that which is excellent in them, and guard against the too prevalent error of magnifying the faults of others, so that their virtues are overlooked. Let us cheerfully acknowledge their merits, and be co-workers with them in every thing consistent with loyalty to our king. Isolation from them, has never been wise, nor

has it been consistent with the largeness of Christianity, which, we teach, was to include all believers in one body. Jesus mingled with publicans and sinners, to do them good. Paul entered the synagogues of his Jewish brethren wherever he could do so, to indicate his love for them, and to show that the Scriptures which both they and he believed, would bring them to Jesus, when understood. We need to profit by these examples, that our work may be magnified in its effects on others.

X We have already noticed Christian union, as the leading purpose of our work. Other religious bodies, too, deprecate division, and seek in their way for union. Few prominent ministers among Protestants would advocate sects, as either consistent with Scripture or common sense. Besides, many of their membership have made the union sentiment practical, in the formation of Y. M. C. A.'s., in all our large towns. This organization is a continued protest against denominationalism. It is organized out of the working forces of many religious bodies, to do what denominations as such, fail to do. If Christian union were brought about, these associations would not be needed, because the united church in our large towns would be more effective than these can possibly be. The union sentiment necessarily grows among these associations, because differences are forgotten, a common faith made prominent, and those who had been separated are made co-workers in Christian life. Denominational peculiarities are weakened when kept out of sight. We, as a people, ought to encourage the Y. M. C. A. and work with, and for them, because they are moving in the same direction with us, and their work is preparing the way, for a permanent union of Christians.

Our position, requires us to encourage every tendency in the religious world, toward Christian union, by both personal and associated influence. The American Sunday School Union was organized in 1824. Through its wonderful growth and influence, we have now national and international conventions; and since 1872, we have had the "International Lessons," which have brought a large majority of Protestant Christendom to the study of the same Scriptures every Lord's Day. These lessons have been objected to sometimes by religious partisans, because they interfered with denominational catechisms. It is not too much to say, that this uniformity in Bible teaching; this constant study of the

Scriptures instead of church catechisms, is a great promoter of Christian union. Both teachers and scholars, will find the Scriptures more easily understood than church doctrines, and as the result, the latter will be supplanted by the former; there will be a constant approach to uniformity in understanding the Scriptures until union in church as well as Sunday schools can be effected. Our encouragement and influence should be given to the American Sunday School Union, and to the "International Lessons."

We may, and should protest against human names and methods, in church life, but this does not permit us to unchristianize all who are not in our churches; nor can we Scripturally refuse all co-operation with other religious people, when we are taught by the Holy Spirit, that Paul became all things to all men, that he might thereby save men. The laws of adaption to human life in its various phases, without compromising the truth, is a law which all Christians need to learn, especially those who regard themselves as *par excellence*, followers of God's Word. Besides, the conditions of church membership taught by us, are taught by all immersed believers, and not denied by any who call themselves evangelical Christians. Then, in our distinction between the faith that saves, and opinions concerning Scripture teaching, which may or may not be true, we have always held that mistaken opinions, are not necessarily perversions of the truth; that we may safely tolerate error in opinion, provided the foundation of the Church, *Jesus the Christ*, is intelligently maintained.

We have inveighed, with great vehemence, against the intolerance, and proscription of religious councils, that have formulated creeds, and confessions of faith, by which, to try the orthodoxy of Christians. We have rightly regarded these councils as promoters of discord among brethren. Let us beware lest we sin in the same direction, by proscribing Godly men, who may be wrong in some things, but whose piety, devotion and excellent characters, challenge our admiration.

Light will be thrown upon this subject, by attention to the great contrast between Judaism and Christianity. In the former we find a multitude of positive and negative enactments, adapted to the rude, and comparatively uncultivated condition of the people of that era. It was the childhood of the race. The facilities

for intellectual and spiritual culture were few, so that they needed these direct and pointed commands to control them. But when the schoolmaster of 1,500 years duration, had done his work, and the fullness of time had come, for the compassionate Jehovah, to reveal himself in Christ, a mighty change took place. Love to God and man, was to be enthroned in human hearts, in the person of Jesus. Men who heard the gospel, and scanned that wondrous life, in its lessons of love; that witnessed the cruel tragedy of Calvary, as they sat beneath its shadows; that stood beside the immortal victor over death; that entered the divine arcana, where He was crowned in eternal glory; that saw the stupendous miracle of human redemption complete in the eternal salvation of the redeemed; and then received *Him* as Prophet, Priest and King forever, did not need the precepts of Moses to guide the regenerated life. The presence and power of Jesus in the heart, was to beget that world-wide benevolence, which could only be satisfied in the salvation of all within reach of the gospel. Under the supreme authority of Jesus, large conceptions of human brotherhood were to prevail, shutting out from the soul all narrowness incompatible with divine charity.

When this great Christian brotherhood began its work, all littleness and intolerance were condemned, because of the acceptance by the fathers, of the largeness of Scripture teaching and the rejection of the narrowness of human creeds. The latter had promoted sects, and the spirit of contention among brethren. It was confidently believed that a return to the former, would remove all barriers to union, and re-inaugurate the harmony of Christian brotherhood. Our history has not been entirely satisfactory, in developing the spirit of union and fraternity, even among ourselves. There are among us, a class, who seem not to understand that we may accept, in heart, an *unwritten creed*, which produces the same narrowness, which belongs to that which is written. *There may be sectarian opposition to sectarianism*, men sometimes become partisan in spirit, while professedly laboring for union. Opposition to musical instruments in worship, to Missionary societies, to Pastors in our churches, to the accessories, and surroundings of church life, which have no power to pervert the faith, belongs to the littleness of sect life, and is entirely foreign to the spirit, and glory of our great plea for union. It is a matter to be deplored,

that such opposition ever appeared among us, to retard a work so important and needful, as that which we propose to do. Then this same spirit of narrowness enters into all relations, with religious contemporaries, and renders the plea for union on the New Testament basis, of unity in the faith, a chimera. Religious bigotry and fanaticism, are no part of the Heaven born legacy bequeathed to us by the fathers of reform, nor can we expect success in our chosen field of labor, but by the exercise of love and forbearance toward one another, and toward our religious neighbors.

Again we should gratefully recognize the Missionary zeal of other religious bodies; the great work they have done, and are still doing, in sending the Bible abroad, with the living preacher to explain it, and rejoice with them in the overthrow of idolatry; the establishment of faith in Christ, and the rapid onward march of Christianity. They are making the dark places of the earth, luminous with the light of truth, and have opened the way to the regions beyond, where the missionary of the cross may enter to continue the work of salvation. Their work has been the means of our own renewed life in missionary enterprise. Our mission fields so recently entered, are proving a stimulus to religious activity at home as well as abroad. We are learning that other religious bodies had caught more of the missionary spirit of Christ, who said, "Go into all the world," than had we; and they have aroused us to duty. Moreover, the mingling of these missionaries of different religious bodies, where their surroundings, cause them to love one another, will, let us pray, help to remove misunderstanding, and promote union and fellowship.

We are also related to other religious bodies, by the literature of our common Christianity. We cannot isolate ourselves from them, unless we refuse to read the books of their masters. We use their scholarship, their historical research, their many works on Christian ethics, their defences of the Scriptures, and we need to acknowledge our indebtedness to them, by greater interest in the work done. While the shelves of our libraries are adorned with the books of such masters in erudition, as Lange, Dean Stanley, Conybeare and Howson, Schaff, Conant, &c., we need to be careful how we relegate these great names to the realms of mis-

chievous heresy, and regard ourselves as so nearly infallible that we can not call them brethren.

Many in these religious bodies, deplore sectarian divisions, as much perhaps as we, and they are laboring in their way to bring about what they and we desire. They have not yet seen as we think, the true way to union, but their united labor in many Christian enterprises, and their earnest prayers to know the right, are worthy of all praise. We will be wise in mingling as much as possible with them in undenominational work, and by intercourse with them, use the leaven of truth which we possess, and they do not, whenever, and wherever we can wisely do so.

Protestants are mainly agreed in the holiness required by the religion of the Bible. The development of godliness among men, is, after all, the great work of the Church. We should be thankful that we are so much in accord with our cotemporaries in this, and while we insist on loyalty to Christ, in the names we wear, as churches and individuals; insist on obedience to divine authority in the ordinances of the Lord, let us mingle with the religious life and activity about us; become co-workers with all good men in reducing human misery, and by Christlike examples, induce a candid consideration of the plea we make, committing the work to God, believing that He will aid us in bringing about union here, and eternal union in the world to come.

Finally we need to study the merits as well as demerits of other religious bodies. They originated, in most cases, no doubt, in an honest desire to benefit mankind by bringing to light some religious element which they regarded essential to man's moral and spiritual nature. I think we may profitably consider the class-meeting arrangement of our Methodist brethren employed by them to call out the capabilities of young disciples. Also the orderly and systematic government of our Presbyterian brethren, to assist us in our efforts to develop church government, that will not be regarded by cultivated minds, as in a chaotic condition. Let us unite in this brotherhood which labors for a Scriptural reconstruction of the church, all the good we can find in other religious bodies, ever keeping in mind that Supreme tribunal before which our work will be adjudged; and casting out of our midst, every false theory, every unjust prejudice, every semblance of bigotry, let us pursue the right, as God gives us the ability to understand

it, till we gain grander victories for truth, than we have hitherto done; and rejoice in the constant assurance of sanctified hearts, and regenerated lives, that we will receive a blessed and eternal welcome, at last, to kingly glories and honor.

A. B. CHAMBERLAIN.

WHAT IS OUR PLEA?—WHAT ARE ITS PROSPECTS AND THE REASONS FOR MAINTAINING IT!

To the large and rapidly increasing brotherhood known as "The Disciples of Christ," or "Christians," this subject could not well be made more eminently vital and representative. Its importance is certainly co-extensive with the inquiry: *Have "The Disciples of Christ," or "Christians," any Divine right to exist?* It involves our relations, both in the particular and in the general, to every conceivable moral or immoral, religious or irreligious force of the world throughout all ages. The investigation of such tremendous issues should be conspicuous in its freedom from all sectarian spirit, and proceed, from first to last, in the desire to bless the world by a candid and fearless presentation of incontrovertible truth and fact. It may, therefore, be expected that what is conscientiously believed to be, or to have been wrong, *in us* or *in those who have opposed us* in our work, will be impartially and plainly characterized by us accordingly. We hope to be able to compel conviction in every unprejudiced mind, that we are not seeking to punish enemies simply because they are enemies, or to reward friends simply because they are friends.

I. WHAT IS OUR PLEA?

It is highly important that we should *define* our plea, for unless we know *what it is*, how shall we either discern its "prospects" or assign "reasons for maintaining it?" Nor should we be censured for springing the question, "What is our plea?" for, as a sheer matter of fact, we say that, notwithstanding our remarkable agreement in the vast range of our distinctive doctrinal preaching, as preachers we are not "of one mind" as to what our plea really

is. Some say it is one thing, and some another. Shall we seek to see *it* to-day, and clearly to set *it* forth?

Surveying the field and noting what we sincerely regard as widespread and injurious misapprehensions on the subject, we think it wise to declare, first of all, what our plea is *not*.

1. It is not our plea that sectarianism should be destroyed. Some preachers declare against sectarianism and sectarians so zealously and almost continually that, if we would believe in their personal conscientiousness as preachers, we must believe they regard themselves as especially commissioned to assail and overthrow sectarianism in the world. Now, in the face of the never over-estimated evils of sectarianism, and wishing its ruin at the very earliest practicable moment, we say that sectarianism might this day cease to exist, and still our great work as a people would not be done.

2. It is not that Creed authority should no longer enslave the conscience of Christendom, or even that the Creeds themselves should forever perish. This, too, might instantly be effected, and yet would our great work as a people remain to be done.

3. It is not that unscriptural teachings and practices now so universally characteristic of modern revivals, should be permanently set aside, so that sinners need not henceforth be imperiled by them in seeking for "peace with God through our Lord Jesus Christ." As imperatively demanded as all this certainly is, it is not the object for which we exist as a Christian organization in the world. All this might be accomplished the next moment, and still would our work remain to be done.

Now these three, viz., (1) the destruction of sectarianism, (2) the banishment of all human creeds from the face of the earth, and (3) the utter extinction of the numerous evils of modern revivals, have necessarily consumed far more of the time and energy of "The Disciples of Christ" than we are apt to think. All along the line an incessant warfare has been waged against them; and the battles of sixty years must continue, until those wrongs, judged only by the law of the living God, shall be no more; and yet, ours is a far grander mission than the most complete achievement of all we have yet touched upon, could possibly make us.

4. It is not that the faith of the soul should be in a person—in Jesus Christ who is the Lord of all, instead of in a "Creed,"

or in a "Church," as hitherto for ages. This blessed truth is of noble rank in the economy of grace, but to urge it upon the acceptance of the world is not our plea.

5. It is not any particular theory respecting the operation of the Holy Spirit in converting sinners and saving saints. It would be of incalculable benefit to each individual in every age rightly to apprehend and appropriate the Scripture teaching, that the Spirit of God leads both sinner and saint *by the light of God's word* into the way of righteousness and on to the home in heaven. This position is peculiarly our own among all the religious bodies of modern times, and it is undeniably a badge of honor to us, more resplendent than would be the sparkling diadems of kings; and yet, to contend for this magnificent truth in the Divine government, is by no means the measurement of our plea.

6. It is not that the word of God should be preached, in contradistinction to the promulgation of the man-made dogmas of human creeds. Preaching is but a part of the work to be done; and hence, notwithstanding the appalling ruin that is wrought through the failure to preach the word of the Lord alone to a sin-cursed world, to insist upon the correct preaching of the word of God, is not the height and depth, the length and breadth of our great plea before the world.

7. It is not what we have been told by some, viz., the great discovery of 1827, that "baptism is for the remission of sins." This theory is in nearly every creed in the world, and was in the minds of others at the time and long before our work in the first half of this century was inaugurated. Through the deadening influences of irreconcilable doctrines in the same creed,—a phenomenon, by the way, incident to quite every creed that ever existed—this theory was "dead" in the "practice" of other religious organizations. We are, without doubt, entitled to much of the honor logically belonging to the recovery of this important truth to the world; and yet, it is now pretty thoroughly attested that some Baptists baptized for the remission of sins as we now do, as far back as the middle of the last century. "Honor to whom honor is due." But why give such emphasis to this, anyhow? Even expanding the principle, as stated above, until it shall read more strongly scripturally: immersion, which is only baptism, is for the remission of sins, and still it in nowise measures our great plea. Besides, bap-

tism is for far more than merely "the remission of sins." It is to be received by no one, by Divine authority throughout all time, who is not, when baptized, determined to live a new life in Christ forevermore; for on no other condition does God promise to forgive past sins when the sinner is baptized. Hence, "baptism is for the remission of sins" is, after all, only a partial statement of the truth pertaining to that one ordinance; and hence, too, the impossibility of its being, in any event, the "plea" of The Church of Christ. We think the discovery one of untold worth to the human race, and our pioneer preachers did bravely in contending uncompromisingly for it before all the world; and yet, we believe the stress laid upon this one feature of the Divine Economy by the Campbells and Walter Scott was well calculated to create in the minds of others the conviction that our aim was a small one, after all. We should not make ourselves diminutive when the solid logic of our position demands that we shall be pre-eminently great.

8. It is not that the Baptists, Methodists, Presbyterians, and all other Protestant bodies, have wrong views of faith, of repentance, of confession, of baptism, of the Lord's supper, of church government, etc., etc., or that they do not understand the relations of all these to one another, or yet that we are to instil into them the exact truth upon these subjects, severally and relatively, item by item. This is all seriously demanded of us, and the work thus done is a holy one, deserving of the praises of men and the love of God, but our plea is far more than all this.

9. It is not that there is a *system* of salvation for the sinner, consisting *invariably* of scriptural faith, followed by scriptural repentance, following by scriptural confession, followed by scriptural baptism. The development of this unchangeable law regulating the primary forgiveness of sin marks one of the grandest achievements in the spiritual progress of the race in modern generations; and yet, the advocacy of this great discovery in the plan of salvation by no means covers the immensity of the scope of our plea.

10. It is not what is so nearly universally claimed, viz., "Christian Union." The mere destruction of sectarianism would not be the equivalent of merging all who are now members of sectarian churches into one organic union. To us, to des-

trophy "Babylon"—simply to destroy it—would be only a negative achievement; whereas, to rear the organic unity of the Primitive Age out of the ruins of sectarianism, would be a positive accomplishment; and hence, this paper clearly distinguishes between destroying sectarianism and effecting what is called "Christian Union."

Even J. H. Edwards, editor of the proceedings of the famous trial of "Our Orthodoxy in the Civil Courts," as lately produced weekly in the columns of *The Christian Standard*, when asked the question: "Will you please state, Mr. Edwards, what the plea of the Christian Church is, as compared with the accepted orthodoxy of other churches"? Answered: "The great plea which I understand the Church to have made is this: The union of all Christians, disciples of Christ, into one body, with the word of God as the basis of that union. The union of all Christians under one Head, Christ, is the great plea they make." Now, "Christian Union," as defined by Bro. Edwards, would as certainly be the beginning of that one Church's life and work as baptism is the beginning of each Christian's life and work; for the point where "union" would be consummated, on the basis of the word of God, is scriptural baptism "into Christ," or "into the one body." (1 Cor. 12:13). Hence, as tremendous as are the interests at stake in our persistent and heroic struggle for sixty years to accomplish Christian Union, and notwithstanding we must, in loyalty to our *real* plea, contend for this result forever, we do not believe even "Christian Union" is large enough to be the plea of the Church of Christ.

All the foregoing are but *phases* of our work as a people. We gladly plead for the honor belonging to us of right from the fact that we *do* believe and *do* each and all the work of which we have thus far written, but these are only *items* in the splendid *system* of faith and practice now advocated and advanced by "The Disciples of Christ," or "Christians," in almost every great country under heaven. While the above, and also numerous necessarily unmentioned features of our existence and labors, by which we are sharply distinguished from all other religious peoples of earth, are *included* in our plea, they are not, even in their strongest and grandest combination, the measurement of our plea as the people of God.

We continue these negative declarations that we may see still more clearly what our plea is *not*.

11. It is not exhausted, by any means, by the oft used and oft misused term, "Reformation." We have been called "Reformers" everywhere. The title is not an ignoble one, and in answering thereto without any word of explanation we are not, in all cases, to be censured. Alexander Campbell and all the early preachers among us were called "Reformers," and called themselves "Reformers," and in many parts of the country we are yet chiefly spoken of under that name. To such an extent has this been practiced, and is still practiced, that our churches are known as "Reformed" churches in some parts of our country. Now, we hold that "Reformed church" is as much a nickname, or a human name, as any other of the hundreds of human names given to those religious organizations which claim to be "the branches of the Church of Christ." In one sense, we are Reformers, seeking to reform and actually reforming religious thought, religious beliefs, and religious life; and yet, we should universally disclaim that this term can possibly represent the sublime fullness of our ministry in the world. We should never forget that Luther, Wesley, Calvin, and others, who have *led* the movements in these "Reformation" times, were "Reformers"; and we should also unceasingly remember that the work of these "Reformers" is necessarily and constantly and uncompromisingly opposed by us at many cardinal points. To be a "Reformer," therefore, in the popular view of the term, is to be yourself subject to reformation by your successors. But we claim to have introduced to the minds of men a *system* of religious faith and practice which, in its theory will never be improved by any Luther, Wesley, Calvin, or Alexander Campbell, of any coming generation. We do, therefore, in fact, differ from all previous "Reformers"; and while, as before said, we admit we are "Reformers," it should always be with the understanding that we believe *the plea* which we make is *not* to be reformed throughout all time. The commonly received idea of a "Reformation," then, although manifestly applicable to us under the above clearly stated modification, is not and cannot be the definition of our plea.

12. The "Restoration" idea is the only one comprehensive enough to embrace the life-work of The Church of Christ, as represented by "The Disciples of Christ," or "Christians" in our

age. A "Restoration" can be succeeded by no reformation of itself, for to restore is perfectly to reform—a restoration is the very acme of reformation. Reformations in religion have hitherto been incomplete, and consequently imperfect, but a "Restoration" cannot have the element of incompleteness in it. It must be the identical thing sought and desired, admitting of no modifications whatever. In a religious sense, it must be the Heaven-ordained faith and practice of Peter and James and John and Paul, and all Christians in the Apostolic days. *THIS*, nothing but this, is *our* aim; and that *THIS* should be effected in *each* individual, in *each* age throughout *all* ages, is *OUR PLEA*.

This plea, logically, forever excludes all human authority and human wisdom from the catalogue of spiritual forces whence shall spring the religious life of the whole world. Expressed in pure Bible speech, it is that for which Jesus taught His disciples to pray, viz., "THY WILL BE DONE IN THE EARTH EVEN AS IT IS DONE IN HEAVEN." (Matt. 6:10).

Now, that this "will" of God is diversified in its application of itself to the world, is perhaps the plainest of all the revelations of His mind in the Volume of His eternal truth. Hence, so many commandments, so many teachings, so many promises—all simply so many applications of this one Absolute Will to the temporal and eternal interests of His creatures. It embraces everything that He has written and made applicable to or binding upon us in this life; and who abates from it "one jot or tittle," to that extent is disloyal to God, and is not willing for His "will" to "be done in the earth as it is done in heaven."

13. Notwithstanding all we have said above, it is not our plea, nor can it ever be any part of our plea, that we have attained perfection in all things in the Divine Economy. Our teachings concerning each and every doctrine we have thus far noticed are true, and only true. Our claim of genuine infallibility as to those and many other matters in the Sacred Word may both be conceded and acted upon, without in the least affecting the truthfulness of our present assertion, viz., We have not reached perfection concerning all things. The Primitive Church was ever learning, as far as we can see; and, just as we are now; having unchangeable and perfect apprehension of the vital features of the structure of the entire kingdom of God, the primitive saints *went on* "unto per-

fection" (Heb. 6:1). Assuredly, the foundations of our life in Christ, as now believed and promulgated by the Disciples of Christ, will never be shaken—much less will they ever be removed, but the goal of the Christian's understanding of the things of the Lord will not be fully reached when "the Son of man shall be seen coming in the clouds of heaven with power and great glory." The Scriptures are for all generations—for the last, as well as for the first and our own; and, hence, we, and all who shall ever live, must find it possible to "*grow in grace and in the knowledge of our Lord and Savior Jesus Christ.*" (II. Peter 3:18). Instead of saying, "We have all revealed truth mastered," and dogmatically acting upon that assumption, as is too often done by some disciples, teaching elders, and preachers, our earnest prayer to God should unceasingly be: "Open thou mine eyes, that I may behold wondrous things out of thy law." (Psalms 119:18). This spirit will crown each of us with the fascinating grace of teachableness; and others, seeing our own hungering and thirsting after more and still more of the knowledge of God, will respect more highly our Christian profession, will listen more readily and earnestly to our teachings, and will be more generally impressed and overcome thereby.

14. We offer but one more cautionary negative clause to show what our plea is not. It is not our plea, or any portion of it, that other religious bodies know nothing but what is erroneous and false, or that they may not even be capable of instructing us in many "things which pertain to life and godliness." Nor, does our plea teach an iota of the horrible doctrine that all who are not of our own church-fellowship are excluded from the mercy of God and must be eternally lost. We speak not above of a class with which we believe every church on earth is more or less afflicted and burdened, viz., those who live contrary to their own deepest convictions of duty to the truth of heaven. All such are self-condemned, wherever they are, whether with us or with others, and the plain will of God is that every such soul in any age of all time shall finally be eternally lost; but of the great mass of the members of all religious organizations in Christendom, who are seeking for light and finding none, or who "walk in the darkness" believing that darkness to be "the light of life," the Word of God says no such thing. We incline to the belief that this wresting

of judgment from God and taking it into our own hands has actually robbed "The Disciples of Christ" of at least one-half of what would otherwise have been the fruit of their prolonged and glorious conflict for the restoration of the Apostolic order of things. The "woe" of God is upon "them that call evil good, and good evil." (Isaiah 5:20). What His Word approves we must approve; and what it condemns, we must condemn. This rule of judgment will never justify *entire* censure to any human being, unless the doctrine of "total depravity" is true; but it demands an impartial sifting of each life, to see what in it is "evil" or is "good," that biblical condemnation or praise may be rendered accordingly. Following this rule, which is simply common sense and common justice, we shall find a vast amount of "good" in the lives of our misguided and erring, but honest and conscientious religious neighbors; and this is to be as cheerfully recognized and as heartily praised by us as if it were goodness purely our own. There is an everlasting demand for *clearness of discrimination* in these things, and the days of wholesale denunciations of our religious opponents—days wherein even their "good" has been punished as "evil"—should be passed to us forevermore.

We have now succeeded in setting forth our answer to the inquiry: "What is our plea?" and have placed *a strong guard for its protection against injury* from certain among us who, either from ignorance or prejudice, are, by *their unjust and unwarranted abuse of others*, doing our plea incalculable harm.

II. WHAT ARE THE PROSPECTS OF OUR PLEA?

The surest way of interpreting aright the future of any work is to consider that same work in the present and in the past. Here, too, we shall write plainly—aiming to shield none from the just reward of their deeds.

It should always be borne in mind that the world was in the hands of our opponents when our work began. All the religious press of the world was pledged to the propagation and defense of other religious views. All the theological schools of the world were endowed and upheld by popular patronage for the express purpose of educating young men for the ministry of more or less erroneous doctrine, born with the "Reformation," or subsequent thereto. All churches on earth, according to "our plea," were more or less off the Apostolic foundation, and their memberships,

in the true sect spirit, were seeking to maintain their very existence under the peculiar creeds to which they held. The whole world, set in the way of religious error, which combined much that was true and far more that was thought to be true, but which was unquestionably false if God's word is true, was a vast citadel of opposing strength when our Restorationary movement in this Nineteenth Century was born. Vast, surely, was the opposition; mighty indeed must be the power of the plea that would hope to overcome it.

1. *What has our plea already accomplished?*

(1) We have conquered an honorable peace. This peace, too, is one of assured permanency—a peace that has sprung from the almost numberless victories achieved by our representatives in public debate, by our preachers' powerful and invincible unfolding of the system of Redemption, again and again, in almost every town and village in the land, and by the painfully acquired knowledge, the whole religious world has won, that opposition to us on fair grounds of full and free discussion of difference, has invariably been their loss and our gain. This peace is an "honorable" one, as above claimed, for the contest has been carried forward with none other weapon than "the sword of the Spirit which is the word of God," and has called forth as lofty proofs of devotion to our blessed Lord and King as have graced every page of the world's history this side the apostolic age.

(2) We think we have developed not less than one and a half millions of people into an intelligent acceptance of this plea, rather than to embrace any one of the many other religious beliefs of the time. These figures are chosen from the fact that we have moved successfully upon two full generations, and also because we do not think our statistical estimates are large enough to embrace the work we have really done as a people. For instance, who can believe that St. Louis has no more than about 600 Disciples in her growing population of nearly 400,000? and Cincinnati not over 1,000 perhaps, in her 350,000 citizens. These cities are both in the very bosom of our strength, and it is out of all reason that our church statistics in those cities should indicate even a tithe of those who actually belong to us. Who can believe that Chicago has not over 400 Disciples in her nearly 600,000 inhabitants? and Philadelphia only about 500 in her 900,000 people?

and New York and Brooklyn combined have not to exceed about 600 in their marvelously rapidly increasing population of 2,000,000? What adequate reason can be given, if these statistics are true, for the fact that Kansas City, having only one-fifth as many inhabitants as St. Louis, contains nearly one-and-a-half as many Disciples? On what business or moral principle shall we conclude that "Disciples" do *not* go, while all classes of sectarians *do* go, in large numbers to San Francisco, Chicago, St. Louis, Cincinnati, Baltimore, Philadelphia and New York? and Quincy, Ill., as an illustration, from actual personal investigation, has convinced me that we have in her population of 30,000 another church fully as large as, if indeed not considerably larger than, the one we have here now. It is this practical observation *at home* that *compels* the presentation of the above views on the estimated strength of our plea in cities.

Why this waste of our resources exists in every city in the land may well absorb the prayerful thought of our wisest and purest men; but we are not seeking the wherefore of this deplorable evil now—we are searching as candidly as we can, only to see what our plea has already done. Our observation has been, with only the fewest exceptions, that these inactive "Disciples" are *in theory* "Disciples" still; for, wherever they wander, or whatever they may do, as a rule, the convictions given them by our presentation of the gospel in their earlier years generally adhere to them through life. These, then, are part of the work done by our plea. These added to the 700,000 "Disciples" which are reported in this age will surely, in two generations, equal one-and-a-half millions. And as to the number, not of our fellowship, but who are under the influence of our plea, really believing it is in accord with the teachings of the New Testament, it would, if accurately revealed, doubtless prove a sweet and glad surprise to us all.

2. *Under what disadvantages, in a popular sense, has our plea always labored?* The answer to this inquiry will still more clearly discover the largeness of the work which it has done.

(1) Ours has not been a success through infant bondage. All Pede-baptists, including Romanists and all who baptize babies into their churches, have grown amazingly from this source. There can be no question that fully one-half of all such churches would immediately vanish, if we should cancel from them all who

were sprinkled into their fellowship when they knew nothing whatever of the merits of the organization into which they were brought. It is easy to wax great in that way; but in the nature of things, not one soul has ever entered The Church of Christ save by an education into an intelligent and untrammelled choice of its own. When the figures reveal others to be so great and ourselves to be, in a *few* instances only, less strong numerically, *they* may be taught a wholesome lesson and *we* may be somewhat comforted by asking *why*.

(2) We have always been originally on the unpopular side, and never have ceased to be unpopular, except where, after years of patient conflict for the supremacy of the truth, we have vanquished all opposition. We have been called "unevangelical," "heretic," "heterodox," "water-salvationists," etc., etc., and have been disfellowshipped by quite every religious body in America, and in almost every community where we have finally obtained a foothold. We have been compelled to receive the sneers and jeers of both the good and the bad, as all other reformatory works have done before us, and popular prejudice and passion have been our portion in measures almost unparalleled from the very beginning. Every man's hand, tongue, pen, purse, and all, seemed to be set on our extinction; but in the face of misunderstanding, misrepresentation, social and religious ostracism, and skilfully devised slander, this unpopular plea has moved steadily on to victory.

(3) Sensationalism success is also easily won. The ears of the masses itch for everything not immoral or indecent, rather than the Word of God. Paul said it would be so, and before our own eyes we see the fulfillment of his prophecy. Sinners prefer not to be told of their wickedness; and people, filled with those cravings which come with what John calls "the pride of life," whose hearts are on following the ways of the world to the ungodly gratification of the flesh, naturally demand "entertainment" in the house of the Lord, rather than sincere and earnest "worship." To meet this debasing requirement, and so to increase the popularity of the church, the service of song is changed to an unintelligible musical performance, and the preacher, in a modest little sermonette, says some very pretty things, and dismisses the people. Such a "service" will become "popular," too. Such a "church" will be like a closely compressed sponge, almost nothing,

in that awful hour when the Lord shall "make up His jewels."

Thanks be to God, our triumphs have not been of this sort, for our entire career as a people has been characterized by the closest adherence to the solid text of the Word of God.

(4) To work on the feelings and make people emotionally religious, is far easier to perform than it is to give them scriptural emotions through the religious education of the head. The first may be done in five minutes, sometimes, by the narration of only one affecting death-bed incident; while the second can be expected only as the fruit of patient instruction by the hour—often by the day or by the year. It is one thing to shed tears over some human being's sufferings when touchingly related to us, and quite another thing to be of "a broken and contrite spirit" over an *intelligent* view of *why* Jesus endured the death of the cross, and of our own personal sin-guiltiness before a crucified Redeemer and a holy God. To some others, who have become numerically greater than we are, has been left the easier, the far easier, task of producing a religion of feeling, by working on the emotions of the people; while to us has been relegated the painstaking labor of first lodging clear conceptions of Divine truth in the mind, so as to insure to the truly believing, penitent, and obedient soul forever the highest happiness of earth, the "joy unspeakable and full of glory." Such growth is less rapid; and, yet, behold what great things this plea of ours has done!

(5) One-idea or a-few-ideas success is more easy of accomplishment than ours. Baptists, Presbyterians, Episcopalians, Adventists, etc., etc., having in *their very names* the proof that they represent but meagre distinctive doctrines; whereas, the word "Christian" requires that nothing whatever enjoined by Christ shall be excluded from or neglected in the life of any one of his followers. They had only a few new ideas, at the best, to present and enforce; while we have the entire scope of Christian faith and practice to urge into the belief and acceptance of each individual whom we would proselyte into, and then hold in, our fellowship. Here again our disadvantage has always been a heavy one. The universal cry, "We have no time to study these things!" has always aided many of our opponents and been correspondingly injurious to us, for it certainly does take time to comprehend the grand outlines of God's wondrous way of saving us from sin into

righteousness and from the grave into "the kingdom of glory" in Heaven. Still what triumphs have crowned our efforts!

(8) The success yielded by stratagem and diplomacy, conciliation and compromise, is far more easily achieved than that which proceeds from an uncompromising promulgation of a certain, definite, and fixed moral truth. Our plea admits, in its very nature, of no compromise whatever. It is one thing, or it is nothing, as ever must be the voice of God. We find no "non-essentials." All things which He has written, whether fact, precept, command, or promise, must be essential under such a plea, and as such, we have constantly proclaimed them. This has *appeared* harsh, and obstinate, and unkind, and bigoted, and unchristian, to many with whom, in the love of their souls, we have prayerfully plead and labored; but, great as was the disadvantage into which we knew it cast us as people, we have steadfastly maintained that man, if he would be "saved," has not, and ought not to have, any alternative but to do promptly, and lovingly, and always, "from the heart," *just what God says*. We have never, for the sake of temporary gain, compromised one iota of God's word, we are not compromisers to-day, and loyalty to God as the exalted Author of our plea, that his "will shall be done on the earth as it is done in heaven," forbids that any faithful "Disciple of Christ" shall be a compromiser in all the future history of our world. And yet, behold our conquests!

The foregoing facts show what our plea has done, and against what fearful odds it has been effected. Surely, common sense will universally testify that such results could not have been borne by a plea intrinsically incoherent and weak. Verily, the plea itself must be one of remarkable consistency and power.

Before dismissing this argument that invariable intellectual processes in conversion are necessarily slower than some other methods of gaining converts, we wish to offer a few practical reflections.

a. The strength of this plea has become the strength of the people who have heartily embraced it. This has given to the world, in the organization known as "The Church of Christ," what is doubtless—Romanism not excepted—the most solid, compact, fearless, and invincible church-fellowship on the face of the earth.

b. The strength of this plea, as will hereinafter be more fully shown, has gone beyond our own church-borders, and has made an almost astonishing impression for good on the whole theological world. Our teachings have invaded the sanctuaries of our opponents, entered more or less in later years into their colleges, churches, and standard works; and this "impression for good" is found of such value to them that it will remain with them forever.

c. The Great Commission says, first of all, for the human side of the great work to be done: "Go, *teach* all nations." The mind of the world is out of order; hence, "*teach*" it. That which is *first* in the Commission given by our triumphant Lord has ever been first with us, and has been effected by us in an almost incredible degree. Mental soundness on all spiritual issues is the primary need of every human being, and that "mind" only can be a "sound" one which is filled with true views of the teachings of God's word. Hence, the never-ceasing call of God to every preacher to "Preach the Word," (II. Tim. 4:1, 2), and happy is he who unflinchingly and joyfully obeys that holy "call."

d. Such soundness of mind is always accompanied by a brave and fearless spirit. "God," says Paul, "has not given to us the spirit of fear, but of power, and of love and of a sound mind." (II. Tim. 1:7). The grandest heroes the world has ever seen have been those who believed the pure and unadulterated word of God, and not the peculiar and man-made doctrines of a more recent "theology." Such brook every danger, face every opposition, and even covet, if necessary, the burning glories of martyrdom, in attestation of their devotion to Him who died to save us all. Their plans of battle are world-wide, ages-embracing, forgetting nothing, excepting nothing, and their aims and sacrifices are co-extensive and co-existent with the will of God. Hence it is that, in the love of souls and that truth which has made us whole, we have set our eyes and hearts on the very ends of the earth, and have vowed that that same blessed gospel which has won us shall not cease its triumphs until it has conquered the whole world for Christ.

3. We next inquire into the *character* of the opposition which met us at our cradle and *disputed step by step our progress*. From *what motives* was it so intense and resolute as we have ever found it?

(1) When our plea began its work, a multitude of sects, each a reformation of some other reformation that could not possibly be traced back further in history than the Apostasy as it was under Leo X. in 1517, were in the fierceness of the genuine sect spirit, contending against one another almost as sharply as they have ever since fought us. With the introduction of those features of our plea which pronounced all "divisions" in the church to be condemned of God, and supported the claim by an overwhelming array of Scripture proofs, all sects were logically and uncompromisingly assailed in their very right to exist; and, to maintain themselves, it was compulsory that they should unite their forces against the advance of this new-born foe. As Herod and Pilate were forced into friendship, though they had been enemies till that time, by the peculiar circumstances into which they were mutually thrown at the trial and death of the Son of God; so, all these sects that had been the enemies of one another were quickly brought into a military alliance with one another, in the hope of crushing this plea in claiming, among other things, that all sects should be destroyed and that all true Christians must "be one" under the word of God as their only rule of religious life. Their opposition was one of necessity—of self-defence, which is perhaps the most unyielding of any in the knowledge of mortals.

(2) This opposition was yet further strengthened by its deep and earnest *religious* character. This general condition was further strengthened, in its turn, by the fact that, through rearing and education under creed influence, they were ignorant of the real truth of the living God. The history of all ages shows the extreme difficulty, the extreme personal danger, of those who go to war against *religious errorists* who honestly believe they have the truth.

Summing up the above in one sentence we say *ours was the task of overcoming an opposition of Bible ignorance, coupled with magnificent theological and scholastic attainments, and all exercised deeply religiously in self-defense!* Versed in the Theology of the age and of past ages, and educated by pious parents and teachers in the belief that it was the very truth of Heaven, we logically seemed to them, as the early faith did to Saul of Tarsus—a wicked innovation upon all that they held sacred on earth; and as he resisted then, so did the sects of the time resist us in our pio-

neer days. This is the very mildest view we can take of the events referred to; for, in vivid recollection of the unchristian and undeserved treatment accorded to our pioneer preachers, and often extended to our preachers and our people *even yet* in many localities, we believe it impossible to apologize for it on any other ground than that breathed by the dying lips of Jesus: "Father, forgive them, for they know not what they do" (Luke 23:34.)

(3) It may seem too much, in the eyes of some, for us to claim, but after much reflection we have concluded that *no* people in *any* age, *even in the Apostles' days*, ever had such opposition to surmount as did *our plea*, sixty years ago, in the heart and upon the lips of the Campbells and Walter Scott. In support of this, we adduce the following facts:

a. Jesus was confronted by the Sadducees, Pharisees, Essenes, Zealots, Herodians, Samaritans, as religious or semi-religious influences, and by the ever-existing moral depravity and turpitude of the human heart. There was no other, save a political influence, for Jesus himself declares the word of God in the law of Moses was practically extinct through the traditions of the Jewish teachers and elders.

b. Peter, as nearly as we can trace the field of his labors, had practically the same as Jesus.

c. Paul was confronted by all these, plus the great moral philosophies of his age, plus idolatry in all its multifarious forms.

d. Our Plea was born at a time when the world contained practically the same things which confronted Paul. What Europe was to him Asia is to us, looking only at idolatry; moral philosophies were never more numerous than they are to-day; Jews are in every land, and still the enemies of the true Messiah; Samaritans yet offer sacrifices on Mt. Gerizim; and Sadducees, Pharisees, and other sects of the first age, still flourish under other names. All these must *now* be overcome, ere the world can become the rich possession of our blessed Lord and of his Christ. But *more than these* confronted our plea the instant it was born! Our work was this, plus the overcoming of Spiritualism, Mohammedanism, Romanism, and Sectarianism, with the last, which we solemnly believe to be, from its powerful intermingling of heavenly truth with religious human error, the very worst to overthrow, bending over our cradle and, Herod-like at Bethlehem,

threatening the young child's life. Think of such a foe as this being *the first* with which our plea must measure swords! We certainly believe such odds were never before seen in any other earthly conflict. Luther had risen, three hundred years before, and shattered the idol of Roman Catholicism under his sturdy blows from only a very small part of God's word, but it was reserved for *our plea*, God's complete will, to rise up single-handed out of its cradle in this century, and, by the slow process of preaching, grind not only Romanism, but the whole vast structure of Sectarianism, to powder. Without the slightest claim of a miraculous assistance from heaven, this great movement has been progressing for sixty years; and such has been the "character" and the extent of the opposition which has steadily been overcome that we must believe even the Apostolic days afford no such stupendous evidences of power residing perpetually in the word of God as those furnished by the history of this Restoratory movement of the 19th Century.

As the city that crucified Christ was the first to surrender to the gospel of Christ, as well as the first ever attacked by his gospel; and when Jerusalem, that killed "the Author of the faith," was made a captive to his glory, it showed that all *other* cities on the globe could be conquered by the same gospel—the attack being made where opposition was the strongest; so, when, in the providence of God, Sectarianism, the ablest and strongest antagonist of the Primitive Faith, was first to assail our plea and the first to be overcome by it, all lovers of the Scriptures may be sure that *no other* foe will ever be able permanently to withstand its progress. As the utter extinction of idolatry in Europe, where the seats of its power in other generations were the seats of the world's learning and refinement, is the proof of the gospel's power to destroy idolatry in Asia, Africa, and the isles of the sea, where the standard of civilization is lower than it was then in Europe; so is our successful contest with Sectarianism, our most powerful antagonist, a demonstration of the ability of our plea, in God's good time, to conquer "all the nations."

Perhaps, there is Divine wisdom in *the order* of "the battle of the word of God against the mighty;" and out of the overflowing fullness of our grateful hearts we should raise our hallelujahs

as high as the heavens that the *kind* of Sectarianism we found in 1823 to 1830 has no resting place on the face of the earth to-day.

4. *What is the present situation of the religious world?*

We have seen some of the victories already won by what we call "our plea." No plea of earth, judging only by its past record, has so bright and inviting a prospect. It were impossible, however, to forecast the future of this plea properly, unless other specifics shall be presented for our consideration. The following items of success have wondrous significance to us as a people, and should greatly nerve and cheer our hearts. Before *our* work began, they were, *each and all*, considered substantially *undesirable*, *impracticable* and *unattainable*.

(1) "Divisions" have grown unpopular. No man, in these times, adds to his reputation for sagacity and genuine devotion to the spiritual interests of men by becoming their public champion. Once, pleas for divisions were abundant. They are still heard here and there, but as a rule they are fading away like foam upon the waters, before the ever-deepening scorn of the world. Instead of glorying in them, as formerly, they are now almost everywhere deplored, and union is the endeavor and the hope of the age. Baptists are seeking to unite the various sects of Baptists into one body, Presbyterians are rapidly advancing in the same work, and Methodists are laboring for the same end among the numerous sects of their generic name. All right. Let the good work go forward. In such unions there is "good cheer" for God's people, for presently the sects themselves will be seen coming together under one law, the word of God, and the one pre-eminently glorious name, "Christian." May God speed the happy day!

(2) Pulpits were not exchanged, as between pastors of churches of different doctrinal beliefs. Various reasons were given therefor, and they were consistent and logical, if Sectarianism be held a righteous thing. But now, with all the difficulties necessarily involved, it is quite common to see nearly all churches listening promiscuously to the preachers of other faiths. The old cry of "False doctrine!" is no longer an impassible barrier to almost any church's listening, now and then, to other preaching than its own, but in the spirit of an enlarged Christian fellowship, they often wait with eagerness upon one another's words.

(3) Creed authority and creeds are both largely passed away. Nominally, we speak of a people as being creed bound, when practically they are free from that uglier and more injurious creed influence which was the curse of other days. The religious world, somehow—even itself hardly knows how—is throwing off these humanisms of the past. New formularies are being demanded, and creed revisions are in progress, which betoken a measure of freedom, on the part of those who believe them, beyond anything of which the world had even a dream fifty years ago. By and by, the last one of them will be no more.

(4) Union meetings abound. They are not true Scriptural unions, we all know, and yet they go far to show that the radical drift of things in our day is away from "divisions" and towards the "union" of the people of God. To such an extent is this now carried that many say harsh things of us when we decline to enter such meetings, when they are free to urge their peculiar doctrines upon the people and we are denied equal freedom to use the word of God as they know we do in our own churches and in every place. Still their severe censure indicates strongly this the grandest of all tendencies of Sectarianism in our day.

(5) International Lessons for all the Sunday-schools of earth, wherein the thought and study of the whole Christian world are unitized every week, and the minds of millions are intently fixed on the word of God, mark one of the most healthful indications of the age of a day when, as Jesus prayed, we shall "all be one." (John 17:20, 21).

(6) Denominationalism has succeeded sectarianism in the acceptance of those who were once as thorough sectarians as ever lived on earth. Members of opposing churches now say they "differ only in name", and make this, in numerous instances the chief reason for their existence and perpetuity; and then they even reduce this diminutive difference by claiming "there is nothing in a name"; so making their divisions entirely harmless in their own eyes, however sinful they may be to you and me under the law of Christ. This also reveals vividly the wonderful effects wrought by our plea.

(7) Undenominationalism is even another step taken by many away from Sectarianism. David Cook, of Chicago, conducts his extensive Sunday-school Publishing House on this line, and is

flooding the land with Bible Lessons and comments which enable no man to discover what church he is of, save that he is not a Mahomedan, Pagan, Romanist, Jew, or "Disciple of Christ"; for no "Disciple of Christ", in these times of religious contest, could, with a good conscience, shut out the "light" from the Sunday-school children as he does in what he styles disputed passages. It is to be hoped that all our churches and Sunday-schools will forever avoid such trash. Still, these Lessons are popular, and their very popularity as "undenominational" literature is of immense significance in showing which way the religious currents of the age are running.

(8) The word of God is exalted as never before in modern times, both in the sectarian churches and by the the leading evangelists of the age. Creeds are never referred to by Mr. Moody in all his preaching and writings, except that he may crush their influence over human hearts. Though untruth and false views of the Scriptures are promulgated extensively in both hemispheres by this great man, still the encouraging fact remains that his steady appeals to the word of God will finally bring multitudes to see and embrace what it really sets forth. With all that can be said against his work in some respects, it is an omen of greater blessing—a splendid harbinger of future good.

5. *What is the internal condition of The Church of Christ?*

Such is *the past* of our plea, and, as far as external accomplishments are concerned, such is its situation *now* among the forces which shape the moral and spiritual destinies of the race. But within us as a brotherhood lie other elements of strength which afford us, after all, our most solid ground for expecting grander victories hereafter. No great movement of a reformatory character, much less of a restorationary nature, is carried successfully forward by the conditions, favorable or unfavorable, prevailing in the opposition which it meets, but its own internal conviction that it is in good health and strong for the necessary conflicts of the future, is what is its best propelling power and the surest prophecy of coming triumphs. Having seen the revolutions effected by our plea in others, the next inquiry should be, "Are we, as The Church of Christ, encouraging what makes for an increase of spiritual power among ourselves?" Let us examine our-

selves, and see if we are really able to carry on this warfare longer.

(1) *Negative, or discouraging, conditions.*

a. "Many among us manifest a low grade of spirituality." This cannot be denied. But for what Jesus says of "the wheat and the tares", we should confess it with shame. They are elements of weakness among us. Can we, with such an incubus upon us, go forth again confidently to the battle? Yes. Are not all our opponents similarly afflicted? Without exception, as far as my reading and observations extend. They have as many of these as we do.

b. "Many churches are weak and dying". As to weak churches, we do have many; as to dying churches, not so many as we think. Not every inactive church is anywhere near its grave. Strange, but true! Such inactive congregations have, somehow, energy enough, very often, to rise by their own efforts to positions of eminence among the churches of Christ. The Lord has a people even where desolation seems to reign, in many cases, and these soon or late, rise up and accomplish a great work, being nerved thereto by the very desolation of which we now speak. There are comparatively few localities where Zion's light, once full and bright, ever ceases to shine. At least, such is our observation. Have our opponents, too, what we call "weak and dying churches"? Assuredly they have—an abundance of them—fully as many as we!

c. "We have an exasperating anti-missionary element among us—those who continually oppose and retard our missionary endeavors both at home and abroad." Well, this is unfortunately true and it is also true that the missionary spirit is the very life of the Church. That this is weakness cannot be disputed, and that it should be bewailed by every true child of God is as true as that we live. This very thing is the chief impediment in our way in marching triumphantly through the world, and may God mercifully and speedily remove this weight from among us by converting the erring from the error of their way! Yet, after all, every church we have ever known has lamented the same thing among its members. When we attain to the age of the great missionary churches of the day, we shall be seen to have as vast—we believe vaster—missionary enterprises in our fostering care as they have now.

But we do have a missionary spirit among us which renders us stronger far, with "the truth" in our hearts and upon our lips, than any other people *can* be, however strong numerically, with another message for the nations. So, these things, though serious as internal weaknesses, should not dissuade us from continuing the battle *forever*.

(2). *Positive, or encouraging conditions.*

a. Our churches, though not what we desire, and certainly not what the Lord desires, are mainly active. They are not all conspicuous in usefulness, but they are doing something to help on the great work committed to our hands.

b. Our preachers have a better grasp of the demands of the gospel than ever before in our history. Indeed, with all the reverence and love due to our departed pioneers, even to the noblest of them, we believe the average preacher of to-day among us has a practical view of the Great Commission such as was impossible to those who were compelled by the exigencies of their day to labor in a far narrower sphere. If true to our trust, we will continue to enlarge with the flight of the ages.

c. Our preachers are all at work. As an illustration of this, Bro. Haynes, State Evangelist in Illinois, and Bro. Hardin, well acquainted with Missouri, recently declared they knew no one in either State or anywhere else who could be secured as our county evangelist! Besides the universal occupation of our preachers, there is a demand in almost every quarter for evangelists to cultivate the waiting fields.

d. The missionary spirit among us is rapidly increasing from year to year.

e. Our annual increase is about 60,000 souls.

f. Our religious papers are circulated by tens of thousands, and hundreds of thousands are under their influence. Some of them are of high rank among the religious journals of the age.

g. Our authors are entering new and profitable fields of investigation, and our literature is making a broader and deeper impression on the race than ever before.

h. Our people, by the unsolicited testimony of our adversaries, are, as a body, as intelligent as any in the world, and each Christian, as a rule, is capable of disseminating the general and fundamental principles of our plea.

i. For nearly fifteen years, our colleges have not been as peaceful and prosperous as they are now. 1872 to 1882 may be denominated the era of ill health to many of our educational institutions. Canton, Oskaloosa, Eureka, Butler, Kentucky University, Hocker, and even grand old Bethany of such historic renown, were known to be sick during that period. However, without an exception, they now report themselves ready to do a good work for the cause we love. Let us rejoice in this change, and all pray with one accord that their prosperity may be increased perpetually.

j. Our scope of work is now greater than ever. "Church Extension," "Tract Distribution," "Disabled Preachers," "Education of the Colored People," "General Education of our Youth," "The Christian Woman's Board of Missions," "Home Missions," "Foreign Missions," "State Organizations," "District Organizations," "County Co-operations," church activities of every kind, and individual Christian culture, now distinguish us among the religious forces of the age; whereas, until a few years since, we cultivated only such interests as were confined to our own shores, and each congregation from necessity, engaged in only such enterprises as have belonged to all churches in their early life. Everything is small at first. The base of our operations was recently greatly enlarged, and, with the steady and rapid expansion of our aims in the past, coupled with our unsatisfied longings for still larger fields of activity, we may all be assured that the day will come when we shall be cultivating the whole world, even as the Great Commission enjoins.

k. It is worthy of note and cause for thanksgiving unto God, that we have not one unsuccessful missionary enterprise in foreign lands, and also that we have never yet sent forth from our Foreign Missionary Society even one missionary who has recorded a defeat for our great plea at the point where he *first* saw fit to declare it. Each selection of a mission point has been a wise one, and there The Church of Christ has triumphed. As the ancient gospel in the charge of Paul was everywhere crowned with a train of resplendent victories, so has that same gospel upon the tongues of our self-sacrificing missionaries, gone victoriously to the nations whither it has been borne. This is confirmatory of the claim herein before made, viz., *we have triumphed over our greatest possi-*

ble foe here at home, Sectarianism; and we re-affirm, in the light of our unbroken line of successes in the Old World, that there is no power on the globe that can prevent our plea's supremacy finally in every country under the whole heavens.

As we promised at the beginning, we have sought to deal only with truth and fact in this article. We have said much and claimed much, we know; but we believe every word of it is within the bounds of truth and soberness. It is simply the undeniable truth that from the first we have steadily been advancing. God has borne us from strength to strength, from grace to grace, and from glory to glory, before Him as the bearers of His pure and uncorrupted will to the lost sons and daughters of men; and, from considerations already given, we are forced to believe that no other plea since the Apostles has ever been so heavy-laden with brilliant "prospects" as our own.

III. REASONS FOR MAINTAINING OUR PLEA.

1. Selfishness alone, if nothing else, should lead us to maintain what is to-day our highest honor, our richest blessing, and our brightest and dearest hope. Victory has always been on the side of this plea. By our past trials and sacrifices, by our present happiness in witnessing Zion's prosperity, we should cling to this plea and bear it, while life endures, on to ever-increasing glories in the ages to come. Blot out this plea from the minds of men, and what would be left to us to enjoy either as individuals or as a people? No matter what hardships have come upon us, as upon the early saints, while endeavoring to increase its influence and extend its reign, it is this day the symbol of our life and joy. Of all the folly that ever distinguished our race, our folly would be the most conspicuous if we should, with such a past and such a present, and in the face of such glowing prospects, now or ever, decide to abandon such a plea.

2. It is the only plea that is coherent—that has strength to command the indorsement of human reason in every clime; and hence, it is the only plea that can expect to carry the blessedness of Christian life and hope to all that live on earth. As a sheer matter of fact, Methodism, Presbyterianism, Congregationalism, Episcopalianism, Romanism, Mahommendanism, or any other ism of human origin, *cannot expect* to bring the whole world into its fold. They are too narrow, too inconsistent one part with an-

other, too self-destructive and vulnerable in a thousand senses, ever to achieve more than the possession of *part* of the human family—so leaving the great mass of mankind dissatisfied, unregenerate, and hence unsaved. Their conquests are not expected, even by themselves, to be universal in any generation, even though the world should endure forever; but our radically deep and profound conviction is, that this plea for which we contend will certainly make all nations, finally, feel and own and rejoice in its power. If, then, we wish to bestow upon coming generations such comfort and peace and happiness in the Holy Spirit as we ourselves enjoy, *we must* maintain this glorious plea forever.

3. The withdrawal of this plea would yield to the world the bitter, deadly fruit of sectarianism in larger and larger abundance, as it had done from 1517 to 1827, until the very end of the world. "Like begets like" is as true in grace as in nature. Strife yields strife as its only possible legitimate result. Hence, the everlasting *necessity* of this *unitizing* plea in the world, if we would save it from the appalling fate of falling into religious wranglings innumerable. If there be a foretaste of hell in the experience of mortals, it is found, not in intellectual, not in scientific, not in ethical, not in political conflicts so blighting, as in those religious contests which have so frightfully cursed the ages. Then, because of what sad results would descend upon us and upon all posterity, if this plea should be abandoned—a horrible heritage of discord, hatred and death—let us *love* this blessed plea and maintain it forevermore!

4. Maintain it, lastly, because it is *absolute* spiritual truth, besides which there is nothing, there can be nothing, better. Maintain it because it is God's voice in the world, and if *it* were banished from the earth, God would have *no* voice among men. Maintain it, because it is demonstrated in our daily experience as believers in Jesus that *it* and *we* are from the same source; for it is applicable, as a matter of fact, to each and every phase of our moral natures and meets amazingly aboundingly each and every temporal and eternal want and desire of our souls.

Maintain it always in the spirit of deep humility and love, and yet with all boldness, at any sacrifice of ease, of means, of talent, of earthly friendships, yea even of life itself, believing thoroughly and unwaveringly that such a maintainance of God's will by *us* in

this world must, in the nature of all things true and just, bring us finally to revel immortally in those unending delights held in reservation for God's faithful ones in Heaven!

And now we commend us all to God and to the word of his grace, which is able to build us up and give us an inheritance among all them that are sanctified. Amen.

J. T. TOOF.

A SECOND CHAPTER IN THEODICY—ORIGIN OF EVIL.

Continued from Volume II, page 504.

The great question of the origin of evil, has agitated intellectual society from time immemorial. Even the mythology of the ancients, seems to show some symptoms of misgiving on this profound and awful question. Leibnitz thinks the doctrine of the pre-existence of souls, was meant as a clew for the solution of this great mystery. And there can be little doubt but that the Manichean theory of two creators, the one the author of all good, and the other the fountain of all evil, was specially designed to bear upon this question. And the exceeding plausibility of this notion, over that of the ancient Fatalists, gained for it great popularity among eastern nations; so much so, that even the Israelites could not plead exemption from such a gross figment of Paganism. The fact that this doctrine is categorically denied in Isa. 45:7, is good evidence that it was then, and there, in existence.

All thinking men, in every age, have felt the incongruity of making a God of infinite holiness, the author and accessary of sin. They can but experience a peculiar sensation in approaching an object of worship, which they acknowledge as the author of all their sorrows, pains, wrongs and grievances. The instinct of worship, if such instinct there be, would naturally recoil from a divinity, who had deliberately planned and designed all the unutterable pollutions and horrible sufferings of this sin-cursed world. Hence the continued unrest of the religious mind on this subject. And, here too, we see the cause of the giant exertions of all classes of

worshippers—of every creed, and no creed—to solve this fearful problem.

To attempt to vindicate the character of God, in view of the existence of moral evil, to attempt such vindication on infidel principles, without reference to God's revelation, is both unnecessary and impossible; unnecessary to know any thing of God, which he has not revealed, and impossible at all events. But if we are impressed with the importance of this problem, we must look to revelation for its solution. To look for any other means of solving this question, is absurd. If God has not vindicated his own character, by making a revelation of himself, no human being is equal to the task. Sometimes the doings of our nearest friends are assailed, and we are utterly unable to defend them, until we hear their own explanation of their motives and plans; and if something analogous to this should occur in seeking a vindication of the character of God, why should we not joyfully avail ourselves of his own explanation? But one of the greatest difficulties in this investigation, has arisen from the fact that professed Christians—men of unquestionable sincerity and great intellect—have adopted, through force of custom, the skeptical and Pagan method of solving this problem. If the heathen notion of Fate had been sunk in deserved oblivion, and we had never heard of its lineal descendant, *necessitated will*, and unlimited predestination—*arbitrary* election and reprobation—in short, if Pagans and Skeptics and bigoted theologians had never bewildered us with themes they themselves manifestly did not understand, the Bible would have been to every believer an all-sufficient Theodicy, and all comment would have been superfluous.

That there is sin in the world, is a postulate, which few will call in question. But, how came it here? is the question at issue. It must have originated in one, or the other of the ways following: Either, by a deliberate design of the Creator, or by an act of the creature forbidden of his Maker. The first of these suppositions, is the popular one among skeptics of all schools, and is even held to with unreasoning tenacity by a class of respectable believers; and much ingenuity has been displayed in confounding foreknowledge with foreordination, in order that this theory might have the prestige of two divine attributes, wisdom and power, conspiring to bring in the curse of sin upon the new and beautiful

earth, which God himself had pronounced "very good"! If we should admit the above supposition as not inconsistent with the power and wisdom of God, it would nevertheless trench infinitely upon his goodness and holiness. Any design of sinning, or causing others to sin, is in man a high offense against purity. On the principle of eternal justice, on the principle of God being the example of the justice he requires of us, to make him the designer of sin, is to make him its deliberate author, which is to destroy his goodness and holiness. An almighty being of omniscient wisdom, but destitute of goodness and holiness, would be the most awful object of contemplation of which intelligence could conceive. The attributes of power and knowledge to a being destitute of purity and goodness, would but add unutterable horrors! Such a being could not be God, for the word *God* signifies the *Good Being*.

But if sin came into the world by a necessity of his own nature, which overruled his omnipotence, then indeed, would the character of God be vindicated from the authorship of sin, but it would be a serious infringement of his power; for if there were a necessity superior to God, it would destroy his supremacy, and to be God, he must, of course, be supreme; but this supremacy of necessity over the Great Eternal, logically, inheres to the system of President Edwards. He says the volitions of men are fixed, and cannot be otherwise than they are; because they are all foreseen by the author of nature; and to foresee a contingency, he calls an absurdity. Well, if God can foresee men's volitions, it is plain he must foresee his own; and if foresight has this power of stereotyping every thing in advance, then are the volitions of God himself, as much beyond his own control, as he would have us suppose that these men transcend all human ability! Thus the theory which was designed to rob all creation of Freedom, robs God to the same extent as it does man. To take Freedom from man, is to despoil him of manhood; and to despoil God of liberty, is to strip him of all pretensions to Divinity. A necessitated being cannot be God—a necessitated agent cannot be man—it is but a machine. So the theory of necessity leaves the world without God and without man! So this boasted system, which hesitates not to imperil God's holiness and goodness, in order to exalt his powers, by the force of its own logic, in turn, rends away his om-

nipotence and supremacy, and leaves us a world without Freedom, in heaven above in earth beneath.

The second theory of sin's origin proposed, is that it came by the free act of man, *contrary to God's ordinances*, and *in spite of his prohibition*. This is the theory of the Bible, and surely ought to need no apology. The history of the Garden of Eden, has been so allegorized, and distorted by some of its friends, and so ridiculed by all its enemies, that it may look hazardous, to base a Theodicy upon that narrative. But however trifling the plucking and eating of the forbidden fruit may appear, we cannot deny that it accords with all the analogies with which we are acquainted. Sin usually begins with acts apparently insignificant. The first acts of the burglar, the highwayman and murderer, bear infinitesimal proportions to the giant crimes, by which such characters find their way to the dungeon and scaffold. Sin enters the human soul by almost imperceptible beginnings, and it is neither wonderful, nor incredible, that it should have entered the world in the same manner. Indeed the Mosaic account of the origin of sin, is the only one characterized with either consistency or probability; so we will let that history stand just as it is.

The hypothesis that Adam's act in eating the forbidden fruit, was free on his own part, but necessitated, by the design of his maker, implies an absurdity. If, by forbidding Adam to touch that tree of death, he intended only to stimulate his appetite, in order that Adam might do the reverse of what he was bidden, it was only an *ironical exhortation*, designed to be taken, as our ancestors used to explain dreams, by their contraries. In such a case there was no disobedience at all. We have an example of this kind of irony in Amos 4:4, "Come to Bethel, and transgress, and at Gilgal multiply transgressions." Now, suppose Israel had been moved by this exhortation, and had put away entirely the sin of Bethel and Gilgal, would any one say, they had disobeyed the Lord? Certainly not; for they had fulfilled the *intention* of the oracle. So in the case of Adam, if he carried out the intentions of God, in that particular prohibition, he had the merit of consummating the design of his Maker, with the highest order of obedience, i.e., distinctly preserving the intention of the law-giver.

But this theory involves the following absurdities. If God had intended Adam to disobey when he commanded him; then,

when the man broke the commandment, he preserved the intention of his Maker, and so obeyed the Lord by disobeying him; but had he obeyed the commandment of God, he would have disobeyed his intention, hence would have disobeyed God by obeying him!

But let it be objected, that that prohibition was not intended as an ironical exhortation, but was meant to be kept inviolate, then there must have been two divine-intentions in direct conflict with each other; so one of them, of course, must be broken. And if, as they say, "*one* of his intentions be thwarted, then they all may be, and God will be completely overruled by his creatures"! Well, I would answer, such is your own conclusions and you can fix the matter, as seemeth to you good. But it is beyond question, that where there are two conflicting intentions, one of them must fail. Both the postulate of the *two intentions*, and the reasoning from the supposed failure of even *one*, belong to the theory, for which we are able to find no justification.

But again: the theory of two conflicting designs in the mind of the Great Eternal, implies a contradiction in his mind; and a contradiction in the mind of a Being endued with infinite wisdom, implied falsehood; and the blind absurdity of this supposition is the only thing that saves it from blasphemy. It would be well for such reasoners to recollect, that *veracity* is also an attribute of God.

But there is another class of reasoners, who maintain that the prohibition of the forbidden fruit, was made with the *direct intention* of making man a sinner. If this be so, the design of sin originated with God! To illustrate this point, let us suppose a school-teacher enacting rules, which he knows cannot but be broken, in order to have a pretext for severely punishing those who violate rules, which he had no interest in having kept. How long would such a master be tolerated in our common schools? He would be expelled as an example of hypocrisy and tyranny, unfit to be held up, for the imitation of children; and shall we adopt a supposition, which involves the character of the Father of lights in such insincerity, double dealing and tyranny? The notion of the predestination of sin, is not consistent with the *TRUTH, righteousness and goodness* of the Great First Cause of Nature.

But again: Predestinarians insist, that it was impossible for sin to enter the world, contrary to the ordainment of God. The

great Albert Barnes says: "We interpret the decrees of God, so far as we can do it, *by facts*; and we say the actual *results*, by whatever means brought about, it is the expression of the design of God." *Introductory Essay to Butler*, p. 43. If Mr. Barnes be right in this, I cannot see how there can be any such thing as sin in heaven, earth or hell. If every thing in heaven and earth are just as God designed, why are we required to pray "*thy will be done on earth as in heaven*"? If it be done by the decrees of God, that *will* is already done as perfectly as possible, and all prayer could make it no better. But if it be his intention, that his will should *not* be done on earth as it is in heaven, then is such prayer opposed to the great design of God, and must be rebellion against him. How the learned Dr. Barnes is to escape this dilemma, I confess my inability to see, unless it be by giving up his plan of interpreting the decrees of God. The Doctor's plan of interpreting these decrees, by the actual occurrences of the world, would be eminently reasonable, had there been no rebellion against the Creator. If man were standing now, just as God made him, it would be perfectly consistent to suppose him carrying out in his doing, the plans of his Maker. This were reasonable, I say, if man were not a fallen being, but for one, who talks of *total depravity* being the consequence of the primitive Apostacy, to ignore it entirely when reasoning on another branch of this subject, argues a blindness, only comparable to the darkness of Egypt. If everything that man is doing, or can do, is but an exponent of the intentions of God, it requires no uncommon intellect to discover, that the doctrine of the fall, either total or partial, cannot be true; for how could man be fallen from his primitive condition, if he now occupies the exact status decreed for him from all eternity? Is there any state actual, or supposable, which will antedate Eternity? Hence we naturally infer that if the loss of Eden were thus decreed, it was the first portion of the decrees in reference to man, and that when a man gets into a state thus primordially ordained, he is not a fallen being, but has risen from a temporary to a primitive, and permanent condition, ordained from all Eternity for the entire tribe of man! Such, I apprehend, is the logic of Predestinarianism. It is at war not only with the attributes of God, but with its own cardinal doctrines, and logically destroys the fundamental cause, and foundation of the remedial system; for if man

were whole, he would have needed no physician. If he were fulfilling the designs of his Creator, he would need no restoration. If he were not a sinner, he would need no Savior; but since man is a fallen being, to look upon his doings as exponents of the decrees of God, is like explaining the torments of perdition, by the bliss of heaven. Yet confessedly, had man not been a free-agent, he could not have fallen, for if God had been the director of every action, what room had been left for mistake or disobedience?

A free agent does not imply an independent being, but he is one, who enjoys the decisions of his own will, though still responsible to a higher power; and for his doings, he expects praise or blame, rewards or punishment. While coerced action can claim no reward, nor logically, fear disapprobation or punishment. If a murderer stands behind a child, and by means of his superior strength, compels the child to fire a pistol, that destroys the life of a fellow-man, who is punishable? Not the child, surely. Here it is plain, the strong man was the free agent and the child a passive agent; and if the human family were as passive in the hands of God, as this child in those of the strong man, then they would be equally innocent, and all talk about the Fall of Adam would be blasphemous nonsense. In such a condition of things, we might say with Dr. Barnes, that, "the actual results by whatever means brought about, is the expression of the design of God". But when this condition is entirely changed, and man has become a rebel against God, to make his rebellion the expression of God's design, is too absurd for confutation.

But it must be understood that a free agent is not, necessarily, an independent and irresponsible one, who holds no relation, and owes no allegiance to any one. Such an agent, if not unthinkable, is clearly impossible; but free agency in the common acceptation of the term, is indispensable to responsibility. There is the same kind of cunning in this controversial denying of free agency, that there is among Freethinkers, in denying the possibility of Gospel miracles; for without miracles, the Gospel could never have been established. So without free agency responsibility is both impossible and unthinkable. It is not intended to accuse Necessitarians of wishing to rid themselves of responsibility, but the logic of their denial points unmistakably in that direction.

But sin is in the world, and its concomitants are shame, pain and ruin. Its existence cannot be denied. But how came it here? There are but two hypotheses, upon which an answer to this solemn question has been attempted. 1. By a direct will of God. The grand objection to this solution, is that it makes God the author of sin; and 2 By an abuse of the freedom, that God had given man for noble and glorious purposes.

There is something ineffably stupid in a doctrine, that makes the Good Being deliberately plan a rebellion against himself. It not only stultifies his wisdom, but it lays violent hands upon both his holiness and mercy.

Any theory of Theology, which makes the Creator the author of sin, is a strange hallucination. But when we remember, that such a theory was earnestly contended for, by some of the sainted fathers of the Reformation our astonishment defies definition. Pres. Edwards admits that the logic of his theology makes God the author of sin; but he excuses the Almighty, by saying that He foreordained sin, "but not as sin". Could there be a lamer apology for such an inexcusable slander against the Almighty? Most of the transgressions of sinful men, are not meant as sin, but they are bent upon carrying out their plans, sin or no sin. But this does not excuse them in the eyes of the civil law. How then can Edwards' plea be accepted as a justification of God?

If the obedience of civil law led to misery and ruin, law-makers would be held guilty of foolish legislation; but if all the trouble of the state, arose from its violation, then to accuse them of being the authors of all these troubles, would be malignant detraction; for the greater the inconvenience arising from law-breaking, the wiser would appear the legislation, which forbade and punished transgression.

But we may be met with the notion, that God being omnipotent, might have put an end to sin in its very beginning, and seeing he did not do so, are we not at liberty to say he gave his tacit consent to its existence? Express prohibition is not tacit consent; and what he always forbade, his unchangeable wisdom could never permit. He forbids it, not for any danger that might accrue to his own omnipotence, but for the injury it inflicts upon his creatures. It is true, Omnipotence might have stopped all transgression, by exterminating man, or, what amounts to the

same thing, he could have withdrawn free-agency, and reduced him to inert matter, subject only to the physical laws, which control the waves of the sea, and the clods of the field; but it requires but little perspicuity to see, that such exemption from moral law, is a death to all manhood. True, it may be a living death, but if so, it is the most fearful of all punishments. A partial restraint of free-agency, is a punishment society inflicts only on vile culprits; but to think of a being with consciousness and intelligence, bereft of all freedom of action, is an object of inconceivable misery; and it is not beyond probability, that this privation, will enter largely into the punishment of those who are finally lost. And if this should be the case, a Theodicy over eternal punishment is easily found, for it but follows the analogy of abused health, privileges, and faculties. These when lost by abuse, are gone forever, and it is but just that man should "be filled with his own doings."

RESUME.

Let us now review the argument.

1. Man is responsible, therefore a free-agent.
2. God recognizes man's free-agency, by addressing him with mandatory authority.
3. If unlimited predestination be true, disobedience to God's commands would have been an impossibility, and to call his predestinations sin, is transparent blasphemy.
4. Every suffering, pain and distress, is either an act of tyranny on the part of a Higher Power, or man brings it upon himself, or upon his fellows; and this fact proves his responsibility.

REMARKS.

Reformations rise slowly from confusion and oppression; and are always accompanied with blunders and mistakes. From which, we infer, that they are the indirect work of God, operating through man's free-agency; for had they been the effect of his direct energy, such Reformations would have been achieved instantaneously, without weakness, and without mistake.

5. Had God denied man free-agency, lest he should abuse it by disobedience, such act would have resembled the weakness of a despotism, that imprisoned all its citizens, for fear they would break the laws. If God should take hold of the sinner, and by coercive power work out the requirements of his own mandates, it

is not the sinner that has obeyed, it is only the Lord keeping his own commandments.

6. It is self-evident, that man must have freedom, or he cannot obey. But the self-same power, that makes obedience possible, gives also the power to disobey; hence, it was wise to give man volitionality, and make him responsible for its exercise. To hold the Creator responsible for the consequences of his laws when perfectly kept, would not be unjust; but to make him responsible for the consequences of violated law, is presumptuous folly. Right and wrong are eternal principles, and God's laws were given to prevent our going wrong. To blame Him for the consequences of sin, is like blaming an architect, who built a safe bridge over a dangerous river, because a family, who refused to use the bridge, were drowned.

7. God's government of the world is consistent with the free-agency of man; but eminently inconsistent with the Necessitarian theory. For God is just; and the world is not precisely what we might have expected from such a Being, if indeed he imposed upon it, the strange necessity, the effects of which, are so prominently visible. It is blasphemy to hypothecate that God made sin and misery a necessary part of his Creation.

8. Man's personal consciousness declares him a free-agent. If consciousness deceives us, we are like lunatics, to whom nothing can be proved. By all these arguments, we know that freedom is the birthright of man; and whoever has lost it, has thrown it away by sin; or, by some accident of sin, has been despoiled of this essential attribute of manhood.

NEGATIVE ARGUMENTS.

Necessitarians have assailed Freedomism by alledging its improbability, and even impossibility, in view of unlimited foreordination. But this argument is inconclusive, in as much, as it assumes an unlimited foreordination. We know some things were certainly predestinated; but we do not know that all things were.

What is the difference between an ordinance, and an ordainment? But we know that God's ordinances have been perverted, and not kept, and why there should be any more coercion in foreordinaments than in the after-ordinaments—the past-resurrectional ordainments of Christ—is not easy to see.

Eph. 2:10, sets this question in a true light. "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Yet we are sorry to say, notwithstanding this foreordination, Christians sometimes neglect to walk in these foreordained good works.

But again: the word *ordain* signifies to *prepare*. The above quotation from Ephesians, is a good illustration of this, as any scholar can easily satisfy himself, by referring to the original. God has prepared many things for man, which he has lost by his own unworthiness.

The next objection to Freedomism, is that man cannot be a free agent because his *will* is not free, but bound to motives and follows it, as the steel follows the magnet. If this were true, there would be no more mistake in the selection of objects made by the human will, than there is in magnetic attraction; but we never find a magnet picking up a grain of saw-dust, and leaving a particle of steel.

Human *will* frequently makes undesirable decisions, hence cannot be compared to the magnet. Human will is not the power of wishing, or the power of preferring one person or thing to another; nor is it the power of choosing, or of thinking one person or thing better than another, for all these things can be done without exerting will-power in the slightest degree. It was by such false definitions as these, that Pres. Edwards deceived both himself and his followers.

Among all the gifts of Nature, which God has bestowed upon our race, there is no greater gift than that of will power, for it is the architect of human character. While wishing, choosing, etc., may become accessories of human Will, yet they are never identified with it. The God-given, normal Will of man, is the power of *decision*. The normal man, one not besotted with sin, often decides against his own wishes and preferences. And such decision is the effect of will power. It is certain that sin vitiates this power, so that a man can, by a persevering course in one species of transgression, lose all power of resisting temptation, in that direction. The drunkard loses his power of deciding against drink, and the profane man loses his power to resist the temptation to profanity; and so through all the catalogue of sins. If the will of the drunkard were as thoroughly vitiated in every respect,

as it is towards that of drink, he would be totally depraved, totally lost to all manhood, and totally beyond the possibility of salvation; but so long as man has a little strength, there must be present a modicum of an automatic Will, and if he is in possession of such a self-moving volitionality, he must have the power of thought-making and of turning all the impressions he gets from the external world, to good or bad account. This automatic will was given for noble purposes. The consciousness of this originating power gives the man of genius, the pleasure of self-gratulation, the highest pleasure known to man. It gives the Christian, the blessed consciousness of a fountain of eternal life springing up within his own soul, together with the assurance, that his own powers can do something to glorify Him, whom his soul loveth.

It seems to have been the grand design of our Creator in endowing man with an automatic Will, that he might originate, and build a character, that would be his own; but unless self-originating, and thus built, it could never properly be his.

Mark 7:20. "That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man." If we need proof of a self-evident proposition, that sin originates within, and is not exterior to man, we have it in the passage above quoted; and in this passage we also obtain conclusive evidence of the automatic nature of the human will. The word *automatic* is here used, because the will has the power of self-action, together with the correlating the mind to the behests of its own decisions. *Arbitrium* decision, is the word used by Calvin, as the definition of this faculty of the mind.

But to return to the crucial question: How did sin make its advent into the world, against the will of an Omnipotent and holy Being? We know this was done, for, if it came by the consent of the Creator, it would imply his unholiness, sin and holiness being mutual antipodes, and holiness is as much an attribute of God as omnipotence. The omnipotence of God, does not imply that he does everything, but only that he has the power to do any thing, and every thing consistent with his own truth and holiness. In this we are not limiting the Almighty, for, in this re-

spect, he limits himself. "Is there unrighteousness with God? God forbid"! Rom. 9:14. Hence, from the omnipotence of God, we have no right to infer that he ever will, or can perpetrate an absurdity.

AXIOMS AND REMARKS.

1. There being no unrighteousness with God, he would not, and could not make man a necessitated agent, and hold him responsible for actions beyond his power to control, for that would be perpetrating both an injustice and an absurdity.

2. But God could have made man a responsible being by making him a free agent; so free, that he could be the architect of his own character; so free, that he can cultivate, multiply and originate thoughts of every description, good and evil. But it is absurd to talk of freedom without responsibility, or, of responsibility without freedom. Even the untamed savage, who feels no sense of responsibility, has to pay its penalties nevertheless; but were he moved like a machine, by a compulsive power, no such feeling could be rationally felt, or could such penalties be demanded or paid; and if extraneous compulsion were the only liberty of man, vice and virtue would be alike impossible.

The Lord, by the prophet Isaiah, challenged the Idols of the Heathen, "to do good, or to do evil," which of course they were unable to do. Although Idols were very demoralizing things, their influence for evil was extremely great; yet because of their passivity, this evil was not their act, therefore not their sin; and, so if men were as passive as these images, they would be equally without vice, or virtue.

3. If man had been so created that he could not disobey, there would have been no occasion for law.

The law of the Garden of Eden proves both the ability and the accountability of man. The sin of our first parents, was their own. No compulsion. The disobedience was volitional on the part of Adam, therefore, sin. And sin is deliberate disobedience to God. Small as this transgression seems, it was the entering wedge of all evil, and death was a necessity for a world of sin.

4. It is an axiom, that the wisdom of a legislator is responsible for the consequences of his laws, when fully carried out to their real intent, but by no means for their infraction. Indeed, the worse the consequence of such violation, the more conspicuous

the wisdom of the legislator; so, if Adam had fallen by obeying the Divine law, the blame would not be his; but when we know he fell by *disobedience*, we know God is justified, and man is guilty.

CONCLUSION.

The matter can be summed up thus: Obedience to be acceptable to an intelligent Being, must be voluntary, but had the Lord interposed coercion to prevent disobedience, He would have rendered man's fealty compulsory, and therefore unacceptable to his own intelligence; hence sin was unpreventable, or manhood impossible.

The pleasure of a willing obedience to God, is the highest bliss of Heaven; and earth-born, as we are, we can enjoy that happiness here, greatly intensified by our redemption from the degradation of sin.

B. U. WATKINS.

GOD'S BUILDING. I. COR. III:9-17.

Illustrations of the kingdom of heaven, and the churches of Christ, drawn from familiar objects, abound in the Scriptures. In the passage before us, the inspired apostle gives a graphic delineation of the structure of the divine temple, "the church of God at Corinth," in particular, and "the churches of Christ" in general, "with all that in every place, call upon the name of Jesus Christ our Lord,"

This building had been the subject of prophecy, long ages before the foundation was laid. Seven hundred and twenty-five years before Christ, Isaiah had written concerning its foundation, thus: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Isa. 28:16.

B. C. 519, Zechariah was divinely instructed to typify and illustrate Christ on his throne as the builder of the temple of God, by crowning the high priest, in contravention of Jewish ritual, where priests wear mitres, and kings wear crowns; and with crown

on the high priest to proclaim: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH. * * Even he shall build the temple of the Lord, * * and he shall be a priest upon his throne." Zech. 6:11-13.

Ages rolled on, and this child of prophecy came at the appointed time, and inaugurated the building of "the temple of the Lord," of which building, we will now sit at the feet of the apostle, and learn a lesson of practical application.

Requisite to the building of a temple, palace or edifice, are the following six classes of elements, which I thus diagram and classify.

ARCHITECTURAL ELEMENTS CLASSIFIED.

- | | |
|----------------|----------------|
| 1. Proprietor. | } Co-operants. |
| 2. Architect. | |
| 3. Workmen. | |
| 4. Foundation. | |
| 5. Material. | } Means. |
| 6. Plan. | |

The first group, as co-operants, with the second group, as means in their hands, carry on the building to its completion.

Contemplating the erection of an edifice, the proprietor selects an architect to draw up plans and specifications of such a building as he desires; and employs workmen to build according to the plan of the architect supplying them with foundation and building material, and a copy of the plan.

All these elements are recognized in the lesson before us.

1. *Proprietor.* 9th verse. "Ye are God's building." This settles the question that God is the proprietor.

2. *Architect.* Who are the architects of God's building? Is there hesitation at this point? The 10th verse settles it. The apostle says: "According to the grace of God which is given to me, as a wise master-builder (Architect) I have laid the foundation, and another buildeth thereupon." In this case Paul is the architect, and he represents the class of apostles.

3. *Workmen.* 9th verse. "For we are laborers together with God." Here the "we," who are co-workers with God, are Paul and Apollos, who had been co-laborers, when Paul planted and Apollos watered, the first representing the class, apostles, the second that of preachers or workmen. That they do thus represent the two classes, see 6th verse of next chapter, where the apos-

tle says: "And these things, brethren, I have in a figure transferred to myself and to Apollos, for your sakes."

4. *Foundation.* 11th verse. "For other foundation can no man lay than that is laid, which is Jesus Christ." The foundation then is Jesus the Christ, the same referred to above, in Isa. 28:16, and quoted and applied, I. Pet. 2:4-6.

5. *Material.* Now comes the work. Material of two classes, and three grades in each class, are mentioned as possible in this building. The one class may be compared, good, better, best; the other, bad, worse, worst. These I diagram and classify thus:

BUILDING MATERIAL CLASSIFIED.

- | | |
|---------------------|----------------|
| 1. Gold. | } Durable. |
| 2. Silver. | |
| 3. Precious stones. | |
| 4. Wood. | } Combustible. |
| 5. Hay. | |
| 6. Stubble. | |

Tested in the fiery ordeal through which these materials must pass, the durable will assay at a high premium, while the combustible, in dissolving elements, reduced to dross, become a worthless mass.

But what these materials represent, is a practical question demanding a solution, upon which hangs much of the significance of the whole figure.

Confronting us at this point, are three theories, demanding our attention.

First. One theory assumes that the materials represent the conduct or character of men and women in this life, the gold, silver, and precious stones, representing the good conduct, or good works, while the wood, hay and stubble, represent the bad works or wickedness. If any one's work stands the fiery ordeal, the builder receives a reward, but if the work is burned, the builder suffers loss, but he himself shall be saved. Upon this is predicted universal salvation.

This view however, is obnoxious to the objection that it makes no provision for the salvation of infidels; for these works are all built upon the foundation Jesus the Christ, and as the wickedness of unbelievers, is not built upon that foundation, they are not included in the term "he himself shall be saved."

Second. Another theory claims that the materials represent the doctrine men have followed in this life, that gold, silver and precious stones, represent true doctrines, while wood, hay and stubble, represent false doctrines.

This view also squints strongly in the direction of universal salvation, teaching that men may maintain and propagate the most pernicious and destructive doctrines through life, and yet be saved themselves.

The universal feature of this view, however, is open to the objection that it looks not to the salvation of unbelievers, as all these doctrines are built upon the one foundation Jesus the Christ.

Third. A third theory makes the material represent living human beings, men and women, who have been built into the church, God's building, by the co-operant workmen, preachers, and those who labor in word and doctrine.

What most concerns us at this point is, to ascertain which is the Scriptural theory, and cut off debate, for an apostolic decision is not a debatable question. Our course then is brief, for Paul settles the question in our lesson. The wonder is that different theories should ever have become popular.

Apostolic decision, verses 9, 16 and 17, "Ye are God's building." "Know ye not that ye are the temple of God?" "For the temple of God is holy, which temple ye are."

With this inspired decision, we have plain sailing, and need not wrangle over the opinions of uninspired men. Preachers and other Christian workers, with the apostolic plan in their hands, go forth and build, upon the foundation, Jesus the Christ, living material, men and women.

Another inspired apostle renders the same decision. Addressing the elect he says: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as lively (living) stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." I. Pet. 2:4, 5.

In the light of the decision of both these apostles, personal accountability, terribly in earnest, stares us in the face. "The fire shall try every man's work," and "the day shall declare it." "The day of judgment and perdition of ungodly men," when ac-

cording to John's vision, "Whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15.

"If any man's work abide which he hath built thereupon, he shall receive a reward." Here, if the work, Christians, built in, hold out faithfully, and stand the fiery ordeal, the workman who built them in, will receive a reward. They will be stars in his crown of rejoicing, present, and ready to answer to their names at the roll call of eternity. For the glorified Savior has said: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." If some of these living stones, men and women, turn out to be combustible material, apostatize, their names are "blotted out of the book of life, and at the fiery ordeal are not found written in the book of life", and are "cast into the lake of fire," and, "being burned," the workman, preacher, who built them in, "suffers loss."

Personal responsibility of those who apostatize and are lost, being admitted, the question arises, will the preacher who built them in, be held responsible for their unfaithfulness, and be lost because they are lost? This, the apostle anticipates, and answers by saying: "But he himself shall be saved."

But this springs another question, "Will every preacher who ever built any living material into the church, be saved unconditionally?" Paul anticipates this, and responds: "Yet so as by fire." (Through fire.) That is he will not be lost because of the apostacy of some of his converts, but will be held responsible for his own conduct, and be tried by the same fiery ordeal, and thus, if found faithful, be saved, "yet so as through fire." Though not responsible for the ultimate outcome of bad material, he will be held accountable for the manner of working it into the building, which brings us to the sixth and last class of elements.

6. *The Plan.* We have seen that the apostles were the architects, therefore we look for the plan at their hands. And they have given us a divinely inspired plan.

Twelve architects were selected at first, and Paul was afterwards added to the architectural college. After more than three years apprenticeship, Jesus charged them not to even lay the foundation till after his resurrection, and then, not till after

his ascension and the descent of the Holy Spirit, which occurred on the day of Pentecost, when they commenced, as recorded in the second chapter of Acts.

In the building of Solomon's temple, stones were not permitted to take position in the edifice till dressed in all their dimension, to fit the place they were intended to occupy. So in the antitype, the church or temple of God, with a living stone as the foundation, the living stones must be dressed according to the plan of the architect, before they can occupy places in the building.

Every one knows that solids have three dimensions, length, breadth and thickness, and stones prepared for a building must be dressed in these three dimensions. In like manner we may expect the living stones to be dressed in three dimensions, preparatory to being placed in the building.

But does the apostle recognize a plan in our lesson? All the other elements have been found. Here it is, verse 10. "But let every man take heed how he buildeth thereupon." The "how" calls for a plan, and herein lies the responsibility of the workman.

Does the plan of the apostles require the living stones to be dressed in three dimensions? Beyond all peradventure it does.

Now go to Pentecost, Acts 2, where God had providentially assembled representative men, "Jews, devout men out of every nation under heaven," to witness the laying of the corner stone of God's temple, the church, and the dressing and building in, of the first living stones.

The architects being all present by divine appointment, the celestial telegraph announces from heaven, the signal for commencing, and Peter, grand master architect, "standing up with the eleven," commences the work, and lays the foundation, 14-36.

Next comes the dressing of material: verse 36, faith is required, the first dimension; verse 38, repentance, the next dimension dressed. The dressing of the third dimension is required, in the same verse, in these words: "Be baptized every one of you in the name of Jesus Christ for the remission of sins."

Here are the three dimensions, in the apostolic plan. And none of them asked to be put in, without dressing, for "they that

gladly received his word were baptized, and the same day were added about three thousand souls."

To show that these dressed stones were now in the building, it is added: "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." These latter, are Christian duties, and consequently recurring duties.

Now should any modern builder think he can get living stones into God's building without dressing in the three dimensions, let him "take heed how he buildeth." G. R. HAND.

SPIRITUAL CONDITION AS A FACTOR IN EXEGESIS.

NOTE: By the kindness of the editor I have been informed of a mistake respecting the occurrence of *psukikos* in I. Cor. 3:1-4. The word is *sarkikos*—fleshly, not *psukikos*—soulical. I am chagrined over the blunder. This is my apology: I was away from home when I wrote the article, and had not a copy of the Greek New Testament with me. I was so sure that I was correct that I never gave it any further thought. I think this was my first, and will be my last attempt to quote Greek by memory. And yet the most that may be said is that the number of proofs are lessened. It certainly does not prove my interpretation of I. Cor. 2:14, to be incorrect. All I now see in it is that Paul drops the *psukikos*, and employs a still stronger word, by which to indicate their want of spirituality. The *natural psukikos* of I. Cor. 15:44-46, is the fleshly, as opposed to spiritual. No one will think of denying this statement. In James 3:15, and Jude 19, *psukikos* is rendered *sensual*. This is much clearer than the former passage. So that while I ask pardon of the critical reader for having attempted to write Greek without the book before me, my additional investigation has only increased my faith in the correctness of the position taken in the article.

D. R. DUNGAN.

(The error was not noticed until the "form" was printed.—EDITOR.)

CHRIST THE INFALLIBLE TEACHER.

"A man that hath told you the truth, which I heard from God." John 8:40.

Christ is the infallible teacher. A man, possessing all the characteristics of sinless manhood, he hears the voice of his Father, God, and tells us with unerring wisdom the truth which he hears and knows.

The term Christ is strictly an official name. It is a title, equivalent to the Hebrew Messiah, given to Jesus of Nazareth in the New Testament, and signifies anointed. As applied to him in the gospels, it is used with special reference to the predictions of the Hebrew prophets concerning the coming of an anointed prophet like Moses, an anointed priest like Melchisedec, and an anointed king like David. He was anointed with the Holy Spirit, which at his baptism descended from heaven like a dove upon him. The apostle Peter said, "God anointed him with the Holy Spirit and with power." (Acts 10:38). The apostle Paul declares in the language of the inspired Psalmist, "God, thy God hath anointed thee with the oil of gladness above thy fellows." (Hebrew 1:9). This anointing with the Holy Spirit, the antitype of the oil of gladness, made him the Christ of God, and exalted him above all the prophets, priests and kings of earth. Accordingly when Jesus asked his disciples, "Who say ye that I am?" Peter, recalling this well-known event which he had witnessed, replied, "The Christ of God". (Luke 9:20). This is his official title; Jesus is his personal name. Yet as he is the only one who, anointed of God, fills in his own person, the sacred offices of prophet, priest and king, the word Christ, without the article, is used even in the New Testament, as a personal designation

of him who is *the* Christ. It is thus employed in our theme, which relates especially to the first office of the Messiah.

Christ, the anointed prophet of God, is the infallible teacher of men. He is their infallible teacher because he is God's anointed prophet. The term prophet expresses his official relation to God; teacher, his official relation to men.

Prophet, derived from *πρό*, for, and *φάναι*, to say or speak, signifies, literally, one who speaks for another, a spokesman. God said to Moses concerning Aaron, "He shall be thy spokesman unto the people". (Ex. 4:16). This illustrates the relation of the prophet to God, for the Lord said furthermore, "Thou shalt speak unto him, and put words in his mouth. He shall be to thee instead of a mouth, and thou shalt be to him instead of God." (Ex. 4:15, 16). So God's prophet is His spokesman to the people. He speaks for God, and makes known his will to men. Whether foretelling the future or narrating the past, teaching us our duty or exhorting us to perform it, he is God's prophet, who, discerning the things of God by the Spirit of God, speaks them in words taught by the Spirit, explaining spiritual things in spiritual words. A prophet, then, is an inspired teacher, who, revealing the truth of God, instructs, exhorts and comforts men. That this is the Scriptural view of prophecy is manifest from what Paul says. "He that prophesieth speaketh unto men edification, exhortation and consolation." (I. Cor. 14:3). Prophecy is not simply foretelling the things of the future, but rather "forth telling" the things of God (whatever they may be) by the Spirit of God. "No prophecy of Scripture is of one's own revelation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." (II. Pet. 1:20, 21,). Foretelling future events is but one department of the great prophetic office. Its function is revelation—revealing God to man as his Creator, Preserver and Redeemer, and man to himself as to his origin, nature and destiny. The prophet speaks from God, of God and for God.

As the word prophet in its radical significance has direct reference to the God of truth of whom he is the spokesman, so the word teacher has direct reference to men in need of truth of whom he is the instructor. A prophet is the immediate oracle of the divine Spirit; a teacher may only be the intermediate speaker of the

divine truth already revealed. A prophet stands in closer relation to God; a teacher in closer relation to men. The prophet may become a teacher, and the teacher may be a prophet. Then he comes into an intimate communion with both God and man. Only such a teacher can be infallible.

Infallibility is a characteristic of the Deity. No one but God is entirely exempt from liability to mistake. All creatures endowed with freedom are capable of erring. All men, being free moral agents, are liable to fall into error and sin. Infallibility requires supreme intelligence. It is realized only in him whose "understanding is infinite." (Ps. 147:5). He himself vindicates in majestic language his own omniscience and infallibility.

"I am God, and there is none else:
I am God, and there is none like me,
Declaring the end from the beginning,
And from ancient times the things that are not yet done,
Saying, My counsel shall stand,
And I will do all my pleasure". (Is. 46:9, 10).

"Hast thou not known? hast thou not heard,
That the everlasting God, the Lord,
The Creator of the ends of the earth,
Fainteth not, neither is weary?
There is no searching of his understanding." (Is. 40:28).

As we contemplate the infinite knowledge of the ever-living Jehovah, we say with the royal bard of Israel:—

"Jehovah, thou hast searched me, and thou knowest.
Thou, thou dost know my sitting down and my rising up,
Thou perceivest my thoughts from afar,
Thou art around my path and my couch,
And acquainted with all my ways,
For there is not a word on my tongue,
But lo, Jehovah, thou knowest it all.
Behind and before thou hast beset me,
And laid thy hand upon me,
Knowledge too wonderful for me!

It is high, I do not comprehend it." (Ps. 139:1-6. Conant's translation.)

It is as deep as it is high. So that again we exclaim with the adoring Paul:—

"O depth of God's riches and wisdom and knowledge!—how unsearchable his judgments, how untraceable his ways! For who ascertained the Lord's mind? or who was made his counsellor? or who first gave to him, and it shall be recompensed to him again?

Because, of him and through him and for him, are all things: to him be the glory, to the remotest ages. Amen." (Ro. 11:33-36. Rotherham's translation.)

Overwhelmed by his awful majesty, in a profound conviction of his infallible wisdom, almighty power and infinite goodness, we bow in adoration before him, exclaiming: "Now unto the king eternal, immortal, invisible, the only *wise* God, be honor and glory for ever and ever. Amen." (I. Tim. 1:17).

Men attain to infallibility only as they come under the inspiration of the Spirit of God: "for the Spirit searcheth all things, yea, the deep things of God." (I. Cor. 2:10). Only so far as they are inspired are they infallible; only so far as they are the oracles of God do they speak unerringly. The apostle Peter—the rock-man—dissembled with the Judaisers at Antioch, and even Paul and Barnabas had so sharp a contention about taking Mark with them on a missionary journey, that they departed asunder, in all which they spoke and acted as fallible men. Yet the Spirit of truth infallibly guided them into the whole truth in preaching the gospel and teaching the saints.

One man alone of all men stands forth pre-eminently as *the* infallible teacher. Others who were erring men were at times infallible teachers, but this teacher was at all times and in all respects the infallible man. He is such because he is the God-man. In him humanity is lifted up into divinity. The fulness of the God-head dwells bodily in his sinless manhood. He is not only greater than the greatest of all prophets, but he is the living personal embodiment of the truth which he taught. The revelation of God culminates in him who is the manifestation of God in the flesh. "The testimony of Jesus is the spirit of prophecy," (Rev. 19:10)—of the whole divine revelation. He is the center of the whole remedial system, whose mighty power gives unity and harmony in the midst of infinite variety to all the oracles of God, and who, as the sun of righteousness, sheds abroad the glorious light of the gospel of our salvation, bringing to light life and immortality.

He received the Spirit without measure, which elevated every thought and word and act of his into unity with the divine will, and impressed upon them the sanction of God's own infallibility. In the sublime symbolism of the Apocalypse he is "a Lamb, stand-

ing, as though it had been slain in the midst of the throne [indicating his unity with God] and of the four living creatures [indicating his unity with humanity] and in the midst of the elders [indicating his unity with the Church], having seven horns [emblem of complete power], and seven eyes [emblem of perfect knowledge and infallible wisdom], which are the seven Spirits of God [i. e. the perfect Spirit of God, sevenfold in its essence and operations] sent forth into all the earth [representing the current influence of Christ's work and teaching among all nations]." (Rev. 5:6). In other words, without a figure, he who was sinless and died for our sins, conquered death, and ever lives in the presence of God, one with God, one with humanity, one with his Church, having "all power in heaven and in earth," "in whom are all the treasures of wisdom and knowledge hidden," which he possesses in the free and full fruition of the Spirit of God, and, as the Lord of the Spirit, sends it forth through his Church into all the world.

The seven-fold unity of the Spirit of God was typified beautifully by the golden candlestick, with its upright stem, from which proceeded in regular ascension three pairs of correlated branches, each pair and the stem terminating in golden bowls, all of it *one* beaten work of pure gold, with *seven* lamps whose light was blended in perfect *unity*. Corresponding to the seven-fold unity of this divine emblem is the seven-fold unity of the divine Spirit, which Isaiah describes as resting upon the Messiah. The Spirit of Jehovah is the generic designation, from which, as the stem of the candlestick, proceed three pairs of correlated spirits, as diverse manifestations of "that one and the self-same spirit." (I. Cor. 12:11). "The Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." The first pair of branches of this spiritual illuminator is the spirit of wisdom and understanding, which indicates, by his wisdom, the Messiah's ability to make the best use of the truth for the best ends, and, by his knowledge, his perfect discernment of the truth in his accurate discrimination between the right and the wrong. The second pair of branches is the spirit of counsel and might, which indicates, by his counsel, his ability to impart to others his wisdom and knowledge, infallibly teaching them how to act in the perplexing trials of life, and by his might, his power to confirm with

miracles, and give force and authority to all that he said and did. The third pair of branches is the spirit of knowledge and of the fear of Jehovah. Its lamps throw their light beyond the realms of sense and time, disclosing the spiritual, eternal and divine. For they are "a knowledge and a fear whose object is Jehovah himself." The first indicates that the Messiah possesses an absolute and complete knowledge of God. As he said himself: "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27). Or, as John says: "The only begotten Son who is in the bosom of the Father, he hath declared him." (Jno. 1:18). The second indicates that the Messiah, in the fear of Jehovah, manifests his complete knowledge of God in his reverent submission at all times to his holy will. He himself said: "I came down from heaven, not to do my own will, but the will of him that sent me." (Jno. 6:38). Near the close of his earthly life, with filial love and reverential awe he exclaimed in his adoration of his Father: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." (Jno. 17:4). The fear of the Lord is not only the beginning of wisdom but also its culmination. It is like the rocks of the mountains, which form the foundation of the earth and yet project from its loftiest peaks. Thus was the Spirit of Jehovah given without measure to the Messiah, endowing him with infallible wisdom and understanding, irresistible counsel and might, and heavenly knowledge and fear of God. This made him perfect in himself, full of wisdom and understanding; perfect in his relation to men, full of counsel and might; and perfect in his relation to God, full of the knowledge and fear of God. Surely he is the infallible man.

The effect of this abundant anointing by the Spirit is thus described by Isaiah: "And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." (Is. 11:3-5). Nineteen centuries of trial have tested the power of the words of Jesus, and

demonstrate the fitness and truthfulness of this inspired prediction concerning him given more than seven centuries before his appearing. From another prophecy of Isaiah, which Jesus quoted and applied to himself, we learn that he was anointed to preach, to preach the gospel to the poor, to preach deliverance to the captives, to preach the acceptable year of the Lord. The result of this preaching is that he heals the broken-hearted, gives sight to the blind, and sets at liberty the bruised. (See Luke 4:18, 19). In developing its fulfillment he manifested himself as a suffering and sympathetic Messiah. From the untroubled depths of perfect peace in his own gracious spirit, in free and full communion with the Spirit of God, he looked out on the wretchedness of this wicked world and sought in sympathy and love the lost and the perishing, and called with tender pity and sweet solicitation the laboring and the heavy laden to himself for rest. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30). Let us come unto him and he will teach us that we may learn of him and find in him rest, peaceful, joyful rest for our souls.

Having thus defined and illustrated our terms, and marked out the limits of our subject, I now call your attention to the following texts which I select as the germ for its development. They are found in John 8:25, 40. Concerning the first of these, Alford says: "The authorized version can not well be right." Consequently I will quote various translations of it. Rotherham, whose translation throughout is the most accurate and critical in the English language, renders it thus: "They were saying to him, therefore, Who art thou? Jesus said, First and foremost, just what I am even speaking to you." In the Revised Version, the marginal reading of the American committee is similar: "Altogether that which I also speak unto you." Noyes renders: "In the first place, I am just that which I speak to you." Lange: "To begin with, or for the first, I am that which I even say to you." Stier: "First of all, I am that which I also speak." Von Gerlack comments thus: "First of all, that is, before any specific name which I might attribute to myself in answer to your question, and which would not make my nature more intelligible to

you, *I am that which I also speak* to you. Seek not the knowledge of my person independently of my revelation of myself, especially in my words. *I am that which I speak.* * * * The doctrine of Christ is nothing which lies out, or apart from, himself; he himself is altogether teacher, altogether revelation, his doctrine is himself. Every one therefore errs, who would form to himself a notion of Christ before he has given heed to his words; *no name, no definition can supply the place of a living progressive apprehension of his word.*" Alford says very profoundly: "When Moses asked the name of God, *I am that which I am* was, the mysterious answer; the hidden essence of the yet unrevealed One could only be expressed by self-comprehension; but when God manifest in the flesh is asked the same question, it is "I am that which I speak; what he reveals himself to be that he is."

These translations and expositions of this great saying of Jesus make it manifest that in an effort rightly to apprehend him, we must pay the strictest attention, first and foremost, to that which he himself speaks. His direct answer to the pointed question, Who art thou? is, "First of all, I am that which I also speak to you." His own words are the chief revelation of himself. He fulfills the words of the Lord Jehovah through his prophet Isaiah, "My people shall know my name * * * I am he that doth speak; behold, it is I." (Is. 52:6). God is in essence the "I am that I am;" but in self-manifestation the "I am that I speak." Jesus was "before Abraham" and "he is before all things," so that he too is the "I am." He was in the beginning, and was with God as the eternal, personal Word of God, and was God. He was with God in the beginning, and, in his goings forth from of old even from everlasting, he is, through the ages of the ages, the manifestation of God. As the self-existent, emanant Logos, he is the manifestation of the "I am that I am;" as the speaking, incarnated Word, he is the manifestation of the "I am that I speak." He reveals himself through his words. No man can comprehend him. We can learn of him only as he makes himself known. "No man knoweth the Son but the Father." None can comprehend him but God. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27). He alone comprehends God. He alone completely can reveal him. As he alone knows the Father, and only the Father knows him, he,

in revealing the Father, must himself, reveal himself as the manifestation of the Father. The chief revelation of such a one must be from himself. To know him, we must learn what he himself says. The prophets foretold him as the coming One, the apostles preached him as the risen and ascended One. But their views of him, however grand and comprehensive, were limited through human frailty and therefore incomplete. He was in the world and the world knew him not. But he knew himself. If we would know him, we must hear him. Among all the teaching of apostles and prophets we must study chiefly his own teaching if we would rightly apprehend him. He himself said, "Learn of me." Who art thou? First of all, I *am* that which I also *speak*. Hear my words, believe my sayings, and learn that I am just what I declare myself.

He does not explicitly avow himself to be the Messiah, as he had done to the Samaritans, for the minds of these Jews were so blinded by carnal conceptions of the term that they would have misunderstood him. They were in eager expectation of the Christ. They wished that he would proclaim himself their Messiah, become their temporal deliverer, rescue their nation from the oppressive tyranny of Rome, destroy their hated foes, and make their city glorious and their country the most beautiful of lands. They were looking for a conquering king of the world. They were anxious by force to make him king, and by force to subdue all nations to his sway. The moment he would have proclaimed himself their king, a million swords would have leaped from their scabbards. The flaming zeal of burning national hopes would have impelled afar the conquering hosts of the Lord till they had trampled under foot every opposing foe. Here was one of the grandest opportunities ever offered a hero of earth. Had Jesus been a pretender he would have seized it. Instead of this he disappoints all their expectations. He claims to be the king of men, but he is not a king of the sword but the king of the truth. He will conquer by that alone. Hence he continues his talking to them, gradually revealing himself to them, throwing the light of his divine truth into their darkened hearts that they finally may see him as he is and know who he is. In the midst of his appeals and rebukes, and his wondrous out-speakings of the inner man, he gives in the 40th verse this characteri-

zation of himself: "A man that hath told you the truth which I have heard of God." This again is his answer to the question, Who art thou? He is just what he represents himself, a man who tells the truth which he himself has heard of God himself—a man in intimate union with God, who hears the truth directly from God and freely declares it to men. In this saying Jesus himself shows that he is the Infallible Teacher.

This declaration is noteworthy as being the only one recorded in which Christ expressly designates himself simply as a man. Instead of it, he frequently uses the title the Son of Man, which, with the assertion of his manhood, indicates, at the same time, his pre-eminence among men. Here he avows himself simply a man. He had emptied himself of the glory which he had had with the Father, had taken upon himself the form of a servant, and was made in the likeness of men, (for it behooved him in all things to be made like unto his brethren), and now he is found in fashion as a man. He appears as a man, speaks as a man and is in reality a man. Is he only a mere man? So thought many of his contemporaries. So think many now. Surely if any one knows, he himself knows. He avows such knowledge. For he says in this same discourse, "I know whence I came and whither I go." These are among the great mysteries of life. Whence came I? Whither go I? Who knows? Who beside this man ever presumed to know? It is no mystery to him. He speaks of it as a matter of personal knowledge in which he has absolute certainty. "Never man spake like this man." Never man knew like this man. Never man felt like this man. Never man had a consciousness like this man. His speech, his thoughts, his feelings, his consciousness are only his own. He stands alone and unapproachable. His spirit towers aloft into the heavens, and while he walks the earth he sees his Father, God, and hears his voice, and, turning to his fellow men, tells them what he has seen and heard and *knows*. "I speak that which I have seen with my Father." (v. 38). "A man that hath told you the truth which I have heard of God."

Personal self-testimony is the only possible testimony in the realm of consciousness. He had the peculiar consciousness of being in a unique relation to God. He felt, continually, that in a pre-eminent sense he was the Son of God. He realized that he was "the only begotten Son who is in the bosom of the

Father." Ever conscious of this kinship with God, he constantly is manifesting it in his words and works. He calls God his Father; and himself, his Son. He speaks the words of God, and does the works of his Father. He says in all sincerity, and with the directness of artless simplicity, "I came forth and am come from God; for neither have I come of myself, but he sent me." (Jno. 8:42). Now whether or not this is true it is certain that so he thought. Such was his consciousness of the matter. Did not he know what he was? Could he be conscious of being what he was not? Will the consciousness of a sane man of sound judgment testify to a lie? No. Impossible. Consciousness is a mental mirror which will reflect only just what the man is. Its testimony when ascertained is conclusive.

J. S. Lamar, in his profound *excursus* on the force and value of Luke's testimony, develops this thought of the evidential value of consciousness, so fully and richly, that I can not forbear quoting him. He says: "Such a person as Jesus was could not have falsified, and especially have acted out during all his career a living and unvarying falsehood. But it may be said, he might have felt, really and honestly, that he was perfectly good, wise, powerful—that he was the Son of God and the Savior of the world—without all this being true in fact; that his *consciousness* of being all this did not *make* him all this. And I am free to grant; that in cases of insanity or monomania, men often cherish hallucinations that are wholly baseless; imagine themselves to be God—a king—a wild beast; adopt the strangest and most absurd fancies, and act upon them as realities. But in men of *sound mind and judgment* this is simply impossible. A calm, sober, rational man—such as Christ certainly and eminently was—*can not be conscious of that which is not true*. This is so evident, that the testimony of our own consciousness outweighs with us any degree and amount of counter testimony. If I am consciously innocent of any given crime, nothing can convince me that I am guilty; the circumstances may be against me; witnesses, the most worthy of credit and most positive in assertion, may testify that they saw me commit the deed; but this evidence, while convincing judge and jury, will not shake, in the slightest degree, my own conscious assurance of innocence. That testimony is *for me* higher and more certain than any that can possibly be given. So I can not

be conscious that I am a different man, or a different sort of a man, from what I really am. If my moral sense would permit, I might act a part—wear a mask—and seek to gain credit for being more or better or other than I am; but down in my heart I should know all the while the true state of the case. Others might be deceived, but not I. Granted, that there is such a thing as self-deception; but this has respect not so much to what a man is in himself, as to what he is relatively. It is a mistake of the *judgment* rather than of *consciousness*—a misinterpretation of the evidence furnished by his consciousness in its bearings upon things outside of himself. * * * The testimony of consciousness is limited to its own sphere. There it is conclusive and overwhelming.

In order to appreciate the bearing of this upon the argument, let the reader soberly try to become conscious that *he* is absolutely a faultless being; that *he* is perfectly wise and knowing; or that *he* can wield unlimited power. He perceives in a moment that he can not possibly attain to this consciousness, and that the reason he can not is, because it is not true, and consciousness will not bear false witness. He perceives also that what is true in his case is true of every other man. Now, if by a positive effort we can not constrain consciousness to certify that which is false, we can not avoid the conclusion that its testimony in the case of Christ was *the truth*—that he *felt* all this because *it was so*, and that he could not have felt it, if it had not been so." (Lamar's Commentary on Luke, pp. 316, 317).

The explicit expressions of the personal consciousness of the man Christ Jesus concerning his real divinity and consequent infallibility, confirmed as they are by his correlative life and holy character, are the highest evidences for the Christian faith. In the midst of all the contradictions of sinners against himself he remained faithful to his own consciousness of deity and could not deny himself. His testimony concerning himself is true, for it is the witness of a good and just man manifesting his own personal consciousness, of which *he only could testify*. Laying claim to the grandest attributes and the loftiest titles, and vindicating his right to them, he withal evinces the greatest simplicity, and consistently declares that he is meek and lowly in heart. Such qualities can not co-exist in a deceiver. Neither did he give any evi-

dence of fanaticism. Instead of ever appearing possessed by his theme and carried away by it, he always appears greater than his discourse, self-possessed, dignified, majestic. With the utmost composure he meets difficulties and dangers, and with the greatest ease overcomes obstacles and refutes his foes. He did not philosophize, or deduce new truths from old ones by a long train of reasoning. Every truth was equally evident to him who comprehended all truth. Each one was clearly reflected in the profound depths of his divine consciousness, as the tranquil sea mirrors every star in the heavens. He perceived and knew and spoke. He asserted and demonstrated. He asserted on his personal authority and demonstrated by his sinless life and triumphant resurrection. He projected his truth into the souls of men, and left it to find lodgment there and confirmation in its answers to the deepest yearnings and the highest aspirations of the human heart, and in its purifying and ennobling power on human life. He subjected it to the test of ages. The rolling centuries confirm it, and develop its divine and saving power. He knows what he is, and, with infallible wisdom and infinite understanding, he speaks out what he knows, in the full assurance that men of truth in all nations and ages will listen with adoring love to his words. "The consciousness of Christ," says Lange, "is the star of night, the sun of day. He is sure of his origin (from the Father), of his destination (to the Father), and therefore of his way (with the Father), and can therefore offer himself with absolute certitude and confidence as the guide of life to the people who are wandering in darkness. Consciousness attested by conscience is the basis of all certitude. Christ's divine self-consciousness is the starting point of all divine certitude." (Lange's Commentary on John, p. 283).

If we would know him we must learn of him what he knows himself to be. Who art thou? "First of all, I am that which I also speak." O, listen, then to his speaking from the depths of a consciousness that comprehends both God and man, that we may understand his being. But see! The truth can not appear without shining as light in the darkness. He speaks, and day dawns. Harken! "I am"—Behold!—"the light of the world." (v. 12). The sun has risen—the sun of righteousness, with healing for sin in its beautiful wings of light. Behold it and admire and walk in its glorious light. The sun grows brighter as the Christ speaks

on. "He that followeth me shall not walk in darkness but shall have the light of life." (v. 12). Precious words! which dispel the darkness of death with the light of life. He is "*the life*" who is the "light of the world," and his light is "the light of life." "If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II. Cor. 4:3, 4, 6). But Pharisees complain: "Thou bearest record of thyself; thy record is not true." (v. 13). As well murmur because the sunlight is its own best witness. Do you need a lamp to see that the sun is shining? "Though I bear record of myself yet my record is true: for I know whence I came, and whither I go." (v. 14). His clear consciousness of his origin and destiny shines forth in this witness of himself. His testimony is valid, because it is the expression of his own personal consciousness. No man of sound mind and judgment can be conscious of being what he is not. Christ is conscious of this because it is true. He asserts it because he knows it. Self-testimony is the only possible manifestation of the inner consciousness, and is legitimate and conclusive when that, as here, is the question. Yet his testimony is not his alone. It is also his Father's. It is confirmed by the presence and witness of God, in his personal manifestation of the divine wisdom, power and goodness. He could not be the Messiah without divine attestation. Hence he had formerly said, "If I bear witness of myself, my witness is not true." (Jno. 5:31). If his testimony could be separated from his Father's and exist independent of it, it would not be creditable. You can not sever the sunlight from the sun. Though it proceeds from it, it is always connected with it, and is the constant evidence of the presence and power and brightness of the sun. So the Christ is "the brightness of God's glory." (Heb. 1:3). We see in his shining brightness the very glory of God. Christ appeals to this divine attestation. Yet they were slow to perceive it and loath to receive it. "Ye judge after the flesh." They were judging him according to their own carnal conceptions of the Messiah. "I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I

and the Father that sent me." (vs. 15, 16). *God* is with *him* in the world as he was with God in the beginning. The Father testifies through him as he reveals the Father. "I am one that bears witness of myself, and the Father that sent me beareth witness of me." (v. 18). With the bitterness of scorn they exclaim: "Where is thy Father?" The Father testifies of him by testifying in him. This they refuse to perceive. They shut their eyes to "the Light of the world shining before them," and then demand, "Where is thy shining?" As they would not perceive the divine presence in the life and words of Jesus, so likewise they were blind to the evidence of his miracles and to God's testimony in the Scriptures concerning him. Thus they manifested that they were as ignorant of God as they were of his Son. "Ye neither know me nor my Father; if ye had known me, ye should have known my Father also." (Jno. 8:19). Their mocking was a prelude to their killing, but he avows his freedom and triumph in the midst of it all. "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye can not come." (v. 21). It was his deliberate purpose to go on in his own way, in joyous submission to his Father's will, and vanquish even death, and him that had the power of death, the Devil, and thus bring life and immortality to light. He is the day-spring—the sun rising from on high. This light does not spring forth from the horizon, but, like a new creation, appears in its noonday splendor descending from the zenith. "I am from above; I am not of this world." (v. 23). They could not understand him. Such wondrous words never before had been uttered by man. The heavenly brightness of the light dazzled their vision. On those loving darkness it flashed like lightning. "If ye believe not that I am he, ye shall die in your sins." (v. 24). Am who? they angrily thought, for he did not express the predicate, leaving it to be supplied from his sayings. They impetuously exclaim, "Who art thou?" "First of all, just what I am even speaking to you"—the Light of the world, the Leader who gives his followers the light of life, the true Witness, the One knowing his origin and destiny, the One of true judgment, the One not alone, the Companion of the Father, the Sent of the Father, the One of whom the Father testifies, the Revealer of the Father, the One intent on his way, the One they would seek, the One going where they cannot come, the One from above, the One not of this

world, the One, the disbelief of whom leaves them to die in their sins—I am he.

This is what he speaks, therein declaring above everything else just what he himself is. They could not appreciate his sayings. He continues his speaking, representing in words what he is in reality, that they finally may understand him and believe in him.

“I have many things to say and to judge of you.” He must manifest to them their real character and condition. This may be grievous. “But he that sent me is true; and I speak to the world those things which I have heard of him.” (v. 26). God is true, and his judgment “according to truth.” (Ro. 2:2). Christ as his Messenger must speak the truth which he has heard of God whatever he may have to say and judge of them.

“When ye have lifted up the Son of man then shall ye know that I am he.” The predicate, still unexpressed, is the same as before—just what I am speaking to you—the Messenger of the God of truth, the Speaker to the world of what he has heard of him, the One to be lifted up, the Son of man. “And that I do nothing of myself”—the Co-worker with God—“but as my Father taught me, I speak these things”—the One speaking as he is taught of God—the Infallible Teacher. “And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.” (v. 28). He is the Messenger accompanied of God, the One with whom the Father abides, the One that always performs his pleasure.

As he spake these words many believed on him. But they had only a superficial faith. Christ, as the Messenger of the God of truth, speaks out the truth of God which tests the reality of their faith, and discloses their character as haters of the truth who would kill him who spoke it.

He said to them, “If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free.” (vs. 31, 32). He is the Infallible Teacher of truth. His word reveal the truth. The truth sets free from sin and death. Abiding in his word gives freedom of soul, and brings us into precious fellowship with him. Accordingly he said, on another occasion, to his real disciples, “If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done

unto you. Herein is my Father glorified, that ye bear much fruit, and so shall ye be my disciples." (Jno. 15:7, 8). His real disciples faithfully abide in his words, and, united with him in spirit, patiently bring forth the fruits of righteousness, peace and joy. But these apparent disciples are irritated by his words, because they do not accord with their fancies and imply that they are in bondage. Angered, they exclaim, "We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free." (Jno. 8:33). Boasting of their freedom they insolently repel the idea that they need to be made free, yet all the while they themselves are slaves of bigotry and corruption. Jesus calmly assures them that, "Every one that committeth sin is the bond-servant of sin. And the bond-servant abideth not in the house forever: the son abideth ever." (vs. 34, 35). Though they were sons of Abraham they had degenerated through sin into slaves, and were liable to forfeit the blessings and privileges of the house of God. This indication of Christ, that in reality they were bond-servants, sealed their rejection of him. Yet he proffers to them freedom and sonship through fidelity to himself who is the Son and Lord in the house of God. Conscious that he is full of grace and truth, and that he is the living and personal embodiment of truth, he declares, "If the Son therefore shall make you free, ye shall be free indeed." (v. 36).

All real freedom comes through truth. Liberty is not license. That is a negative and incomplete conception of it which says, "My liberty ends where another man's begins." Besides this, in many respects, it is false, for the real liberty of a true freeman is enhanced and extended by the liberty of every other true freeman. Liberty is not freedom from law, but a loving and willing obedience to law. If we crave the unlawful we are not free. If we desire the impossible we are not free. Liberty does not consist in degrading law to the level of our selfish propensities, but in elevating our thoughts, desires and will to the heights of a law which commands what is true and just and good. Then we desire and love the right for its own sake; we will to do it because we wish to do it, and we are free in doing it because we love it. Law is the objective expression of the right; the will is the subjective determination of the mind; liberty is the manifestation of their harmony in our acts. The real becoming the ideal, and manifested in

actual life, gives freedom. We are free only when we voluntarily bring our actions into harmony with what is right. Freedom is the concord of the ideal and actual with the real and divine. Now truth is the real or the expression of it. Truth is what is, or "the expressed agreement of words with things." It is only by the power of truth that our ideas can be brought into harmony with what really is. The sunlight of truth photographs the real on the mind, so that the ideal becomes the picture of the real. By the love of truth we transform this ideal image into actual life. Then harmony exists between the things within and the things without, and we are free. Christ presents the true philosophy of human freedom. "Ye shall know the truth, and the truth shall make you free." Forcibly does Cowper express this thought of Jesus.

"He is the freeman whom the truth makes free,
And all are slaves beside."

Men having lost their knowledge of truth, and, chief of all, the truth concerning God and their relation and duties to him, and having sunk into bondage to ignorance and sin, Christ comes to emancipate them. To accomplish this, first of all, he speaks the truth. He himself is the living manifestation of truth, and the culmination of the divine revelation of the truth. Consequently all his teaching centers in himself. This is its chief distinguishing characteristic. "With astonishment were the multitudes being struck at his teaching; for he was teaching them as one having authority." He taught them with the full assurance of perfect knowledge, and the divine authority of one who was conscious that he had come from God, and that God was with him in all that he said and did. Other leaders have appealed to great men as their recognized authorities. Jesus does not. He does not direct us to Moses or Elijah, David or Solomon, Isaiah or Malichi, but says, "Come to me." If he refers to the law and the prophets it is because they direct to himself. "Ye search the Scriptures, because ye think that in them ye can have eternal life: and these are they which bear witness of me; and ye will not come to me that ye may have life." (Jno. 5:39, 40). All the prophets and apostles direct to him. He calls us to himself and God. He is the desire of all nations. Humanity longs for him. The wise men from the east adored him in the manger, and teeming nations in

the west listen with admiration to his teaching and adore him exalted in glory. Men need a leader. Jesus has the capacity for leading all men, and says to them, "Come, follow me." Men yearn for truth. Jesus says, "Learn of me." "I am the truth." Men need redemption. Jesus says, "If the Son shall make you free, you shall be free indeed." Made free by truth and him who is the truth, we shall be real freemen. Lange eloquently says, "Truth is *personal* in Christ, Christ is *universal* in truth. Truth is the light, freedom the might of life. Truth is the enlightenment of the reason, liberty the redemption of the will." Christ by his wondrous love wins us, and brings us into loving submission to him who is the truth, and makes us his own real freemen.

He is just what he represents himself—the Infallible Teacher. He is the Emancipator, but he frees by the truth. He is the Deliver, but he rescues through the truth. He is the Conqueror, but his sword is the truth. He is the King, but the king of truth. He has the dominion in the kingdom of truth. He has an ambassador in the Spirit of truth. He has followers in the lovers of truth. He wins his victories in the triumph of truth.

Our own consciousness confirms his consciousness of divine infallibility, for we realize in reading his words that he knows us better than we know ourselves. In the fullness of his grace he proffers truth to the erring, love to the sinful, pardon to the penitent, the Spirit of God to the prayerful, rest to the weary, peace to the troubled, joy to the sorrowing, hope to the dying and life to the dead. Our hearts burn within us while he speaks to us in the pathway of life, and opens to us the Scriptures through his own wondrous fulfillment of them in life and in death. As we draw near to him and learn of him and do his will, we *know* that he is the Anointed Prophet of God and the Infallible Teacher of men, and confidently place securely in his keeping all our hopes of life and heaven.

M. L. STREATOR.

BOOK NOTICES.

THE NATIVE RELIGIONS OF MEXICO AND PERU, by *Albert Reville*, being the Hibbert Lectures for 1884, pp. 213. Cloth, Price \$1.50. Published by Charles Scribner's Sons, New York.

The author of this book is the Professor of *Science of Religion* in the College de France. Previous lectures of this Hibbert course have been delivered by F. Max Muller, P. Le Page Renouf and A. Kuenen. The purpose of the Lectureship was to teach concerning the origin and growth of religion.

Prof. Reville has, in these lectures, given us an instructive and very readable book, in a small compass much valuable information. The lectures are mainly historical, but sometimes he indulges in philosophizing, which is not always satisfactory. His theory is that there is a religious faculty in man that will find expression independent of revelation, and will gradually perfect its worship and theory until it reaches the perfect standard. This we do not believe. Further than a faculty of affection for persons that are kind to us, and which is common alike to higher and lower animals, we do not believe. On this and the faculty of fear, revelation acts, and we have worship, and this worship develops only as revelation is given. Take away revelation, after once being given, and the worship sinks lower and lower continually. We believe in the common origin of man, and necessarily in a primary universal revelation. How the different countries were primarily inhabited, we do not positively know. China has been a long time developing her natural religion, and as to its theory it is but little, if any, in advance of Peru during the reign of the Incas. Its religion is anthropomorphic, and will be until the revelation of Christ is taught her people.

Prof. Reville plainly shows the different phases of the worship of Mexico and the reasons for the successive changes. He also

submits a very plausible explanation of the easy subjugation of the people by Cortes. We would like to make extracts from the lectures, but we could not make them satisfactory without making them too long. Their worship consisted largely in human sacrifices, and our author, therefore, insists that originally, the Mexicans were cannibals. His argument is this: The first conception of deity by men is that he is possessed of desires similar to themselves; that he delights in choice viands; that cannibals regard human flesh the most choice, therefore the Mexicans offered human sacrifices (food) to their gods, and therefore, they were cannibals. This is not good logic. Rather, may we not conclude, that the idea of giving to the deity themselves, a perfect and complete surrender of *self*, is the correct thought, and to do this, *life* had to be given? If this theory is correct, we can easily see how readily the lives of victims were substituted for their own, and human sacrifices became the practice. The *heart* was regarded as the *life* of the creature, and in their sacrificing, the heart was torn from the living victim, and quivering with life it was offered to the god.

There is a Romish legend that the apostle Thomas preached the gospel in America, and the worship that was found by the Spaniards was the remains of his labors. This legend was based upon the discovery by the Spaniards of a *cross* surmounting a temple on the island of Cozumel, near Yucatan. It was afterwards learned that this temple was in honor of the *Serpent-god*, the god of the wind, and the cross was to represent the four points of the compass.

The Mexicans willingly adopted the Romish worship as it abolished human sacrifices, and with the Virgin Mary as an object of reverence, it was not very difficult for them to turn from their local statues; but when the *Inquisition* was set up in their midst and commenced its bloody work, they failed to see much improvement on their old worship, especially as it was themselves and not captives who were the victims. The physical superiority of their conquerors rendered revolt hopeless, and three centuries of Romish idolatry and priestcraft have left the Mexican people in a spiritual condition that promises but slow and uncertain response to missionary efforts.

TEACHINGS AND COUNSELS, *Being twenty Baccalaureate Sermons, with a Discourse on President Garfield*, By Mark Hopkins, D. D., LL. D., pp 395. Price \$1.50. Published by Charles Scribner's Sons, New York. 1884.

Dr. Hopkins as a teacher, writer and orator, has few equals among his cotemporaries. These *twenty-one* addresses have been once delivered and twice published, and consequently, have received the most profound thought and careful finish. We may therefore expect to find in them his best thoughts and most deliberate utterances. We can not call attention to all of them, much less to review them, and perchance to criticise. We care not so much to present that which we approve, as the utterances which we disapprove. The true would be marred by extracts; the untrue, as we hold it, should be corrected.

The subject of Lecture XV, is *Liberality in Religious Belief*. In view of the almost numberless religious sects now in existence, and the bitterness and strifes between them, it was natural to expect, from the title of the lecture, a laying down of rules or a formulating of principles, whereby the members of these sects might govern themselves in their relations to each other; but in this we were disappointed. The effort is more to show what is meant by Liberalism in religion, and how far it should be permitted. He scarcely attempts to define Liberalism, and in this he is excusable, for it is difficult to do, being largely a negation. Our conception of Liberalism is, that a man may believe what he pleases, and that no man must be judged by any standard; that every man must be allowed to be a law unto himself. This is a religion of morality based upon human reason, revelation and inspiration entirely ignored. This, to us, is latent infidelity. With ourself there is no liberality in religious belief. We believe the Bible as given to us by inspiration, and we are shut up by its utterances. There is no latitude in receiving its statements. When God speaks, man must be silent. Sometimes it may be doubtful whether God has spoken, but this is seldom, and when the doubt does occur, it is for Biblical criticism to decide. There is no liberality when once it is agreed that God has spoken. Dr. Hopkins distinguishes the two parties as liberal Christians and the orthodox, and classifies individuals "as they believe in conditions of sal-

vation that require a life of less or greater strictness, and that thus include a smaller or larger number." Those that hold to a theory that requires the fewest conditions as necessary to salvation are the most liberal. This is true, but just in proportion as "liberalism" grows, "Christianity" dies, and we can never have "liberal Christianity." He takes men as Christians, as if they were in Christ and then classifies them. He seems to look upon all men who profess Christ as one family; as if that common belief realized the prayer of Jesus for the unity of his people. As we understand it, a man can not live in Christ until he has put on Christ, and the prime consideration is to put him on. How we get into Christ is the issue that divides the religious world. We cannot imagine that Christ prayed that there might be an agreement among his disciples as to the strictness of obedience to his commands; he surely gave no commands, nor inculcated any principles that were not to be obeyed and observed. The unity for which he prayed was the same as existed between him and the Father, and we understand that unity to be perfect love and obedience. Dr. Hopkins takes for his text II. John 10, 11, which taken in its connection, (verse 6), evidently means the commandments of Christ.

We quote from page 271, a concise statement which is so true that we would do well to give heed to it, and make the inquiry, Is this applicable to ourselves?

"In the early stages of all religious movements, whether dispensations, reformations, or the origin of sects, the tendency is to a definite belief and strict practice. But in time the force of the original movement dies out. 'The letter that killeth' displaces 'the spirit that giveth life.' Forms stiffen into formalism, and under this there will lurk, first indifference, then infidelity, and then contempt. After this no human power can renew the movement. For human systems, decay is death; while in God's system, apparent decay is simply winter. But during such a process of relaxation, men who had seemed molten together, separate, and re-combine as by elective affinity. As some become rich and self-indulgent, and more desirous of the fashions and gaieties of the world, they gravitate towards certain denominations; and denominations themselves, as the Quakers and Methodists, within the last two generations, become greatly modified. As such changes go on, the more strict lament the degeneracy of the times, while those thought to be degenerate regard themselves as coming into greater freedom and enlargement. They have be-

come more liberal, and look back upon their former state as one of narrowness, or superstition, or bigotry. Perhaps they remain with the denomination in which they were born, but they will more likely take or make occasion to pass into one where the general standard is more lax. In this state of things, with lines not sharply drawn, with indefinite standards, with customs objected to and denounced, not as sinful in themselves, but on account of their associations and liabilities to abuse, we hear the terms in question applied quite promiscuously and with intense feeling. One man regards his own standard as scriptural and rational; that of his neighbor as lax and worldly. His neighbor regards his own standard as enlightened and liberal; and that of *his* neighbor as narrow and bigoted. He thinks him over-scrupulous and that he makes Christ's yoke heavier than Christ himself made it."

To study the origin of religious parties is interesting and profitable, and much as we may deplore their existence, we find much by this study to excuse them. Nearly all of them were caused by worthy motives, some few exceptions. All of us see the necessity of the reformation inaugurated by Luther; no one can condemn the motives of Wesley; and the principles enunciated by Campbell were undeniably correct; but this does not prove that all the teachings of Luther were correct; that the organization built up by Wesley is scriptural; or that Campbell was able to rise to the height of his principles. Luther demanded religious liberty, which was right, but he was not capable, on account of his training, to use this liberty, and died in the bondage he destroyed. Wesley saw the lax morality and spiritual luke-warmness caused by a ritualistic formalism, and taught individual responsibility, but we can not say that he improved on the doctrines of the Established church. Campbell saw the evil effects of creeds and the bad influence of the "Kingdom of the clergy," as he styled it, and came before the world with the plea of the all-sufficiency of the Bible as a rule of faith and practice, and congregational independency; but we can not say that he taught correctly in every particular. Luther, Wesley and Campbell did noble work, all in the right direction, and it devolves upon us to carry to their full fruition those principles. Religious liberty will not be abridged, the yoke of ecclesiastical bondage can never again be fastened upon the neck of the people; but we must continually urge individual piety, and reverence for God's holy Word. The unity of Christians can come only by taking the Bible as the only creed. When

men are willing to *do exactly* what Christ and his apostles commanded, then this unity for which Christ prayed will be realized—not before. As long as men persist in saying that Christ commanded immersion in water, but that the church has the right to substitute the sprinkling of a little water upon the person, and practice the substitute in place of the original, this unity can not be. As long as it is said that no warrant for infant baptism can be found in the Bible, but that it exerts a wholesome influence on the child as it grows up, therefore they will practice it, this unity can not come.

In speaking of Christian charity, he says:

“And if, on the best comparison he can make of it,” (the doctrine a man holds), “with the New Testament, any man shall conclude that that is not Christianity; it is no more a want of charity to say so, than it is for a chemist, after testing it, to say that an acid is not an alkali.”

Here we have the New Testament made the standard of religious faith, and when men and religious organizations practice that which they admit is not taught in the New Testament, then it is not want of charity, or an assumption of superiority, when others refuse to fellowship them. No where in the New Testament can it be found, that, by divine approval, the followers of Christ called themselves Presbyterian, Baptists, or Methodists; therefore we can not be called uncharitable when we call ourselves Christians or Disciples. No where in the New Testament can it be found that Christ commanded or an apostle sprinkled water upon a man for, or because of, the remission of his sins; therefore we are not uncharitable when we insist that the person should be immersed. No where in the New Testament can a passage be found in which Christ commanded or an apostle practiced sprinkling water upon an infant; therefore we are not uncharitable when we condemn the practice. No where in the New Testament can we find an example of an *episkopos* exerting any authority outside of the congregation of which he was a member; therefore we are not uncharitable when we say such *episcopoi* are unscriptural. No where can we find in the New Testament an example of the *presbuteroi* of the congregations of a certain district forming an ecclesiastical court to try offenders, to legislate for their congrega-

tions, or to install pastors; therefore we are not uncharitable when we say that it is unscriptural. When the apostle Peter said, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins," we are not uncharitable when we say that those who say that baptism is not necessary for the remission of sins, are teaching contrary to the Bible.

God's Word must be held in supreme reverence, and loyalty to it must be made the test of fellowship. A perfect unity of those who love the Lord, can only come by exercising that perfect obedience, that is characteristic of those who compose the kingdom of heaven.

THE REALITY OF FAITH, by Newman Smith, pp 315. Published by Charles Scribner's Sons, New York. 1884. Price, \$1.50.

This is a collection of twenty sermons delivered by the author during the past two years. His reputation caused us to read them with a good deal of interest, and we enjoyed the reading. They are very full of a loyal faith in the Christ, and conceived in a most reverent spirit. His sermon on *Real Christianity*, is especially good. He says:

"Christianity, past, present, future, beginning with what Jesus began to do, continuing with what men may be and do in his name, and looking forward to the Kingdom of God which is to be its full and final realization—Christianity, I say, is the one absolute fact of human history, central, supreme, and indissoluble into other facts or forces.

Hence, it would be a vain expectation to imagine that the world can long retain the influence of Christ, the healing aroma of Christianity, and let the Jesus of the Gospels fade into a myth. Christianity, uprooted from its source in divine facts of redemption, would be but as a cut flower, still pervading for a while our life with its charity, but another day even its perfume would have vanished. The Christianity of Christ is a living love." "Christianity is the direct continuance of the life and the work of Jesus of Nazareth in the world. It cannot be separated from the Christ of the Gospels."

"Jesus left these men, and other disciples like them, to do the necessary writing that other ages might know for certainty of his life, and receive the truths which are the expressions of his personal Gospel to man from God the Father. The Spirit was bestowed upon them sufficiently to enable them to give us these Christian Scriptures as our supreme authorities for the words and teachings of Jesus."

"A man cannot be a Christian, at least not a whole Christian, by himself alone. To seek to live a Christian life by one's self, in the secrecy of one's own heart, is an endeavor foreign to the original genius of Christianity."

These utterances are noble and true, and they are given as specimens of the many good things to be found in the book; they are of the grains of wheat, but then he has left them in the chaff. Read this: "As the Christian cannot be a whole Christian by himself alone, so no church can be the true Church by itself alone." "The peculiarity of no church in Christendom belongs to the eternal substance of Christianity. These things of government, worship, and denominational confession, are the temporary forms, or accidents, of the Christianity of Christ."

We suppose he means by "Church," a special religious organization, as the Presbyterian, Congregational, or Methodist, and that a church, so defined, can not be the true church by itself alone. We can not conceive how any organization can be a Church of Christ without being *the* Church of Christ, for most assuredly, Christ founded but *one* Church. A man can not be a Christian by himself, in secret, because to be a Christian necessarily implies connection and sympathy with his fellow-men; it is a part of Christian duty to minister to the distressed and preach the gospel. We can not understand what he says, unless it be that he means that those various organizations have each only a part of the doctrine of Christ, and that it requires all of them to make up the full complement of Christian doctrine. If this be the idea, it seems that it would be best to form a new organization on the elective idea, taking the good out of each, and discarding all that was not good. Nothing is good in any of them that is not found in the New Testament, then the true plan would be to dissolve all the present organizations and take the New Testament as our only rule of practice. All Christians, we suppose, will

agree to this, but assert that it is impracticable. Is this true? We think not. Mr. Smith says, that Jesus left his apostles and other disciples like them, to write what was necessary for us to know of his life, and that these writings should be our supreme authority for the words and teachings of Jesus. Jesus commissioned and commanded his disciples to go into the world to disciple the nations and teach them all that he had taught them. What they did in obedience to this command is given to us in the *Acts of Apostles*; now if we will do precisely what is there recorded, omitting only what was done by miraculous endowment, can we not all do the same things, having been taught the same things? The *Acts of Apostles* is no Delphic oracle to be interpreted according to the fancy of every worshipper. Is not the difficulty in our not being willing to make it our *only* guide? Are not too many Christian teachers like the Greek professor when asked to say what Acts 2:38, taught. He replied that, "While I frankly admit that *eis* retains here the same meaning that it uniformly has in similar connections, *i. e.*, the purpose or object for which a thing is done, yet that the remission of sins, which is wholly spiritual in its nature, should depend upon an act purely physical, is abhorrent to reason, and to every conception that I have formed of the philosophy—if I may so call it—of God's plan of salvation;" or, in other words, the Bible plainly says a certain thing, but my idea of the philosophy of salvation is different, and hence the Bible must stand aside.

"These things of government, worship, and denominational confession, are the temporary forms, or accidents, of the Christianity of Christ." This is a singular utterance to us. How the Kingdom of Christ can exist without government, worship and faith, we can not understand; and how the very essentials of a spiritual organization can be classed as "accidents" is beyond our conception. How can we come to Christ except by faith, confession and obedience? To be a Christian implies obedience and worship. Is it possible that he means, that the various *forms* of denominational government, worship and creed, are the temporary forms of the Christianity of Christ? If that is his meaning, then it follows that these things are not what are taught in the New Testament, and should be discarded at once and forever.

We are happy to know that there is a restlessness among religious people, a dissatisfaction with their denominational teachings and practices. We rejoice in the hope that it will lead to a clearer understanding of Christianity. There is a vague groping after a strongly felt want, but what is wanted, is not yet understood. The religious world is realizing that the dogmas of the sixteenth century are not Christianity, but they have so long read the Bible through these glasses, that when they read with them partly removed, they see the teaching of the Bible in an uncertain light. We assure every one who may read these lines that there is no difficulty in having a unity of faith and practice if the New Testament is read, each book with regard to its purpose, with an honest intention to obey every command and imitate every practice as we may reach them; to do everything commanded and to leave undone everything not commanded.

In all these *twenty* sermons, preached to saints and sinners, we have failed to find a single passage where the gospel is told, and the question, *What shall I do to be saved?* answered. We doubt very much whether Mr. Smith, could give the inspired answer to the question.

BIOGRAPHICAL ESSAYS, by *F. Max Muller, K. M.* pp. 282. Published by Charles Scribner's Sons, New York, 1884. Price \$ 2.00.

Contents: Rajah Rammohun Roy; Keshub Chunder Sen; Dayananda Sarasvati; Bunyiu Nanjio; Kenjiu Kasawara; Mohl; Kingsley.

We have read this book with much pleasure and profit. From the *Table of Contents* it will be seen that, with a single exception, it treats of the religious reformers of India. The religion of India has for a long time, and is yet largely, a difficult problem to European minds. The author of this book has devoted much attention to its study, and has had exceptional opportunities of investigation. He has been in intimate personal relations with some of the leading minds of that country, and has done much in this book to unlock the mysteries of Indian faith. A wonderful revolution is now going on in India and any contributions to its

history and philosophy are welcomed by all thinking religious men. We can not pretend to give extracts from the book, as they would necessarily be unsatisfactory; we content ourselves with recommending the book to the consideration of our readers.

THE REALITY OF RELIGION, by *Henry J. Van Dyke, jr., D. D.* pp. 146. Published by Charles Scribner's Sons, New York. 1884. Price \$1.00.

Contents: A real religion necessary; The Living God; The Living Soul; The Living Word; The Living Sacrifice; The Living Christ.

A CRITICISM OF THE CRITICAL PHILOSOPHY, by *James McCosh, D. D., LL. D.* A pamphlet of 60 pages. Published by Charles Scribner's Sons, New York. Price 50 cents. This essay is Number VII, of *Scribner's Philosophic Series*. To those who have a taste for such study, this subject and the ability of the author will insure its acceptability.

AMONG OUR EXCHANGES.

CONVERSION:—There has been and is so much confusion in reference to *Conversion*, that we feel that it would not be unprofitable to call the attention of our readers, once in awhile, to the subject. An article in the *North American Review* for October, by O. B. Frothingham, entitled *The Philosophy of Conversion*, calls our attention to the subject at this time. The common opinion among religious teachers is, that Conversion is a change produced in the spiritual nature of a person by some direct, personal influence of the Holy Spirit, operating in a mysterious way, producing an instantaneous change. We are free to admit that the Common Version of the New Testament gave some excuse for this opinion. When it reads: "Repent ye therefore, and be converted;" "Should

be converted and I should heal them;" "And when thou art converted," and similar passages, the first impression would be that the person converted was passive, that it was some change produced in him without his volition or co-operation. The Revised Version has, however, removed this excuse by translating these passages in accordance with the Greek; making them all in the *active voice*, which would make the person himself the active agent in producing the change, and we therefore now have: "Repent ye therefore and turn again;" "And should turn again, and I should heal them;" "And do thou, when once thou hast turned again, stablish thy brethren." It may be said that in John 12:40, the Greek verb is *passive*, but it is only necessary for us to state that this passage is a quotation from the Old Testament that was written in Hebrew and was translated at an early day into Greek, that those translators used the active form of the verb, that many ancient MSS. also follow it, and we believe all modern Greek scholars. The common rendering of John 3:8, is always quoted in support of this passive theory, but incorrectly. Whatever it may mean, it does not say that the operation of the Spirit converts a man as the wind blows, for it does not speak of conversion. Conversion and being born are two very distinct things.

"Conversion" has come to be a technical term having a meaning different from its usual signification. Conversion is a change from one state to another, and we find this expression: "The whole atmosphere was converted into water;" and in speaking of a mental change, we find the expression: "Augustine is converted by St. Ambrose's sermon;" but technically it signifies that change in a man's spiritual nature which takes him out of the kingdom of Satan and makes him a child of God. The Greek word is *ἐπιστροφή*—*epistrophe*, and the verb is *ἐπιστρέφω*—*epistrephoo*, and means "to turn around, to bring back," and the noun means "a turning about." The noun is found only once in the New Testament, Acts 15:3, where Paul and Barnabas passing through Phœnicia and Samaria, made public the turning of the Gentiles to Christ. The verb is used frequently, as, "Jesus turning and seeing her," "I will return into my house," "That ye should turn from these vanities," "Should repent and turn to God." With this plain understanding of the term, we can better appreciate the philosophy of it. Mr. Frothingham's intention is not so much to

give the philosophy, as we understand the term, as to give the cause of the turning of men from sinfulness to holiness. When a man changes the direction of his going, or his belief, we naturally inquire the cause, not the *rationale*, or process of his mind by which the cause produced the effect. If we know the cause and see the effect, we care not to inquire further. Augustine believes and teaches a certain doctrine; he hears Ambrose discuss that subject; he now believes and teaches the opposite; the cause was the speech of Ambrose, the effect was a change in Augustine. We care nothing about the philosophy of the change. He claims that this change in disposition comes alike to men who believe and disbelieve in Christ; that the change from a bad disposition of mind and heart comes independent of a faith in Christ. He endorses, or rather quotes, to show that faith in Christ is not essential for this change, from Emerson: "Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbor. Then all goes well." He also refers to Benjamin Franklin, as a man who changed from low instincts to noble purposes without Christian faith. If the natural disposition is entirely selfish, simply to keep from being cheated, with no thought for others and no desire that others should not be cheated, what causes this day to come when he cares for his neighbor's rights? It cannot be on account of a natural growth and psychological change inherent in all human organisms, for experience shows us that man left to himself never reaches this condition. The cause must be in his surroundings, and this our essayist admits when he says that the supremacy of reason over instinct produces the change, using "reason" for "intelligence." Hearing this statement, we naturally inquire, From whence comes this intelligence? He says, "General education, advanced civilization." General intelligence and advanced civilization are themselves results. Something has to be taught to produce general intelligence and advanced civilization. A man will learn nothing, nor become more refined by associating only with those who know only what he knows and are no more refined. To advance in knowledge new facts must be presented. In our civilization, the precepts that produce this change have come from the general teaching of the Bible. It has been, and is the textbook that has alone contributed to our general education in

morals, *the* cause of that day coming into the life of a man when he cares for the welfare of his neighbor. If he had never read "thou shalt love thy neighbors," he would never have loved his neighbor simply because he was his neighbor. In countries where Christ is not known, it is urged, that in the writings of their learned men, precepts may be found inculcating high morality. This we admit, but claim that all these ideas of morality and neighborly love came by revelation from the same divine source.

This change from love of self to love of God and humanity comes from increased knowledge of God, from the supremacy of intelligence over instinct, and this knowledge comes from the presentation of new facts. Augustine changed his opinions because Ambrose presented new facts to his mind. A man who does not believe in the divinity of Christ, comes to believe in him when new facts are presented to him, of sufficient kind and number. Then his reason, his advanced education, gains supremacy over his instinct, and he turns mentally. This is precisely what the New Testament teaches, for it says, belief comes from hearing facts concerning Christ, and the facts concerning Christ were written that men might believe. The Bible and these philosophers teach the same thing, only they fail to see or forget to say, from whence the necessary intelligence comes. This turning, this conversion, is not the becoming a Christian, not the becoming a new creature in Christ. A man may turn from being an infidel and become a believer in the divinity of Christ, without becoming a Christian. A public announcement of the fact is necessary and then a growth in the new character. Certain habits, feelings and desires constitute a man. If they are all in the direction of selfishness then the man is not a Christian; when they are in the direction of love to God then he is a Christian. The direction is Godward, but he is not with God, and the progress may be slow; but while the habits, feelings and desires of the man are progressing in the direction of Christ he is *in* Christ, but not *with* him in completeness of character.

It is pertinent to inquire, why, when the Bible and these men agree that the cause of moral improvement, is increased intelligence, they do not agree as to the origin of this intelligence? Why do these men ignore the Bible, and with broad generalities distract the mind from the true source of moral intelligence?

Why is there such a persistent effort to enthrone human reason? Surely there is nothing to be ashamed of in the record of Christ's life. Is it possible that human pride has grown so great that it can brook no thought of superiority? Or is it that the declaration concerning the little child and similar statements, are so distasteful that the whole is rejected? Why will Christian men read and eulogize Emerson, the representative of this class, when his utterances tend to divert attention from Christ by exalting reason? And then sometimes we find Christian men reading from Spencer, quoting with approval his utterances. Can a single sentence from the writings of either of these men be produced, the tendency of which is to make a man love and honor Jesus as the Son of God? Higher veneration for the Bible is what we need for the elevation of public and private morals, and this can only come by Christian people refusing respectability to infidelity in any shape. Infidelity is an insult to Christ and to every Christian, and should be resented accordingly.

METHODISM—MODERN SUNDAY-SCHOOLS:—Such is the title of an article in the *Methodist Quarterly Review—South*, by Rev. J. O. A. Clark, D. D., LL. D. We call attention to it, because it is published in a religious Quarterly in A. D. 1884, and is written by a *Reverend Doctor of Divinity and a Doctor of Laws*, and contains this language:

"And in the Christian Church, pious parents were commanded to bring up their children in the nurture and admonition of the Lord, that, like Timothy, from their earliest years they might be made acquainted with the Holy Scriptures; and the children were held to be parts of the household of faith, and as such received the rite of baptism. How much stress was laid upon this duty, may be learned from our Lord's rebuke to His disciples: 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;' and from his touching appeal to Peter: 'Feed my lambs.'"

When a D. D. and a LL. D. writes such a sentence as that, and a D. D. editor publishes it in a Quarterly, presumed to be read by the most intelligent of his brethren, it does seem as if *Methodism* has not profited much by Sunday Schools. Let us look at this sentence in detail.

"In the Christian Church, the children were held to be parts of the household of faith." We only know what was held by the Christian Church by reading the New Testament, as we find what is held by the Methodists by reading the *Discipline*. If a passage in the New Testament can be found which says, "that children are parts of the household of faith," then it is true; but if such a passage cannot be found, then it is not true. We do not propose to prove that such a passage cannot be found, but we *emphatically* assert that it can not, and demand that the writer, who is learned in divinity and laws, shall cite the passage, or retract his statement. "And as such received the rite of baptism." That he is speaking of *infants* he will not deny, and therefore his statement is that infants were baptized by authority of the Christian Church. We repeat, that the New Testament alone tells us what the Christian Church teaches, authorizes or permits, and we assert that no where in it can a declaration be found authorizing the baptizing of infants. He says there can be such authority found in the New Testament, and thus we make a square issue of biblical knowledge. He cites his two passages upon which he bases his statement, and they are: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven;" and "Feed my lambs." In the first quotation, there is not the most remote allusion to baptism. The children were brought to Jesus that he might *bless* them—not *baptize* them. He rebuked his disciples for attempting to prevent the people from bringing their children to him so that he might bless them. When he took the child in his arms, he took advantage of the occasion to teach a lesson explanatory of the kingdom he was about to establish. The lesson was humbleness, purity, trustfulness. "Of such characters is the kingdom of heaven." No commentator known to us says that Jesus baptized these children.

"Feed my lambs," is his second Scripture in support of his declaration. There is no allusion to baptizing children here. He is commanded to *feed* the lambs in the Church—the weakest in faith and the most ignorant in spiritual things. How could Peter feed infants? It was not material, but spiritual food that he was to give them, and an infant could not receive spiritual instruction. As soon as children can be taught spiritual things, then they be-

come accountable and should have the gospel preached to them, and upon a declaration of faith and a change of mind and heart, they should be baptized.

But these passages could not possibly teach infant baptism in the Christian Church, for then the Christian Church—the Kingdom of Christ—was not in existence. Jesus was not crowned king until after his ascension, and the door of his kingdom was not opened until after this—on the day of Pentecost, in the upper chamber in Jerusalem, by Peter.

But this writer may claim that we have misapprehended him, that he did not cite these passages to prove infant baptism, but to show the divine authority for bringing up children in the nurture and admonition of the Lord. If so, then he has made a statement without giving any authority, and we deny that he has any authority in the New Testament for his statement, and demand of him as a *Doctor of Divinity* that he give his proof—a plain declaration, or a necessary implication. If he has quoted these passages to prove that in the Christian Church, parents were commanded to bring up their children in the nurture and admonition of the Lord, he has betrayed surprising ignorance. Our law-book has said to Christian parents that they must bring up their children in the nurture and admonition of the Lord, and that is sufficient; but to quote a command given to an apostle in reference to his duty to disciples, to prove that Christian parents should teach their children the law of the Lord, is absurd. And when, for the same purpose, he quotes the incident of Jesus *blessing* little children, our amazement changes into pity.

"The Hebrew schools, were in a great measure such as our Sabbath schools would be, were our Sabbath schools held every day in the week." Does not the writer know the difference between "Sabbath" and "Lord's day" or "Sunday?" Does he not know that "Sabbath" means "*rest*," and that our Saturday was called, during the Jewish dispensation, "the Sabbath," because it was made the day of rest? Does he not know that our "Sunday" is not a Sabbath or *the* Sabbath, and is never so called in the New Testament? Does he not know that the signification of 'Lord's day' is entirely different to "Sabbath"? Then why does he, and others, persist in this unscriptural practice?

"Catechetical instruction was common both in the Old and New Testament Church." This we deny in so far as it relates to "instruction of converts in preparation for baptism." In the New Testament Church converts were not kept waiting, but were immediately baptized. See Acts 2:41: 8:37,38; 10:48; and other passages. This practice, of which he speaks, did prevail after the teachings of the apostles began to be disregarded; but it did not prevail in the New Testament Church. Let us have pure speech, and distinguish between what is taught in the New Testament and that which is taught by uninspired men. If we would do this and be satisfied to do all, and nothing more than what is taught in the New Testament, we would soon come to see alike and have that unity for which Jesus prayed.

THE POWER OF THE IDEAL CHURCH, is the caption of an editorial in *The Independent* of Oct. 16, and we make the following lengthy extract so as to get the thought of the article fully before our readers.

"It is a favorite charge of scoffers that Christianity justifies or condemns a man simply for his intellectual opinions. The statement is thoroughly untrue. To know what the New Testament teaches as to this matter, we need only turn to its picture of the judgment, the separation, as of the sheep from the goats. To those on the right hand is conceded no superiority in theological opinion; on the contrary, when it is observed that 'all nations' are gathered, and that the 'blessed' come not merely from those which have Scripture light, but also from nations who have never heard the name of Jesus, we see that some on the right hand may be ignorant of every element of scientific theology. Indeed they frankly confess this, saying: 'Lord, we never knew of thee before; we cannot claim that we have sacrificed at thy altars; and as to those doctrines of the Trinity and other matters, we confess that we know not what they mean.' 'Nevertheless,' answers the King, 'ye have been filled with my spirit; loving men as I love them, pitying the suffering as I pity them; without having heard my name, ye have been partakers of my nature; therefore, come dwell with me eternally.' And those on the left are condemned, not because they failed to find the correct solution of the prob-

lem of religious philosophy, but because they were selfish and destitute of the loving Spirit of Christ." Such teaching as this is what is destroying our reverence for the Bible and for Christ. In this extract, morality based upon love for our fellow-men, independent of any influence of Christ, is given as the only thing necessary to make a man acceptable to God and to admit him into the joys of the future life. Christ, the sacrifice and the mediator, is entirely ignored. According to this, men can be saved just as well without Christ and his revealed teachings, as with them. Christ's death and his teaching were entirely useless, for this extract says, that the persons who were received, said: "Lord, we never knew of thee before; we never sacrificed at thy altars." Is not such a statement, in the light of the utterances of Christ and his apostles, shocking? What did Christ say? "He that honoreth not the Son, honoreth not the Father who sent him." "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." "Herein was the love of God manifested in our case, that God hath sent his only begotten Son into the world, that we might live through him." "He that hath the Son hath the life; he that hath not the Son of God hath not the life." "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him."

The writer says that, as it is said "all nations" are gathered, and that the blessed come not alone from those which have Scripture light, but also from nations who have never heard the name of Jesus, the inference is that knowledge of Jesus is not necessary to the final salvation. How does he know that at the final judgment there will be some nations who never heard the name of Jesus? The Bible does not say so, but in the light of the command "to go into all the world and preach the gospel," have we not the right to infer that this final judgment of all the nations will not be until that command is obeyed? And besides, in the passage quoted, it is not urged by the rejected that they had not heard of Jesus, but it is admitted by them that they did know him, they only deny ever having *seen him in distress*. They had professed

faith in Christ, but had not done the works in accordance with their faith, and faith without works is dead. The writer puts into the mouths of these persons, declarations that the Bible does not. The Bible does not record that they said, "Lord, we never knew of thee before." If he had remembered what was recorded in the verses preceding, he would not have fallen into this error, for there it is shown that Christ is judging those who did know him. The answer is precisely the same by both classes, except the one in humility forgetting their good works, and the other excusing their selfishness by saying that they had never *seen him in distress*. Both classes evidently had heard of Jesus. The writer makes them say, "And as to these doctrines of the Trinity and other matters, we confess that we know not what they mean"; but the Bible gives not the least basis for such a declaration. The question of belief or opinion is not hinted at in the text. Why will men so pervert the Scriptures? We are perfectly satisfied that "these doctrines of the Trinity and other matters" of like character, will never be inquired of at the bar of God, because they are not mentioned in the Bible, and yet religious teachers will insist upon making them items of Christian faith and fellowship. Christ did not say, "ye have been filled with my spirit; without having heard my name, ye have been partakers of my nature," then why should this writer say that he did? A man will not be held guiltless who adds to the Word of God! Further on the writer says, that if a man who was not decided whether Jesus was a true or an ideal character, but lived according to the character of Jesus as given in the New Testament, that he would be accepted of God. This is an amazing utterance to come from the pen of a man professing to receive the New Testament as inspired of God. To be in doubt as to the truth of a statement repeated over and over again by God, and then be accepted of God because his reason told him that the teachings of this ideal character were good! The apostles were commanded to go and preach the gospel. What was the gospel? Was it universal brotherhood? No. It was the Jesus, the personal Jesus, his birth, his character, his teaching, his death, his resurrection, his ascension, and his mediation. He taught love to our fellow-men as a duty of his disciples, but he taught that a man had to become his disciple before his works would be acceptable. He taught that we were none of his, until we put him on, and he told us how we could put him on.

Let us put the teachings of this writer in this shape: At the final judgment, a man presents himself; the judge asks him the ground of his application for admission into the presence of God. He answers: In life I read a book purporting to have been written by your authority, but I never was able to fully satisfy myself on that point. In that book I read of a character that claimed to be your son, but I never could determine whether there was such a character, but what was set down in that book as having been taught by him, I thought was a very good rule of life, and so I have, as well as I could, lived according to that teaching. I have loved my fellow-men, dealt honestly with them, and have ministered to their wants as I had opportunity; but I never said before my fellow-men that I believed that this character, Jesus, was an actual person, nor did I ever suffer myself to be baptized or join with others in celebrating his death; all that I claim is that I have taken his reported life as my standard, and have lived as near to it as I could; not because I loved him for his great love to me, for I never could determine whether he ever did these things for me. My life has not been from love to Jesus, but simply because I thought it was a good way to live. I know that oftentimes I have not loved my fellow-men as well as I should, sometimes I have not lived up to this standard, but when I was conscious of failing I never thought of asking you to forgive me and strengthen me, in the name of this character Jesus, because I was in doubt about there being such a character. He bows his head and awaits the decision. Does the judge say: I am glad to welcome you into the mansions that I went to prepare for you. It makes no difference whether you believed that I came into the world, was crucified and rose again; it makes no difference that you never kept in memory my broken body and shed blood by eating of the Lord's supper; it makes no difference that you never loved *me* or ranged yourself on my side against the devil; you loved your fellow-men, you never cheated them unless the temptation was very great, and if they were in distress you ministered to them, unless you were otherwise inclined; so you loved your fellow-men is all sufficient; enter in and join with those who publicly proclaimed their perfect faith in my revealed word and in my divinity, and who in many public acts testified their faith and gratitude to me, and who laid down their lives as testimonies of their faith that I was not a

myth. Yes, come in, you loved your fellow-men! Every Christian knows that the judge will never utter such words. Every man who acknowledges the inspiration of any portion of the New Testament, knows that such a speech is absurd. What would the judge say? I told you that the things that I caused to be written in my book, were written that you might believe that I, Jesus, was the Son of God, so that when you believed you might have life eternal. You hardened your heart and would not believe, and you can not have an entrance into heaven. I told you that he that did not believe that I was the Son of God, should be condemned. I told you that if you would not confess me before men, that I would not confess you before my Father in heaven, and I will not. You loved your fellow-men because you thought it was a good rule for society, but you would not love me who gave my life for you. God had decreed that without the shedding of blood there could be no remission of sins; I shed my blood that you might have your sins forgiven, but you never loved me. I told you to love your fellow-men and to minister to them in *my name*, but you never did it, you did it all in your own name. While I was in this world I established a kingdom in opposition to the kingdom of the devil; you never enlisted under my banner to fight the battle against the devil, but you enlisted under a banner with "Humanity" written upon it—you were not my soldier—I have no reward for you.

Shame upon such a Christianity as would make a belief, yea, an intellectual belief, in the personality of Christ, non-essential to acceptance with God. This pseudo-rationalism is but a mask to hide the skeleton Infidelity. Loyalty to Jesus, the son of Mary according to the flesh, but God made manifest in the flesh, and to his inspired word, must be taught and demanded by every Christian. Supreme love to God creates love for humanity. Let it be written everywhere that: *Neither is there any other name under heaven, that is given among men, wherein we must be saved, except the name of Jesus.*

The Old Testament Student for November is at hand, and we take pleasure in calling attention to it. Since its change of name from *The Hebrew Student*, it has become much more interesting to the general reader, and we understand it is the design of the pub-

lishers to still further improve and popularize it. The promised addition of a department having in view the bearing of Old Testament study on the Sunday-School lessons, will be a step in this direction. The *Student* is making itself a necessity to those who would be "up" in Old Testament studies. Price \$1.50 a year, in advance. Address: *The American Publication Society of Hebrew, Morgan Park, Illinois.*

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THE REVIEW.

APRIL, 1885.

JACOB AND ESAU.

The remark which Shakespeare puts into the mouth of Mark Antony, "The evil that men do lives after them, the good is oft' interred with their bones," is not generally true, but it has a remarkable fulfilment in the case of Jacob. Nine-tenths of the religious world, when they think of this patriarch, think first and chiefly of his selfish purchase of Esau's birthright, and of the villainous device by which he obtained his father's blessing. All else in the life of the man has been allowed to sink into comparative oblivion.

Those who think thus of Jacob can scarcely fail to be shocked when they find God represented as saying, "I am the God of Abraham, the God of Isaac, and the God of Jacob"; "this is my name forever, and my memorial unto all generations." They think it well enough for God to be called the God of Abraham and the God of Isaac; but how about Jacob? No less astonishing appear the words of Jesus, "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Why should such a man as Jacob enjoy such distinction? But Paul caps the climax when he says of Jacob and Esau, "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said to her, The elder shall serve the younger. Even as it is written,

Jacob I loved, but Esau I hated." Why hate the generous and impulsive Esau, and love the deceitful and cowardly Jacob? And why, before they were born, or had done good or evil, reverse all the rules of ordinary justice, and destine the baser man to higher honor than his nobler brother? These apparent incongruities have been a puzzle to many honest souls, and many a cunning enemy of the Bible has used them to cast reproach on the sacred narrative. How can we believe, it is demanded, in the divine origin of a book which represents God as loving liars and sneaks, and hating men of noble and generous impulses?

There are several ways in which to explain these incongruities, and to meet unbelieving objections, but of these the historical method is the most easily understood, and to many minds the most convincing. The present essay is an attempt to pursue this method, and it is hoped that the series of facts and reflections which must pass in review before us, will not only make the principal subject clear, but also touch in passing many related subjects full of material for profitable thought.

Were Jacob judged by the first fifty-seven years of his life, the Christian could certainly find nothing in him to admire. If his life had ended with this period of it, none of the Scripture sayings concerning him which we have just quoted, could have been uttered. The most prominent trait of his character thus far was a soul-cramping selfishness. It was this which animated and directed him in both of the transactions which have made this part of his life infamous. To what extent this trait was inherited from his mother we may not be safe in affirming, but her conduct in the matter of the blessing is sufficient proof that she shared it with her son. At any rate, the manner in which Jacob was reared was well calculated to develop and intensify the selfishness which was natural to him, whether much or little. The narrative gives us only a hint on this point, but it is full of significance. "Jacob was a plain man, dwelling in tents." He was effeminate, leading a life of indolence and indulging in special articles of luxurious food which he sometimes prepared with his own hands. This is the training best adapted to the development of a selfish character. If any parents wish to rear a son who will think that all the world was made for him, and that all the people in the world were made to serve him, let them bring him up in idleness, effeminacy, and unrestrained indulgence.

With such a character it was impossible that Jacob should be a religious man. No two elements of character are farther apart than piety and selfishness. He was not only not religious, but he was intensely irreligious. How else could he have consented to the deception and the outrageous lying which he practiced upon his blind old father, with only one restraint thought of, and that not the restraint of conscience, but simply the restraint of fear, saying, "Peradventure my father will feel of me, and I shall seem to him as a deceiver, and I shall bring a curse upon me and not a blessing?" It is also evident from his conduct in the memorable night at Bethel. When he was awakened from sleep by the vision of the ladder, he exclaimed, "Surely the Lord is in this place, and I knew it not." Why did he know it not? He was doubtless aware of God's omnipresence, and he had laid himself down that night under circumstances which must have made him think of God, if God was ever in his thoughts, and pray to God if he ever prayed. He was fleeing for life from his injured and infuriated brother; he was in the midst of a tribe whom he dared not to entrust with his life by lodging within the city gates; he was constrained to take the earth for his bed and a stone for his pillow, not knowing what evil might befall him in the night; yet it never entered his mind that God was there. Was there ever a man more godless? But this is not all. He was afraid when he awoke, and he said, "How dreadful is this place! This is none other but the house of God, and this the gate of heaven." And why should the house of God and the gate of heaven be a dreadful place? It is so only to the wicked. Had he been a righteous man, the thought would have brought a sense of peace and safety, and the exclamation would have been, How delightful is this place!

We have now reached the limit of the period of Jacob's life which we are contemplating, when the experience of more than half a century had been his, when the godly example of his father, and the daily offerings at the family altar had done what they could for him, and we find him an utterly godless man. But now God begins to work upon him. Perhaps his mother, and it may be his father, had hitherto stood between him and God. Now he has been cut loose from them in consequence of his own bad conduct, and God has him alone with himself. We are to trace God's method of dealing with him, and to note its results.

Not the least surprising of the apparent incongruities in this man's career, is found in the next event which we encounter. As he lies upon the ground near Bethel, it may be the very mountain on which Abraham once pitched his tent between Bethel and Ai, God looks down upon him in all his wickedness, and although there is not one redeeming feature that we can discover in his past conduct, God shines upon him with a light from heaven; he lets down to him a ladder of light; he allows angels to appear going up and down upon the ladder; and he exclaims to the trembling sinner, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of." When did the all-righteous God, either before or since, grant visions more beautiful or speak promises more precious even to the best of men? And why should he thus favor a man so ungodly? We may not be able to answer this question at this stage of our inquiry, but we are able to see that, strange as the circumstance is, it had a marked effect upon the character of the man. Whether he slept again that night we are not informed, but we see him rising early in the morning. The flat stone which, covered with one end of his mantle had served as a pillow, is set upon its end and carefully propped so that it may be found again. The horn of oil which he carries for the purpose of softening his cold bread is produced, and oil is poured upon the top of the stone. Then came forth from the lips of Jacob the first vow which he had ever offered to God. He "vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I may come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set for a pillar shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee."

Here is a change for the better. This godless man vows that the Lord shall be his God. This selfish man vows, of his own ac-

cord, that of all that he shall hereafter acquire one-tenth shall be the Lord's. How few who call themselves Christians can, at the present day, under the most powerful persuasion, be induced to give the Lord as much as this selfish man proposes to give at his own volition. Selfishness is one of the most stubborn of all our passions. It holds its dominion over the soul with a deathlike grasp, and it snarles upon all who try to dispossess it. In Jacob it is beginning to give way.

But for one circumstance, this change in Jacob might be styled his conversion. Had he pledged himself to serve God at once and forever, and to give him from that hour one-tenth of all he might acquire, he would have done what he could and what he ought. But he makes all conditional, and throws it into the indefinite future, by saying, *if* the Lord will do so and so, *then* he shall be my God, and I will give him the tenth of all. Such vows are made every day by ungodly men, who are ever intending to serve God at some future time and under changed conditions, but are never ready to serve him now. While God says, "Now is the accepted time," they answer, Not now; but hereafter. Like all such, Jacob needed other discipline at the hands of God, and this God proceeds to administer. He has learned that God cares for him, and this will make him think of God hereafter. He has the assurance that God will be with him, and he can never lie down again without knowing that God is in that place.

His first days in his uncle's house were doubtless happy days: for there he found safety, rest, and gentle society. There for the first time in life his cold and selfish heart felt the glow of genuine love; and although it was a hard bargain imposed by Laban, that he must labor seven years for the hand of the beautiful Rachel, it is said to his everlasting credit that "they seemed to him but a few days for the love that he had to her." This was the first noble element developed in his character. The man who is capable of loving with such devotion a virtuous woman, is not wholly depraved; he is capable of attaining to other virtues.

A man who has visited any wrong upon his neighbor never realizes how despicable such conduct is until it is revisited upon himself; it is therefore one of the disciplinary laws of God that with what judgment we judge we shall be judged, and with what measure we mete it shall be measured to us. Jacob had measured

to Esau with a selfish measure, and now, in the providence of God, his father-in-law measures to him with the same measure. The prize for which he had labored patiently for seven years escapes the hand stretched out to receive it, and the blear-eyed Leah is slipped into the place of the beautiful Rachel. Seven years more are unjustly demanded by the crafty father-in-law, and Jacob must yield to the injustice or lose his Rachel. While pondering with bitterness upon the alternative, did he not think of the birth-right and the blessing, and did he not begin to realize how mean was his treatment of Esau? And what was the effect on his selfishness, when a stronger and nobler passion constrained him to work fourteen years for no reward except two wives and a growing family of children? At the end of the fourteen years, with no possessions but these, he begins to work for wages; he ceases to eat the rams of Laban's flocks; he sets up his own encampment, and spreads his own frugal table. He is held responsible for every animal in the flocks, even for those which are stolen by wild beasts, whether stolen by day or stolen by night; out of his wages the payment is made; and when he begins to prosper his wages are changed repeatedly to his disadvantage. In the desperate struggle to avoid these losses and to earn the stinted wages, he exposed himself to heat by day and to frost by night, and his sleep departed from his eyes. This bitter experience dragged on through a period of twenty years,* terminating with the birth of Joseph, his eleventh son. And now, with two wives, two concubines,

* There are imperative reasons for assuming, as is done in this essay, that Jacob was with Laban forty years, divided into three periods, the fourteen years in which he labored for his wives, then twenty in which he worked for wages, and then the six after the birth of Joseph in which he worked for the brown sheep and the speckled, spotted and ringstreaked goats. The statement of some of these reasons would require more space than we can give to it here, but we give three which are sufficient. 1. He labored twenty years in which he did not eat of Laban's flocks, and during which he restored all losses. Gen. 31:38-41. This was not true of the first fourteen years, for then he was a boarder in the family and he had nothing from which to restore losses. The twenty years, then, must have followed the fourteen, and the fourteen added to the last six must have made up the other twenty years mentioned in the passage just cited. 2. The history of his family in Padan Aram requires a longer period than twenty years. He had been there seven years when he was married, and Joseph's birth occurred six years before he left there. A stay of twenty years would allow only seven years between these two events, yet in this interval Leah bore seven children consecutively, besides having a period of barrenness during which the four sons of the handmaidens were born. It is impossible that all this can have occurred within seven years. 3. If he was there only twenty years the ages of Simeon, Levi and Dinah cannot have been more than 11, 10 and 3 years respectively, when he returned to Canaan, and it is impossible that they can have borne the parts assigned to them in the affair of the Shechemites, which occurred not long after the return. Gen. 34.

and twelve children as the only possessions gained by the labors of thirty-four years, while his own age had attained to ninety-one, he comes before his father-in-law with this petition: "Send me away, that I may go to my own place, and to my country. Give me my wives and my children for whom I have served thee, and let me go; for thou knowest the service which I have done thee.

* * * For it was little which thou hadst before I came, and now it is increased unto a multitude, and the Lord has blessed thee since my coming: and now, when shall I provide for my own house also?" As in his own dealings with Esau, deception and fraud appeared to triumph, and the Lord appeared to be blessing the wrongdoer; but now he can see as he could not then, how base it is to practice deception for selfish ends, and to take advantage of a brother's weakness in order to defraud and oppress him.

At this point we have the first hint given in the brief Scripture narrative, of any religious impression made by these unhappy experiences. When he declined to set wages for further service, and proposed, in lieu of wages to take the brown that should thereafter be born among the sheep, and the parti-colored among the goats for his compensation, he stated the ground of reliance in so strange a proposal, in these words: "So shall my righteousness answer for me in time to come." This was an appeal to God; and when he found that by the success of the device which he adopted for increasing the number of the births on which his pay depended, he was rapidly becoming rich, he ascribed the result to the good providence of God, saying to his wives, "God hath taken away the cattle of your father, and given them to me." In like manner, when remonstrating with his father-in-law for pursuing him in his homeward flight, and searching his camp, he gave utterance to the same sentiment by saying, "Except the God of my father, the God of Abraham and the fear of Isaac had been with me, surely thou hadst sent me away empty. God hath seen my affliction, and the labor of my hands, and rebuked thee yesternight." He now has quite a different appreciation of God from that exhibited at Bethel. He who then laid himself down to sleep in the forest without knowing that God was there, sees now the hand of God in all of his earthly prosperity, and realizes that the eye of God is constantly upon him in his afflictions. He is becoming a religious man.

Scarcely had Jacob parted from Laban when he sees the necessity of preparing to meet Esau; for now he is on the mountains of Gilead, and a few days' journey more will bring him into his native land. How shall he meet his injured brother? Has his wrath subsided with the lapse of time? If it has, shall the old trouble be mentioned between them? If not, shall he meet him with defiance, or shall he play the sycophant? The past cannot be recalled, the blessing and the birthright cannot be restored; what, then, shall be done? These questions must certainly have arisen in Jacob's mind, and unless he meet them with remarkable decision they must have given him no little anxiety. We know nothing of his reflections concerning them, we know only his decision. He resolved, without making allusion to the past, to conciliate his brother by acts of kindness. This first step is to send messengers to him in advance, bearing this dignified, yet kindly message: "Thy servant Jacob saith thus: I have sojourned with Laban, and staid there until now; and I have oxen and asses, flocks, and men-servants and women-servants; and I have sent to tell my lord, that I may have grace in thy sight." The messengers return with the word that Esau is coming with four hundred men. This is construed at once as meaning war, and Jacob is greatly alarmed and distressed—alarmed because he can scarcely hope to cope with Esau in battle; distressed because there is no prospect of reconciliation. He acts with the utmost vigor in so disposing his people, his flocks and his herds, as to offer the best prospect of escape for one part if the other shall be smitten; and then, strange to say, this man who had once fled for his life from Esau, not knowing or thinking of God, resorts immediately to God in prayer. The prayer which he offers is a model of its kind. It is not the prayer of a novice; but of one who had long been accustomed to frame his petitions before God, and who had learned how to frame them aright. It is worthy of being committed to memory by all who would learn how to pray:

"O God of my father Abraham, and God of my father Isaac, the Lord who saidst to me, Return to thy country, and to thy kindred, and I will deal well with thee; I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee,

from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me and the mother with the children. And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude."

With these very simple but eloquent words he places himself under the protection of God; but he does not stop with this. Knowing that he who expects God to protect him, must take all proper measures to protect himself, he resolves to try upon Esau the effect of another act of kindness. He selects from his flocks and herds five droves of animals, including 220 goats, 220 sheep, 30 camels and their colts, 50 head of cattle, and 20 she asses with colts, and sends them forward, with a space between drove and drove, as a present for Esau. As the latter meets each of the droves, he is to be told by the servant in charge, "These be thy servant Jacob's: they are a present sent unto my lord Esau: and behold, he also is behind us." "I will appease him," saith Jacob, "with the present that goeth before me, and afterward I will see his face: peradventure he will accept of me."

What nobler method could even a Christian adopt by which to appease an angry brother? And what a change in point of selfishness do we witness here, when the man who once could not give his famishing brother a mess of pottage without a price, now sends him, to appease his wrath, a present worthy of a king! Truly the man is becoming religious both in his dependence on God, and in his deportment toward his brother. No wonder that the animosity of Esau was overcome, and that when the twin brothers, long parted, met again, they fell upon each other's necks and wept. Nor is it wonderful, when we consider Jacob's character at this crisis, that on the night before this meeting, the mysterious angel of God who wrestled with him till the break of day, conferred upon him the name *Israel* (a prince of God), ever since worn as a badge of honor by his posterity.

Much, however, as Jacob had now changed for the better, he was not yet such as God intended to make him. The disappointments and hardships of forty years had done much for him, but we find him, on his return to Canaan, purchasing land and settling his family at Shechem, and thus stopping short his journey before he reached the place of his vow at Bethel. He is within twenty-three miles of the pillar which he had set up to

mark the spot which was to be God's house, but thither he has not gone. Another fact comes to the surface at this crisis which helps to account for this delay. He now knows that there are idolatrous images in his camp, and ear-rings with idolatrous devices on them. He can scarcely be ignorant of the stolen images which Rachel herself had brought from her father's house. A patriarch so little zealous for God as to tolerate in his family such sins as this, must needs be subjected to other discipline at the hand of God, and Jacob does not escape. He had perhaps experienced all the good to be derived from hardships like those of his life with Laban, and now, in the wisdom of God he must pass through the discipline of sorrow.

The first great sorrow of his life is one which drags the honor of his family in the dust, and compels him to bow his head in shame. His only daughter Dinah goes out to see the daughters of the land, and is ruined by the Prince of Shechem. None but those who have felt it, can realize an aged father's feelings in a case like this. And when her brave brothers come home from their cattle in the field, how mournful was the family council which followed. Such is ever the case, and how often it has occurred on this wicked earth, when the slimy track of the seducer has crossed the family threshold. The father's heart is crushed; his arm unnerved. Reuben, the eldest son, is slothful and irresolute; but the hot blood of Simeon and Levi, the second and third in age, cannot be restrained. Knowing the superior force of the Shechemites, they meet with studied politeness the advances of the heathen libertine who comes with offers of friendship as if he had done nothing amiss; they lay a skilful plot by which to put them at a disadvantage, and then, with such force as they can command, they fall upon the city, slaughter every male within its walls, and take possession of all the spoils. Their father remonstrates, and says, "Ye have troubled me to make me to stink among the inhabitants of the land. They shall gather themselves together against me and slay me." But the only answer of the infuriated brothers is this: "Should he deal with our sister as with a harlot?"

However swift and terrific the revenge which follows a crime like this, and the men who are stung by it instinctively feel that no revenge can be too sure, the shame and sorrow which attend it cannot be wiped out in the blood that is shed. These remained

as the permanent heritage of the family, and Dinah died without marriage or posterity.

The purchased home at Shechem was now no longer a fit dwelling place for Jacob. He must needs move on toward his father's house, and Bethel is on the way. But how can he go to Bethel with idolatrous images in his camp? He gathers all of his household about him, and with a voice of mingled entreaty and command, he says: "Put away the strange gods that are among you, and be clean, and change your garments, and let us arise and go up to Bethel; and I will make there an altar unto God who answered me in the day of my distress, and was with me in the way which I went." Promptly they gave him all their images and ear-rings, and now we find this man who was once so selfish, digging a hole in the ground and burying all this gold and silver out of sight. With clean hands, and clean garments, and a purified household, he comes at last to the holiest spot on earth in his esteem, and there fulfills his vow. The name which he had given to the spot more than forty years before, had been known thus far only to himself. Now he sets up a pillar of stone more enduring than the first, and renews the name in the presence of his household. From that day to this, though the land has more than once passed into the hands of nations with different tongues, this name, though corrupted in sound, has never been changed.

The sojourn at Bethel was brief. Its rocky hills had afforded insufficient pasturage for the cattle of Abraham and Lot, and now they offer no better inducements to Jacob. Moreover, Isaac is still alive, though all had expected him to die many years before, and filial duty calls the aged son to the home of the still more aged father.

As the caravan slowly moves along, the second great sorrow of Jacob's life befalls him—that sorrow which throws its shadow across the path of all who enjoy the love and the rest of wedded life. The beloved Rachel, the woman whom alone he called his wife (Gen. 44:27) is taken suddenly ill, and within a few hours she breathes her last leaving the infant Benjamin to the aged father's care. The pen of the sacred historian has left not a word concerning the sorrow of that hour. The weeping at the grave of the old nurse Deborah is described; but that over the grave of Rachel is not. Is it because the penman felt that words would

here be idle, and that silence would be eloquence? Enough to say, that she was buried by the road-side as you come near to Bethlehem; that Jacob set a pillar upon her grave; and that, "that is the pillar of Rachel's grave unto this day." It was Moses, in the wilderness or in Egypt after two hundred years and more had passed, who made this last remark, and the traveler who in this year of our Lord, 1885, after more than three thousand years have passed, goes up from Jerusalem to Bethlehem, is still able to say, "this is the pillar of Rachel's grave unto this day:" for the hearts of all succeeding generations have been touched by the story, and men of other tongues and other religions have rebuilt the tomb as it has crumbled away, and still it stands.

Between Bethlehem and Hebron there are only fifteen miles of travel, yet ere he had gone that short distance from Rachel's tomb Jacob's heart received another crushing stroke. It came in the form which cuts most deeply of all things a husband's pride, and yet in a way that precluded all thought of adequate revenge. He learns that Bilhah, his favorite concubine, the mother of two of his children, and once the handmaiden of the wife who had just been buried, has been dishonored by Reuben, his oldest son. Had the offender been any other man, swift vengeance would have followed from the husband or the infuriated sons of the dishonored woman; but as it was, there was no recourse for Jacob except to bow his head in secret shame, and to cover up a wound which never could be healed. He spoke of it in his dying hour, Gen. 49:4.

With a heavy heart the wanderer at last returns to his father's house. The mother, who had bidden him depart for a few days till his brother's wrath should pass away, had herself passed away and been laid in the cave of Macpelah. Esau, having no inheritance in the land of promise, had gone to the mountainous region south of the Dead sea which afterward, under the name Edom, perpetuated the remembrance of the red pottage and the sale of the birthright. Only Isaac and the servants were left in the paternal encampment, the day of Isaac's death was now certainly near at hand.

The highlands about Hebron, the highest of the hill country of Judah, are necessarily dry on account of their elevation; while the lowlands south of it approach the nature of the desert which gradually sets in along their southern border. It was probably a

drowth in this region which ere long caused Jacob to send all of his flocks and herds, in charge of all of his sons except Joseph and the infant Benjamin, back to the well watered region around Shechem, where he still owned a body of land in which he had dug a deep well. When they had been gone until he grew anxious to hear from them, he commanded Joseph to go and bring him word whether it were well with his brethren and well with the flocks. It was a hazardous journey on which to send a boy of seventeen, alone and on foot, but the father had confidence in the discretion of his favorite son, and he sent him away with little thought of danger. The time for Joseph's return arrives and passes by, and still he does not come. Long and wearily the father watches the summits of the distant hills, and often he climbs to the tops of those near by, if possibly he may see the form of his returning son. At last the drowth is over, and the elder sons with their flocks and herds are seen upon the mountains. With trembling anxiety the father awaits their arrival. They draw near with a troubled expression on every face, while one of them unfolds a bloody garment and says, "This have we found: know now whether it be thy son's coat or no"? The worst that he had feared flashes upon him. "It is my son's coat. An evil beast has devoured him: Joseph is without doubt rent in pieces." He rends his garments; he puts on sackcloth, and mourns many days. All his sons and all his daughters strive to comfort him, but all in vain. Alas, the guilty sons cannot correct the false impression that they have made; for to tell the truth could only augment the father's grief. He would mourn more piteously for Joseph enslaved in a foreign land than for Joseph dead, and more piteous than even this would be his mourning over the dastardly deed of his older sons.

The crushing effect of these several afflictions was intensified by the rapidity with which one had followed another: for it was less than eleven years from the defilement of Dinah till the supposed death of Joseph. After this his afflictions come more slowly, but still they come. When twelve more years had dragged their slow length along, the venerable Isaac is gathered to his people; Esau is sent for; and the twin brothers once more mingled their tears together as they lay their father in the sepulchre with Abraham and Sarah and Rebekah. Leah, too, soon follows. The ties

which bound him in early life to this world are now all severed, but with that singular trait of human nature which causes the oldest to cling to the youngest, his affections are all centered upon Benjamin, the motherless child of his old age. Perhaps Benjamin was the only light-hearted member of the family now; for his brothers could never be cheerful in the presence of the sorrow brought on by their guilt. When ten more gloomy years had thus passed by, another great trouble begins, and the lives of all the family are threatened. A famine has occurred, it has affected alike all adjacent lands, and starvation has drawn so close to the tents of Jacob that his eleven sons stand in his presence helplessly looking one upon another. They hear a rumor that grain can be bought in Egypt, and immediately the ten sons are sent thither to buy, while Benjamin, though a full grown man with a family of ten boys, is kept at home lest some evil shall befall him. His father still calls him "the lad," "the little one," and the rest of the family keep up the pet phrases of the father.

In due time, the sons return with grain, but Simeon is not with them. With their own eyes they saw him bound in Egypt and cast into prison under the charge of being a spy; and they tell their father that the man of the country will not release him nor allow them to see his face again, unless they prove the truth of their own words by bringing to Egypt their youngest brother. Once more their father's heart is crushed with sorrow and racked with fear. He exclaims, in the bitterness of his soul. "Me, ye have bereaved of my children. Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in which ye go, then shall ye bring my gray hairs with sorrow to the grave." But famine is a cruel master, and famine at last compels the sorrowing father to take the risk, saying to his elder sons, "Take your brother, and arise, and go again to the man: and God Almighty give you mercy before the man, that he may send away your other brother and Benjamin."

It would be difficult to adequately conceive the anxiety of Israel when the time drew near for the return of his sons. But when they arrive, Simeon is with them; Benjamin is with them; and when they all rush into the father's presence wild with ex-

citement, how like a voice from the lips of the dead sounds their exclamation, "Joseph is yet alive, and he is governor over all the land of Egypt." The statement is past belief. For twenty-two long and mournful years, Joseph, in that father's thoughts has been among the dead, and his bones bleaching in the wilderness. Not till the Egyptian wagons draw near, filled with presents from Joseph and Pharaoh, can the words be believed: but then the father's cup is filled: "It is enough, Joseph my son is yet alive: I will go and see him before I die." Thank God, the long night of sorrow is over. It has lasted for more than thirty years, and it has ripened the experience of its aged victim. Seventeen years more will close his earthly pilgrimage, and they are to be years of tranquility,—the peaceful sunset of a stormy day. We are now to see the full ripe fruitage of God's dealings with this once irreligious and selfish man.

As in all other parts of this wondrous book of Genesis, we find in its closing chapters many mere glimpses into regions of knowledge which we are not permitted to explore; but the glimpses reveal not a little to him who takes care to observe them. Once more we see our Jacob leaving his native land, not now to lie down at night forgetful of God, but, as he is about to pass the border, stopping at the last place made sacred by the altars of his fathers, and offering sacrifices at Beersheba. When he meets Joseph, he falls upon his neck and "weeps on his neck a good while": then raising his head, he exclaims, "Now let me die, since I have seen thy face, because thou art yet alive." He is led into the presence of the King of Egypt, and on being asked how old he is, he answers in these poetic words: "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." The quick eye of Paul caught these words long ages afterward, and thus he interprets them: "These all died in faith [i. e. Abraham, Isaac and Jacob] not having received the promises, but having seen them afar off, and were persuaded of them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they are seeking a country. And truly, if they had been mindful of that country from whence they came out, they might

have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Here we begin to see why God is not ashamed to be called the God of Jacob, as well as the God of Abraham and of Isaac: because he came to regard his whole life as but a pilgrimage to a better land.

Another glimpse into the soul of the patriarch is granted us when the sons of Joseph are brought between his knees to receive the patriarchal blessing. Laying his hands upon their heads, and lifting his dim eyes toward heaven, he prays: "God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long, until this day, the Angel who redeemed me from all evil, bless the lads." What nobler view of life, as one looks back to it from the verge of the grave, is possible to mortal man, and what human word could more eloquently express it? He is sick with his last sickness. He calls all his sons together, and strengthens himself to sit upon his bed while he gives each one a parting blessing, predicts the future of their posterity, and demands that he shall be buried with his fathers in the cave of Macpelah. "And when Jacob had made an end of commanding his sons he gathered up his feet into the bed, and yielded up the spirit, and was gathered unto his people."

This is the Jacob, and not the one of ninety years previous, of whom God spoke before the brothers were born, and said, "The elder shall serve the younger." It was of this Jacob that he spoke many centuries afterward by the pen of Malachi, when he said, "Jacob I loved; Esau I hated." God's choice was made, not as the creed declares, without foresight of faith or good works as causes moving him therefore, but *with* such foresight as the ground of the choice. The promise of Abraham was renewed to him in the midst of his sins at Bethel because of what God foresaw in his future; and God cared for him, not for what he then was, but for what God knew that he would yet become. The strange devotion of the sculptor to the rude block of marble before him is accounted for by the living and almost breathing image which he already sees within it and will chisel out of it. The mother's devoted love for the urchin who now almost vexes the life out of her, is derived much less from what that urchin is, than

from what she fondly hopes he is yet to be. So it is with God in dealing with his wayward children, and such is the explanation in part of his long suffering toward us.

We now see that God's estimate of a man, both as he foresees him previous to his birth, and as he regards him after his death, is based, not upon what he may be when God begins his probation, but upon what he is when his probation is ended. Esau began life with a better character than Jacob. If his history were as fully revealed, we should doubtless find that God did as much to save him as he did for Jacob, but that he grew worse instead of better. Indeed, we can see something of this in the record; but we have not the time now to point it out. Jacob began life a most unpromising subject of divine favor, but he ripened under the discipline of life into a holy man of God. The glory of the religion revealed in the Bible, is seen not in taking hold of good men and making them better, but in taking hold of bad men and making them good. In every way in which we can truthfully view it, the career of Jacob, with all that the Scriptures say of him, reflects credit upon the Bible, and is in good keeping with the character of God.

J. W. McGARVEY.

THE INDEPENDENCE OF THE CHURCH OF CHRIST.

By "The Independence of the Kingdom or Church of Christ," I do not mean the independence of congregations of each other, but the independence of the Church of Christ of this world as to its origin, perpetuity, and final triumph.

The general idea of the origin of the Church is expressed in many different ways in the Scriptures. Christ taught his disciples to pray: "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come, thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not

into temptation, but deliver us from the evil one." (Oxford Revision). This petition clearly recognizes the heavenly origin of the Church and the dependence of its members upon God for his providence and all temporal and spiritual blessings. Again Christ said: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." (John 18:36). This, taken in connection with his declaration: "Upon this rock I will build my church," (Matt. 16:18), clearly identifies his church and his kingdom. Concerning the members of his church he said: "I have given them thy word and the world hated them because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world but that thou shouldest keep them from the evil one. They are not of the world even as I am not of the world. Sanctify them in the truth: thy word is truth." (John 17:14-17). Again he said, directly to his disciples: "These things I command you that ye may love one another. If the world hateth you ye know that it hath hated me before it hated you. If ye were of the world the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you." (John 15:17-19). Again the apostle Paul gives us the thought in another form: "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ: who shall fashion anew the body of our humiliation; that it may be conformed to the body of his glory, according to the working whereby he is able to subject all things unto himself." Phil. 3:20, 21.

From these and numerous other passages it is clear that there is an important sense in which the Church of Christ is independent of this world. I shall try to grasp this truth by considering:

I. The origin of the Church as an intellectual conception or as the subject of revelation. II. The origin and nature of the forces that sustain the Church or the perpetuity of the forces that convert and save the soul as seen in history. III. The ground for the hope that the Church will ultimately triumph over the world and secure an eternal destiny of glory, honor and immortality.

First, then: *The Church as a thought.* The Scriptural thought brings into view the Son of God as its founder; regeneration as the

condition of membership, and the resurrection of the saints "to an inheritance that is incorruptible, undefiled, and that fadeth not away," as its final reward. These are the three important elements in the thought of the Church—its subject, its predicate, and its object. And each element is superhuman in its origin.

Christ, the Founder, is the center of both Old and New Testament history. He was in the thought of God when he revealed his purpose concerning the restoration of the race in the promise that the seed of the woman should bruise the serpent's head. No human mind conceived that thought and then chose who his ancestors should be four thousand years before he was born of the virgin Mary. No merely human mind provided the means of guarding that thought and unfolding it in covenants, types, laws and ceremonies, and especially in a great national life, until the promised seed appeared. The movements of the human mind, as presented to us in history, are all in the opposite direction from the idea of the Son of God taking upon himself the nature of man and becoming man, even the servant of man, that he might save him from sin. The spotless purity of the Son of man, and the unselfish motives that brought him into the world, as a thought, are infinitely above the idea of Jupiter or Baal, or Osiris, or any other divinity the nations of antiquity have worshipped. It was thought by the worshippers of Jupiter that he maintained carnal relations with earthly women, and that when he came on his missions of lust he assumed the form of some familiar beast that he might not strike his victim with terror. On the other hand, following their selfish impulses, men became gods, and emperors demanded for themselves the worship due the gods. The space allotted to this paper will not allow the comparison in detail, but it can be made clear as demonstration that the thought of the Bible concerning the Founder of the Church stands alone, that the human mind did not originate it; that a parallel to the character of Christ never entered the heathen mind.

But the thought of a regenerated world is also not of this world and hence is independent of it. Heathenism lacked the motive to regenerate itself. Worshipping gods that practiced all the vices known to themselves, having no hope of living with the gods in their habitation, there was no incentive to change the character or reform the life upon a principle that did not permit

sinful pleasures; but on the other hand demanded the "crucifixion of the flesh with the passions and lusts thereof." Gal. 5:24. The leaven that is to save the world had to be put into the lump; it was not already there. There can be no sufficient motive found for the regeneration of an unregenerated man save in the motives of the gospel. Even the shrewd Jewish doctor said: "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Of course, then, the thought of regenerating the whole world would be foreign to any unregenerated mind that had no knowledge of the gospel. But the mission of the Church is to preach the gospel to every creature. Five times the thought of uniting the whole race under one head has been attempted: by the tower-builders; by Nebuchadnezzar; by Alexander the Great; by the Cæsars; and finally, by Napoleon Bonaparte. Each left the heart unchanged. The result is written in the buried ruins each has left, and presents the clear demonstration of the helplessness of man in his unaided struggle with sin. The most splendid works of his genius, in literature, law, art and civilization, have crumbled to pieces under the influence of the worm at the heart. Christ stands alone among all who have aimed at a universal empire in the thought: "The kingdom of God is within you." He alone has announced the doctrine of freedom through the truth. Pilate, representing the general unrest of the heathen world, inquired: "What is truth?" The search of philosophers for ages had failed to find it, and the intellectual and moral bankruptcy of heathenism is frankly confessed in this question. In the midst of this universal gloom, Christ appears as "the light of the world;" "the way, the truth, and the life." And his apostle Peter, applies this thought in these words: "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth." The discovery of that truth that makes free, that regenerates, and that purifies the heart from selfish inclinations, that imparts the principle of universal benevolence and unfeigned brotherly love; such a discovery, I say, never was made by man. Neither did this truth have its beginning in man, nor by evolution, from stage to stage, finally reach its highest expression in

the idea of universal benevolence. In the very nature of things, it is impossible to evolve that which is absolutely pure and holy out of that which is impure and unholy. Chateaubriand has most aptly stated the thought: "A perfect consequence can not issue from an imperfect principle." In connection with this thought, the words of Christ to the Jews have a peculiar significance: "I speak the things which I have seen with my Father. * * * But now ye seek to kill me, a man that hath told you the truth, which I heard from God." John 8:38-40. "He that rejecteth me and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself, but the Father which sent me, he hath given me a commandment, what I should say and what I should speak." The Scriptural thought of the Church, therefore, must be from God.

It is equally true that the thought of the resurrection of the dead is independent of this world. The idea of future existence has either been wholly denied or it has been held to be a return to Brama, the original sea of spirit, where all individuality is lost, as among the inhabitants of India; or it has been an endless wandering of the soul through all the forms of plants and animals, as among the Egyptians; or the soul has floated through the realms of Hades, occasionally visiting the abodes of men, but with no other employment or destiny than to repeat, in endless pantomime, the actions of the earth-life. Christ, alone, gives the world the thought of the preservation of the identity and integrity of the personality of man, by changing this mortality into immortality, and when the earthly body is dissolved, bestowing upon him a body not made with hands, eternal in the heavens. The idea of man, as man, with all his endowments as man, purified from sin and then permitted to dwell with God forever amid the glories and ineffable splendors of His eternal habitation, where he shall never die, sin, sorrow, nor shed a tear; this idea, I say, did not originate in the mind of man. The heathen thought of Tantalus admitted to the table of the gods and permitted to eat with them; but neither the gods nor Tantalus seem to have understood their relations to each other, for in the outcome the gods admitted a traitor among them and Tantalus shows that he had very little respect for the gods, for he told what he heard them

say, and for doing this they plunged him down to Tartarus and bound him under a huge rock that was resting in exact equipoise and forever threatening to fall upon him, while fountains of water and fair fruits approached his lips, and instantly receded when he was about to taste them. How much worthier and more ennobling the thought given to the Church concerning her destiny. Her members are worthy of admission into the everlasting city because they have washed their robes and made them white in the blood of the Lamb; and God says to them: "Well done good and faithful servants, enter thou into the joy of thy Lord." Such a thought could come only from God. None but God could make known that he would consent to such a relation. And, that such a thought, when in the world, should have any authority in the mind of man, it must come with the authority and under the direction of God himself. The apostle recognizes this principle, when he says: "For who among men knoweth the things of a man, save the spirit of the man which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God." I. Cor. 2:11,12. The thought of immortality and eternal life and blessedness with God is not of this world, but from heaven.

Now take these three thoughts, Christ, regeneration, immortality with God, out of the minds of men, and the race would rush backward four thousand years at a single bound, and downward to the lowest depths of heathen midnight. The light of heaven would be extinguished. The bruised and broken heart of sorrow would weep on without pity, and "hope would stand in the narrow vale between the cold and barren reaches of the two eternities, striving in vain to look beyond the heights, crying aloud and receiving as the only answer the echo of her wailing cry." The Church of Christ, then, can hold on her course and accomplish her destiny only as she holds fast the divine thought concerning her self. And the history of the Church, both Jewish and Christian, is but the record of man's effort to preserve these thoughts and follow them out in their application to human life and destiny.

But the Church of Christ is more than a thought; it is also in a most important sense a feeling. This feeling, like the

thought, is independent of this world; for it depends for its existence and perpetuity upon the thought. The apostle Paul groups three of these sentiments for us in the words: "Now abideth faith, hope, love, these three, but the greatest of these is love." I. Cor. 13:13. If God had never spoken to man, these sentiments could never have been known in the world as they are known in the Church. The faith, hope and love of the Church differ from what are called by the same name in the world. The mental states may be the same, but in character they differ as widely as the objects with which they are engaged. The faith, hope, and love of the unregenerate man are produced by his surroundings and observations in this world, and with these they also change; but the faith, hope, and love of the members of the Church of Jesus Christ have their origin in the facts revealed from heaven. This revelation was first made through Moses and the prophets, and in these last days has been perfected through Jesus Christ the Son of God.

Our space will not allow us to deal at length with the question concerning the relation of the thought to the feeling. I suppose that it will be admitted without lengthy argument, that the feelings are produced by the different states of the intellect. The thought seems to act as an instrument by which the emotional state is produced, and every thought has its own appropriate feeling. It is the thought of the death of a friend that produces the sadness. But for the thought there would be no sadness at all. This principle is well understood by many an uncircumcised Philistine who invades the Church and manipulates these natural sympathies, and when he has driven his hearers almost to madness, pronounces it good, genuine religion. It is becoming to sorrow for the suffering and the dead, but there is no religion in such feelings considered by themselves. They are of this world, and may be even sinful, as we have often seen in the rebellious sorrow of the unbelieving, hopeless heart. It is in this sense that we confidently affirm that the faith, hope, and love of the Church are independent of this world. They are emotional states that can not be produced by any thought that owes its origin to this world. The thought of Christ, as presented in the mighty deeds, signs and wonders that he did, becomes the efficient cause of faith in the honest soul. Accordingly, Christ himself said: "If I do

not the works of my Father, believe me not." John, one of the witnesses of his works, understood the purpose for which he had made a record of them in the following words: "Many other signs, therefore, did Jesus in the presence of his disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ the Son of God; and that believing ye may have life in his name." John 20:30,31. The universally received law concerning the relation of proof to the proposition to be proven, also sustains this view, viz: *The proofs and the proposition must be homogenous*. The proposition to be believed by the Church, the rock on which she is built, is a divine proposition, because it relates to a divine person: "Thou art the Christ the Son of the living God." Nothing short of divine proofs can sustain this proposition and produce the conviction that it is true. The acts of a human being would prove that a given individual was the son of a human being, but they can not produce the faith that he is also the Son of God.

Again, our love is mainly the thought of his meekness and lowliness in leaving his home in the glory he had with the Father before the world was, taking upon himself our nature, passing his sojourn here as a man of sorrows and acquainted with griefs, yet exhibiting the tenderest concern for the suffering, feeding the hungry, opening the eyes of the blind, and though possessed of power to raise the dead, yet weeping at the grave of his friend with the two sisters. But he might have been charged with feeling nothing more than a large measure of human sympathy, were it not for his prayer on the cross: "Father forgive them, they know not what they do." The love, that in his dying agony forgave and would willingly have saved the men that drove the nails into his hands and feet, was not human love; it was divine. And his own words anticipated its power on human hearts when he said: "And I, if I be lifted up, will draw all men unto me." And, in perfect accord with this view, John said: "We love because he first loved us." (John 4:19). It is the manifestation of this thought in the life and death of Christ that the possibility was laid for calling forth the love of man's sinful heart and fixing it on God and not on the things of this world. Faith responds to evidence, love to character, and hope to promises. Sustained by these precious promises, hope pushes aside the curtain of the future, be-

holds the city of God, the white robed throngs of the saved, sees their glittering crowns of immortality and listens to their triumphant songs in which they praise Him that is worthy "to receive the power, and riches and wisdom and right and honor and glory and blessing."

Need we wonder then that so much importance is attached to the gospel by the apostles. Paul, for example, said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Rom. 1:16). And concerning the perversion of the gospel he said: "But though we or an angel from heaven, should preach unto you any gospel contrary to that which we preached unto you, let him be anathema." (Gal. 1:8). Also, Christ said: "Go preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 15:16). Also, "We are begotten through the gospel;" (1 Cor. 4:15); and: "Brought forth by the word of truth." (James 1:18).

The sermons of the apostles in their essential points are found in the four gospels; and I suggest, whether the religious decline of the present times, so often complained of, may not be explained by the failure of preachers to model their instructions after these inspired examples; for it is evident that these four books contain the thoughts, arguments, motives and promises that were employed by the apostles to produce and confirm the faith, hope and love of the disciples. But we have already seen that the gospel did not have its origin in this world, hence the faith, hope and love of Christians are independent of this world.

It should not be overlooked, however, that the gospel also touches and purifies all the other emotions and desires. Christ traced life back to its springs in the heart and purified the waters made bitter by selfishness and sin. And the thought of Him as a meek and lowly Savior dying on the cross in his first appearing, and as a judge sitting upon a great white throne while all nations are gathered before him when he comes the second time apart from sin unto salvation;—this thought, I say, must quell our turbulent passions and unholy desires when we are tempted to sin. Christ set us the example in this when he defeated the tempter in the wilderness, saying at every issue: "It is written"; and thus we come into fellowship with Christ in cross-bearing, so that the

crucifixion of the body of the sins of the flesh is repeated in every truly Christian heart.

The theory that "power" in the sense of force, whether spiritual or physical, converts men or makes them members of Christ's Church is inconsistent with the methods and teachings of the apostles. If force can or could have saved the world, then there has been an inexcusable delay in accomplishing what might have been done in an instant of time. Alas for the purity of Christian life and the most exalted type of Christian manhood, that there are so many Nadabs and Abihus in the Church to-day who place strange fire in their censers as they approach the altars and sanctuaries of the Lord. The employment of purely earthly experiences, such as call forth the natural sympathies of the heart, the rubbing and clapping of the hands in apparent excess of holiness, the explosive qualities of the voice, and all the tricks that suspend the individual purpose, and place the young and the weak of both sexes under the will and power of one designing man, and often proceed so far as to infringe upon the normal relations of the mind and body,—the employment of all these things and more, and then to call the effects produced "religion," "the power," "the power of the Holy Ghost," "sanctifying power," "the first blessing," "the second blessing," or even a "third blessing," and whatever else you may have heard, is an inexcusable substitution of forces belonging to this world, for the power of the gospel as the apostles preached it.

I need only say, therefore, that the power that moves the will of those who become members of the Church of Christ is independent of this world. The thought that moves the affections is the thought to which the will responds, and that thought must guide it in the satisfaction of the feelings. If, then, the feelings have all been gathered around the thought of Christ, the Will will certainly yield to his authority. Thus all the powers of the soul will be consecrated to him and occupied by him, so that Christ dwells in the heart by faith.

II. THE PERPETUITY OF THE CHURCH.

We consider next the perpetuity of the Church of Christ. Here the discussion must be very brief upon several important topics. For, the perpetuity of the Church reaches backward into the history of the past and forward into her work and mission in

the future. In the light of what has just been said, the few generalizations to be made will be readily comprehended. For, in the perpetuity of the Church, the preservation and realization of the thought of the Church is at least one essential condition. To the extent that this thought has been modified or corrupted, to that extent the Church has failed to be the Church of Christ.

The question concerning the existence of the Church since the apostolic age is one that leads to many unsatisfactory results. This is especially true of the dogmatist, who asserts the existence of the true apostolic Church, through all the changes, corruptions, abominations of the past, and undertakes to maintain an uninterrupted succession back to the apostles themselves. Thank God, the Church does not depend upon succession, nor any other human contingency for her perpetuity.

As a religious people we occupy a place in Church history logically different from any other body of professed Christians since the days of the apostles. Cutting loose as we have from all human conceptions of the Church and accepting the obligation to reproduce the divine thought as given to the world by the apostles, we have no interest in the question concerning *succession*. We do what every unbiased student of history ought to do, frankly confess that there is no such thing as direct and uninterrupted succession, whether of bishops, popes or church organizations. If the chariot wheels of the Church were intended to move on the line of succession, then the track has often been badly out of repair, and there are numerous indications along the way of most disastrous collisions and wrecks. We are, therefore, logically driven to the Church of the N. T. for the Church of Christ.

This thought of the Church was first corrupted in such a way as to produce a general impression, by the Arian and Athanasian controversy; and it is remarkable that this controversy struck the corner stone on which the Church rests. The questions concerning the sameness, likeness or the unlikeness of the substance of the Father and Son, were the questions that absorbed the attention of learned bishops in all parts of the East and the West. Even emperors brought the profundity of their intelligence to bear on these questions, and it seems too frequently sided with the last man that talked with them, and then banished his antagonist. Grave assemblies of church dignitaries were held and minorities,

even then, knew how to work up a convention to the point of voting their wishes, excommunicating their antagonists, and branding them with heresy. At intervals this controversy distorted the peace of the church and sometimes was made the pretext for bloody wars, and thus disturbed the peace of the state for many centuries. I have been thus particular in calling attention to this controversy because of its importance and to dispose at once of the whole question concerning human attempts to state the thoughts or doctrines of the Church in the scientific phrases of men. Here is the most sacred thought committed to the Church: "Thou art the Christ the Son of the living God." Notwithstanding that the abstract question concerning the substantial being of the Father and Son has no power in it to regenerate the heart or control the passions, the more these men tried to comprehend the question which their own wicked curiosity had raised, the more carnal they became; the more bitter their hatred of each other. The power of the personal Christ is gone. The Holy Spirit is not manifest in this controversy. The Spirit and purpose of the devil, however, is abundantly manifest in the strife, persecution, division and humiliation brought on the cause of the meek and lowly Lamb of God. The Church becomes the ready tool of emperors and designing demagogues, and the shepherds are no longer watching for souls, but for power and party success. Now if there is no regenerating power in these speculations, in what other doctrine of the Christian religion would we be likely to find it? Indeed the history of the Church from the beginning of the fourth century down to the Reformation, presents but little more than the struggle of the spirit that took possession of her during the Arian and Athanasian controversy for the control of the world. Nations were forced to accept Christianity, or rather the name of it, at the edge of the sword, and the heathenish, but brave Saxons were five times compelled to accept it by Charlemagne, who on one occasion ordered that all who did not present themselves for baptism should be put to death. This great monarch, the best of his times, and the most capable ruler since the Caesars, outraged at the apostasies and rebellions of this almost indomitable race, thinking to intimidate them, demanded on one occasion, when he had again defeated them, that 4500 of their most prominent men be delivered to him, and he proceeded to behead them all at once, which

we would now hardly consider quite consistent with the missionary spirit. But so it was. The regenerating power of the gospel was not the chief thing, but the maintainance of the worldly ambitions of popes and emperors. The emperor subdued the enemies of the pope and the pope in turn crowned the emperor.

During the middle ages the monasteries were the only seats of learning. Scholasticism and mysticism found in them a soil in which to strike their deepest roots, and while the monks were spinning theories on their dialectic wheels, the Church was groping in a night as dark as heathenism and more ruinous to the souls of men because they reversed all the lights of the gospel and were trying to illuminate the world with the lamp-stand. These tendencies went on until they culminated in the doctrine that "the end justifies the means," and that for the glory of God the pope had the right to dispense and to authorize the sale of indulgences for the commission of sins.

The Lutheran Reformation was a reaction against these enormities, and the word of the Lord that had been taken from the people is once more given to them; but this did not stop the tendency to humanize the thoughts of God and bring them within the narrow limits of the finite mind. Calvinism is no doubt responsible for the burning of Servetus, and Puritan zeal persecuted the Quakers, and burnt Roger Williams and witches. The strife of words went on; there have been battle fields of opinions on every hand and on every possible line of religious thought. It is cheerfully admitted, however, that since the restoration of the Bible to the people and the establishment of schools for all, which began with Luther and Melancthon, the severity of the strife, its malignity and tendency to persecution have constantly diminished. The results of these attempts to humanize the divine conception of the Church in one or more, and, in the long run, in all its great doctrines, extending over a period of about sixteen centuries, have in every instance been the same, every new attempt has resulted in division and strife, and to a certain extent in persecution and death. It is the steady light of the thoughts of the Bible shining in the hearts of the masses of the people that has driven this spirit out of the Church and out of the lands that have fostered schools for all the children, and protected the Bible in the homes of all the people. And Protestantism is now forced to look

backward upon the departed glory of the reign of Dogmatism and forward to some new adjustment of the thought of the Church to the intelligence of an age that has outgrown the strait-jackets of the fathers.

The lesson of these long years of the strife of human opinions is, that they have failed to control and purify the heart, have failed to hold in check the worst passions of men, and that in the effort to maintain their opinions, men have as a necessary consequence violated every suggestion of the gentle and peaceful spirit of the simple and unadulterated gospel. Zeal for the opinions of a sect is far from being a proof of either purity or piety; too often the very reverse is true. The humanized thought then can not accomplish the purpose of the divine thought in the hearts of men. Thinking men begin to see this and the conviction is breaking in upon their minds that the Church of Christ can be sustained and perpetuated in the world only so far and so long as she is the embodiment and the representative of his thought. The perpetuity of the Church then does not depend upon the opinions and speculations of its professed friends. It is independent of their efforts to perpetuate its existence by the tests and defenses of orthodoxy, and the Lord pushes aside the abatis and towering battlements, constructed by human hands, and in the majesty and power of his own word moves on to the conquest of the world, while creeds and confessions, like ruined castles, deserted and broken down, are left behind as examples of the culture and spirit of ruder ages.

I think it will be well for us to pause here a moment and direct our attention to an injustice often done the Church of Christ by superficial students of history and the unscrupulous enemies of religion, when they charge upon Christianity itself all the abominable doctrines and persecutions of the past. As we have just seen the actual Church of the past cannot be called the Church of Christ. The reason, as we have seen, is because it did not conform to the divine thought, but practically set aside the word of God and rendered it of no effect by its traditions and creeds. It is therefore a perversion of history, and an inexcusable injustice, when it is claimed that all the unreasonable opinions of ambitious popes and emperors, and all the wars and persecutions they waged in the name of religion, are to be traced to the Church founded by

Christ and his apostles. Perverted human conceptions of the Church and their consequences, can no more rightfully be applied to the true Church than counterfeit money can be charged to the existence of genuine money.

We turn now to the future and inquire concerning the possible perpetuity of the Kingdom or Church of Christ. The true Church sprang into being from the seed sown by the Great Sower; and during the first three centuries of the history of the Church we have a practical illustration of the Savior's meaning when he said: "The words which I speak unto you, they are spirit and they are life." These words by a marvelous preservation are still in the world. And in looking into the future we are forced to the conclusion that there must be a new Church, which strikes its roots into the soil of the word of God alone. The failure in the past to realize and perpetuate the divine conception of the Church, does not prevent its realization in the future. Indeed, I do not believe that the divine thought, concerning the Church has ever yet been fully realized, not even while the apostles were in the Church. The apostles held the divine thought before the world and poured its light into the gloom of heathenism, and it was in the power and blessing of the truth that nations were transformed from the abominable vices of idolatry to the practice of the virtues enjoined by Christ; but they still stood far below the perfect conception which the sermons of the apostles presented.

The minds of men should be divested of many foolish and carnal notions concerning the Church, e. g., that its existence depends upon outward forms and ceremonies, upon numbers, upon splendid architecture or any other material manifestation. The simple conception of Christ is: "Where two or three are gathered together in my name there am I in the midst." The simple condition is the gathering of even two in his name. The thought of Christ brings them together. Here are the essential conditions of a Church and of communion with God. The provisions made in the tabernacle and in the temple for access to God were remarkable for their simplicity. Ananias driven from Jerusalem was already in Damascus when his persecutor came, blind and praying, and the two met amid scenes that had witnessed nothing but the forms of idolatrous worship from the foundation of the city, and the conditions existed, not only for a Church, but for the formal en-

try of Saul into the service of Christ as the greatest of the apostles. The truth revealed by Christ to two human souls unites them and sanctifies them, as nothing else will. There is no power in the multitude, in outward display, in succession, in time or place, to establish the divine thought of unity with the Father and the Son and Holy Spirit, nor among the members of the Church. The simplicity of the condition upon which these relations may be established is favorable to the planting of churches throughout the world and a universal church is rendered possible. But this catholicity would differ widely from that sought in the fourth century which gave the world the Church of Rome, with a bishop over it, that claimed to unite under himself, as the vicar of Christ, all the saints of the whole earth. Christ's conception of the Church places every congregation assembled in his name under his own immediate supervision and presence.

It is in this sense that Christ could say: "And lo I am with you always, even unto the end of the world." Matt. 28:20. The humblest disciple, faithfully following the teachings of Christ, has more authority than can be conferred by succession, official dignity, or any other pretension not provided for in his teachings.

This might, at first thought, be regarded as the extreme of congregational independence; but it is in fact the extreme of congregational dependence—dependence upon its divine Author and source of its life. We find here another example of the trite saying, "that extremes meet." The absurdity of the doctrine of absolute congregational independence, however, is at once apparent when it is remembered that each congregation has its origin in the same thought, is guided by the same will, and is under precisely the same Leader, experiences the same regeneration, labors for the upbuilding of the same kingdom, and is hoping for the same immortality. The idea of congregational independence is utterly at variance with this conception of the Church of Christ. Assuming that one congregation or more can not approve the methods by which the rest are seeking to fulfill the mission of the Church in any good work; the Spirit of the gospel would suggest that we should not destroy the work which Christ has commanded in an effort to destroy the method by which it is proposed to do it. The theory that each congregation is independent of every other must result in narrowing the purpose of the Church at last to its own local

interests, it will dwarf the grandeur of the conception of the Church as a universal empire under one almighty Sovereign, to a small neighborhood affair and end in a supreme selfishness that sees nothing but sin in the Church, general crookedness and perversity among the preachers, and finally the church dies of self-loathing and disgust.

But on the other hand a congregation, whose members are occupied and controlled by Christ's thought of the Church, live with Christ in his sympathy for all the world; they are members one of another, because they are members of Christ's body, the work of one is the work of all, and the success of one is the success of all. Any man professing to be a member who would defeat a good work of the Church by destroying the method of doing that work, when nothing better can be found, and it is not clearly contrary to the word of Christ, would probably also have prevented Ananias from baptizing Saul and the members of the Church at Jerusalem, when scattered abroad, from preaching the word, and the congregations of Europe and Asia from co-operating in works of benevolence and in the support of the preachers at work in their midst and in remote places. Let it never be forgotten that Christ builds his kingdom on the inside and not on the outside, and that he is willing to begin with two or three, and that the same mind must be in them that was in him. We must, therefore, conclude that the perpetuity of the Church as a realization of the thought of Christ, is not to be found in the past and that it will only be realized in the future upon the condition that the thought of Christ concerning his Church shall become the thought of her members. When this comes to pass Christ will have a sanctified Church on the earth, for he prayed: "Sanctify them through thy truth; thy word is truth."

I shall not be surprised, now, if the thought has more than once occurred to the reader that I have omitted one most important factor in the perpetuity of the Church. I have done so purposely, because I desired to make the responsibility of the Church stand out more prominently. We know that the Holy Spirit is always ready and willing to bear his part in the struggles of the Church so long as she is worthy. The views that we have advocated concerning the duty of the Church to hold fast the form of sound doctrine, find a still further support in the fact that "the word of

God is the sword of the Spirit." And it is clear that the Church could expect the co-operation of the Spirit only so long as she was willing to use the same weapons. The weapons of the Church must be adequate to cope with those of the enemy. Especially is this true when we remember that the weapons of our warfare are not carnal but spiritual. And it must be clear to any one that the perpetuity of the Church, in any age, will depend upon the co-operation of the Holy Spirit with the Church in the use of the word of God.

But when the Church lays that word aside we have no sufficient ground on which to expect that the Spirit will interpose to prevent the necessary apostasy and spiritual decline. Indeed the history of the Church as we have already seen, furnishes an ample demonstration of the fact, that the Spirit of Christ abandoned her during those ages in which the Bible was supplanted by the theories and traditions of men. There can be no co-operation while the Church is fighting with one weapon and the Holy Spirit with another. It seems to me that Protestantism is rapidly getting ready to lay down these human weapons, and it may be that the Holy Spirit is leading on the faithful to bring about the complete disarming of those professing to be Christ's followers, that they may take that word that is sharper than any two edged sword, and that then he will lead on to the last great struggle that is to end in the conquest of the world. He will demonstrate then the power of the gospel as God's instrument for the salvation of those that believe. It will be demonstrated that "the word of the Lord shall not return unto him void, but shall accomplish that whereunto he has sent it." He will vindicate the truth that the word of "the Lord endureth forever." And since both the word of the Lord and the Holy Spirit are independent of this world, the Church is independent of all worldly wisdom and help for her perpetuity.

III. THE TRIUMPH OF THE CHURCH.

We will now consider some questions concerning the triumph of the Church. We have just seen that the relation between her and her divine Founder requires the unqualified acceptance of his word as her guide and that her perpetuity depends upon the co-operation of the Holy Spirit with her in the use and application of that word. Of course my line of thought will be readily an-

ticipated. And, first of all, let us inquire whether her triumph, in view of all the circumstances, is probable or even possible.

I answer that her triumph is both probable and possible, because her thought is the best thought in the world. That thought presents the purest conception of God, of human life, and it presents the strongest motives to love and serve that God and accept that life.

The influence which that thought has already exerted on the world proves the possibility of her triumph. Christian thought has mingled with the thoughts of all the great nations of Europe and America. The strongest intelligence to-day is among Christian nations. The purest lives, the most liberal and humane laws, the highest attainments in learning, in inventions that relieve the burdens of life and increase its happiness, and the moral heroes who sacrifice their own happiness and comfort for the cause of God and humanity, are all found in Christian lands. Secretary Chase on reaching Shanghai on his way into the interior of China, said: "I bid farewell to politics, philanthropy and morality." The governments of heathen lands have always been merciless machines. It was the gospel that taught the world the value of human life, and in doing that, laid the foundation for a just appreciation of the rights of the individual.

It is also probable that she will conquer because the mission on which she is sent is to all the world. There has been a steady growth in the appreciation of this purpose among the friends of Christ in modern times, and the Church is more generally enlisted in its accomplishment. Also, we see more rapid progress of the work done by missionaries in heathen lands. Especially is this probability increased by the fact that the Bible has been translated into almost all the languages of earth, and thus the word of God is made accessible to all. No generation, since the founding of the Church, has done more to bring the Bible and its truths into the possession of all men.

The divine impulse begotten by the gospel, that prompts men to exert themselves to save others, is a strong ground of hope for the final triumph of the true Church as it stands in the thought of Christ. The love that is begotten by the love of Christ will never rest so long as there is one sinner unsaved for whom he

died. The only reason why any professed Christian is not a missionary at heart is because he does not love Christ.

Another strong ground for this hope is in the fact that Christ prayed for the unity of his people that the world might believe on him. This prayer will certainly be answered. The tendencies of the present and the lessons of the past all point to its realization. Christ will at last be honored by those who receive his word in yielding to the obligation imposed in this prayer. The moral power of a united church under the control of the one purpose of Christ would be irresistible. There is latent, unconscious power enough in Protestantism, that would become active the moment the friends of Christ became fully conscious of their spiritual unity, to shake the powers of darkness from one end of the earth to the other. That holy enthusiasm that would take this world for the love of Christ, can not come upon Protestantism now. Zeal for orthodoxy, slavery to opinions and the friendship of the world, have too largely taken the place of that love which is the badge of the true disciple.

And, finally, the triumph of the Church of Christ is both probable and possible, because Christ himself has promised to be with his disciples, even where there are but two or three, and will give them his Spirit. It is to these two or three that the spread of the gospel is largely due in almost every community, and throughout the world. These two or three do not say: "Charity begins at home." They say, rather, it began in heaven and saved me, therefore I am a debtor to both those at home and abroad to do what I can to save them. The thought of being a co-worker with the Holy Spirit ought to ennoble the life of the Christian, and it does where the true conception of his duty and privileges occupy his mind. A trusting sister once said to me: "I am so glad that I have been bought and that I am the slave of Christ. It comforts me to think that he is willing to own such a poor sinner as I am." This entire consecration to Christ is the force that will carry the triumph of the Church wherever the race is found. It will not say "we have heathen enough at home," but it takes pleasure in enlightening the heathen wherever found.

I will be permitted, before closing, to sound a soft note of warning to those who claim to have accepted the divine thought concerning the Church, and in this respect at least stand alone

among the churches of Protestantism. The devil could not induce us, just now, to think of taking anything else than the word of the Lord for our guide. And I believe that we are sincere in our position, and intend to faithfully carry it out. In doing this, however, we must avoid one-sidedness. While we are dealing with the conviction of sinners we must not forget the feeding and growth of the saints. We must not forget that Christ requires a pure heart and we must teach his disciples how to discipline the feelings as well as to exercise the reason. We must not forget the admonition of Paul to Timothy: "The things that thou hast learned of me the same things commit thou to faithful men who shall be able to teach others also." We need more of zeal in supplying the Church with the men who have learned these "same things." We are in danger of being influenced by the spirit of the age, and heaping up the teachers that tickle the itching ear. We need more men profoundly taught in all the elements of spiritual life and the means of developing and maintaining it. If we ever become confused at this point our work is done and our decay is certain.

It is the whole thought of Christ concerning his Church that will save it. When a tree has grown nicely up to a certain point, the end of its existence is defeated if it suddenly ceases to grow. But that the Church may grow right on she must have teachers that can lead her right on. Christ demands this of his followers and those who are to teach the great thoughts of God to a ruined world must first learn them themselves. If we intend to fulfill the purpose that brought us into existence then we must develop a mental and spiritual force that is adequate to the task. Our struggling churches,—struggling in many cases with one-sided and often erroneous views of the Church and their duties, must be rescued before we will have the strength that our numbers would suggest. And can we be indifferent to these things when we know that we have pledged ourselves to do the work for which Christ prayed?

We must avoid the danger of taking away our brother's liberty in matters that are indifferent and do not effect the growth of spiritual life. In our zeal for the word of the Lord we are in danger of making a creed of everything that is not in it. It does not follow that, because certain things are not found in the

express word of the Lord, therefore they are contrary to that word. There is a negative tendency of this kind that needs restraining by a more thorough development of the law of brotherly love, and then it will be easier to concede to others the enjoyment of an opinion that does not deprive any one of his rights as a brother, nor hinder him in his growth in the divine life. There is such a thing as an unwritten creed and its despotism is more dangerous than one that is written, because it is more flexible to the purposes of those who hold it. Churches that advocate congregational independence *may, for all that, unite on that idea in opposition to Church co-operation, missionary societies, organs and salaried preachers.* It has been clear to me for a long time that a little more of the teaching of Christ and of his spirit would remove these objectionable things out of the way of the Church. There is no practical good resulting from the ceaseless agitation and especially the spirit in which it is conducted, but much harm and constant tendency to division.

My brethren, I desire that we shall have a share in the triumph of the kingdom of Christ on earth. The grandest purpose to which a man can consecrate his life is to be instrumental in planting the seed of the kingdom in human hearts. If I can not preach myself, I can help the man who can. If I can not myself I can help to send the man who can. I can love the cause and pray for those who are actively engaged in building it up. I can help to educate some worthy young brother and thus give to the Church and the world an influence that may go on in its effects forever.

"Do not then stand idly waiting for some greater work to do;
Fortune is a lazy goddess, she will never come to you.
Go and toll in any vineyard; do not fear to do or dare
If you want a field of labor you can find it anywhere."

I want some share in the triumph of the Church on earth and I feel that my brethren must have a share. It will be glory enough to have been instrumental in making the thoughts of God the thoughts of this world. For it is said that "the knowledge of the Lord shall cover the earth as the waters cover the sea." It is a sweet and holy experience to be able to repose calmly and without fear in the word of the Lord oneself, and for oneself; but life becomes sublime when the purpose of God and the feeling of God fill the soul and we become united with him in an eternal bond of

love. This is the aim of the revelation made to the world through Christ. But it is not until the thought of God in revelations fills all hearts that the power of his love may be known and felt. Let us then look beyond the debate and "strife of words to no profit," and behold the dawning of the better day when love, and not dogma, shall rule a regenerated world. Glimpses of its dawning may be seen upon the hills. The eye of faith looks through the mists and sees God triumphant in "the grandeur and holiness of the faces that he himself has let into our world. The forces of evil can only produce decay and death, but the forces of God build on forever and the foundations of the Church are built upon immortality. The theory of the gospel is that immortality is the inheritance of the Church, and that this is made possible through the death and resurrection of Christ who called the Church into existence. There is something unearthly in the very thought of the Church called out from among men and steadily maintaining her course by faith in an invisible Head through the storms and dangers of her earthly career. But it is in this thought alone that the highway is thrown up that leads to her immortal triumph. The chasm between time and eternity is bridged by the immortal life of Christ. In him is the power of an endless life, and his love as manifested in praying the ransom of a sinful world, is the pledge that he will give his Church the victory over sin and the grave and take her home to be with him and behold his glory forever.

F. M. BRUNER.

MESSIANIC PROPHECIES.

There was a time when the prophecies of the Bible were regarded as the highest of all evidences that the Bible had been given by inspiration, and contained a revelation. Elaborate works were written, that seemed to demonstrate beyond all possibility of doubt or cavil, that the Bible contained hundreds of the clearest of prophecies, and to demonstrate as conclusively, by an appeal to history, that they had been most wonderfully fulfilled. But, with-

in the last hundred years, scholarly skepticism has assailed these works, and has so clearly proved that the number of real prophecies has been so grossly exaggerated, that the assumed fulfillment has been so palpably erroneous, in so many cases, and so doubtful in so many others, that now, we rarely hear an appeal made to the argument based on prophecy and its fulfillment, in a statement of the evidences of Christianity. A new and safe work on prophecy and its fulfillment is very much needed. Such a work should, by a careful examination of the Scriptures, ascertain just how many indubitable prophecies they contain. It should state what events were clearly foretold. There should be no doubt concerning what events were foretold. There should be no exaggeration of the number of prophecies, or of their clearness or scope, or their fulfillment. No doubtful positions should be assumed. It should be demonstrated by an appeal to history, that the assumed prophecies were uttered before the events, that it is claimed they foretold; that they clearly foretold these events; and that the events were clear fulfillments of the prophecies. There should be no assumptions, no doubtful positions, no exaggeration.

No other class of prophecies has been so much appealed to as **Messianic Prophecies**—prophecies that foretell Christ and his mission. No other class has been so exaggerated in number and application, and concerning no other class has there been so many and such baseless assumptions. As a necessary consequence, no other class has suffered so much from skeptical criticism. I have before me two lists of assumed **Messianic Prophecies**. Over two hundred quotations are made, and, when we omit passages that are quoted more than once, in different connections, there are over one hundred and fifty different passages of Scripture, that are cited as clear **Messianic Prophecies**. It is an overwhelming array if correct. But I declare, without hesitation, that more than three-fourths of the quotations have no more reference to Christ or his mission than they have to President Garfield or his work. In many public lectures, sermons, discussions, and in writings, advocates of the inspiration of the Bible have paraded this seemingly overwhelming array of assumed **Messianic Prophecies**, with the air of most triumphant victors, and with absolute confidence that it is unanswerable. The skeptic has mercilessly attacked and sifted this seemingly formidable array of assumed **Messianic**

Prophecies, and has so clearly demonstrated by an appeal to the context surrounding each passage, as it stands in the Bible, that over two-thirds of the list do not, and can not have, even the remotest reference to Christ or his mission—and that a large portion of the remainder can have an entirely different interpretation—that in so many cases the Messianic interpretation is so doubtful and in others not necessary to a full interpretation, and that in so many cases an entirely different interpretation is the natural one, that doubt has been thrown over the whole line of argument based on Messianic Prophecies. So many assumed Messianic Prophecies have been exploded, that in nine cases out of ten, hearers and readers have cast to one side the whole line of proof as overthrown and worthless. A number of most disastrous defeats of this character could be cited. Zeal in defense of the truth is an excellent thing, but it should be zeal that is in accordance with knowledge. We need a careful, safe and truthful statement of this line of evidence for the inspiration of the Bible.

The following elements must enter into a passage to make it a prophecy. I. It must be uttered before the event of which it is claimed it is a prophecy. II. It must itself naturally and rationally suggest to the mind, the event of which it is claimed, it is a prophecy, and convince the mind that it foretells such event. III. It must be so plain that the reader will naturally and rationally understand that it foretells the event to which it is applied. If the reader does not so understand the language there is no prophecy in it for him. Messianic Prophecies must have been uttered before the advent of Jesus. They must suggest to the mind a personal Redeemer from sin, and redemption from sin, or the particular event in the career of Jesus to which they are applied, and convince the mind of the one reading them before the advent of Jesus, that such a person or event will appear. They must be so plain that readers before the advent of Jesus, would understand them to foretell such a person or events. If they did not do this they were not prophecies to those to whom they were given. Fanciful applications of the language of the Old Testament to the career of Jesus, by persons who have the history of Jesus in their hands, is one thing; and the natural obvious meaning suggested to Israelites by the language before he appeared, and amid their surroundings, is quite another. We should remem-

ber this before we condemn the Israelites for not seeing all we fancy we see in the Old Testament, that is prophetic of Jesus; and for their blindness in not applying the language to Jesus as we apply it.

Assumed Messianic Prophecies can be divided into four classes:

I. Those that are so clear that the reader would naturally understand them to foretell a Redeemer from sin and redemption from sin. II. Those that can be clearly shown to have such a meaning, when such an interpretation is given to them. In some cases, although another interpretation, is possible the Messianic interpretation is the natural, the most rational meaning. In others, although another interpretation is rational and natural, the Messianic meaning is also a rational and natural interpretation. III. Those that primarily refer to other events, but include, or may include the Messiah and his works in their scope. IV. Those that have no reference to the Messiah and his work. The first class is very brief. Daniel 9:24-27, is the only passage in the Bible, that would necessarily and undoubtedly suggest to the reader a Redeemer from sin and redemption from sin. Arranging it in proper form, and giving a correct translation, it reads:

Seventy sevens (of years) are determined

Upon thy people and upon thy holy city,

To restrain the transgression;

To seal up sins;

To make reconciliation for iniquity;

To bring in everlasting righteousness;

To seal up the vision and the prophet;

To anoint the Most Holy, (the Messiah).

Know therefore and understand;

From the going forth of the decree to build again Jerusalem,

Unto the Prince, (the Messiah), shall be seven sevens and

three score and two sevens,

The street shall return and be built again,

And the break (or ditch) in a strait of times.

After three score and two sevens the Messiah shall be cut off;

And they (the Israelites) shall no more be his people;

And the Prince's future people shall come and destroy the sanctuary;

The end of it shall be cut off with a flood;

Unto the end of the war, it shall be cut off with desolations;

The Messiah shall confirm the covenant with many for one seven.

In the midst of the seven he shall cause the sacrifice and the oblation to cease.

He shall make desolate, even unto the consummation;

Until that which has been delivered shall be found on the desolater."

It can be proved that this prophecy was in the Septuagint, a translation of the original Hebrew into the Greek, 287 years before the birth of Christ, and 350 years before the destruction of Jerusalem. That it was in the Hebrew and Samaritan over 300 years before the birth of Christ, and at least 400 years before the destruction of Jerusalem. No one can deny that the career of Israel, Jerusalem, and Jesus are clearly foretold just as they afterwards occurred.

The second class of Messianic prophecies is more numerous, if not as explicit. The first is in Gen. 49:10.

"The scepter shall not depart from Judah,

Nor a law-giver from between his feet,

Until Shiloh (the Prince) shall come;

And to him shall the gatherings of the peoples be."

This clearly foretells a ruler, but its entire meaning would be exhausted by a temporal ruler. The language does not suggest a redeemer from sin, or redemption from sin. We give it such an interpretation in the light of other passages.

"For unto us a child is born;

Unto us a son is given;

And the government shall be upon his shoulder.

His name shall be,

Wonderful, Counsellor, Mighty God,

Everlasting Father, Prince of peace.

Of the increase of his government,

And of his peace shall be no end.

Upon the throne of David his father (shall he sit),

To order it and to establish it,

With justice and with judgement, henceforth and forever.

The zeal of the Lord of hosts will perform it." Isaiah 9:6, 7.

This passage foretells a Ruler, but not necessarily a Redeemer from sin, or redemption from sin. A just temporal ruler, of the

line of David, would exhaust all that the language need imply, unless it be the titles applied to the one foretold. But when we remember that Asiatic despots assume such titles, and have them applied to themselves, that does not conclusively give to the passage a Messianic meaning. We give such interpretation in the light of other passages.

"Behold the days come saith the Lord, When I will raise up unto David, a Righteous Branch;

And a King shall reign and prosper;

And shall execute justice and judgment, in the earth.

In his days shall Judah be saved,

And Israel dwell in safety.

And this is the name by which he shall be called;

The Lord Our Righteousness.

Therefore the days come, saith the Lord,

When they shall no more say,

The Lord liveth,

Who brought Israel up out of Egypt.

But they shall say,

The Lord liveth,

Who led the seed of the house of Israel

Out of the north country,

And from all the countries

Wherein he had driven them.

And they shall dwell in their own land." Jeremiah 23:5-8.

"Behold the days come, saith the Lord,

When I will perform that good thing,

Which I promised the house of Israel,

And to the house of Judah.

In those days Judah shall be saved,

And Jerusalem shall dwell in safety.

And this is the name

Wherewith he shall be called:

The Lord Our Righteousness.

In those days,

I will cause the Branch of Righteousness,

To grow up unto David,

And he shall execute,

Judgment and righteousness in the land,

For thus saith the Lord,
David shall never want a man
To sit on the throne of the house of Israel,
Neither shall the priests, the Levites,
Want a man before me,
To offer burnt offerings,
And to sacrifice continually." Jeremiah 33:14-18.

"Behold I will bring forth my servant, the Branch.
Behold the stone I have laid before Joshua;
Upon one stone seven eyes.
Behold I will engrave the graving thereof,
Saith the Lord of Hosts.
I will remove the iniquity of the land in one day,
In that day, saith the Lord,
Ye shall call every man his neighbor
Under the vine and fig tree." Zachariah 3:8-10.

"Thus speaketh the Lord of hosts,
(saying): Behold the man whose name is the Branch.
He shall grow up out of his place.
He shall build the temple of the Lord,
Even he shall build the temple of the Lord.
He shall bear the glory,
He shall be a priest upon his throne;
And the covenant of peace
Shall prevail between them both." (Priest and King). Zach-
ariah 6:12,13.

"The Lord said unto my Lord;
Sit thou upon my right hand,
Until I make thine enemies thy footstool.
The Lord shall send forth the rod of thy strength out of Zion.
Rule thou, in the midst of thine enemies,
Thy people, willing in the days of thy power.
In the beauties of holiness;
More than the womb of the morning,
Thou hast the dew of thy youth.
The Lord has sworn and will not repent:
Thou art a priest forever,
After the order of Melchizedek.

The Lord at thy right hand,
Shall strike through kings, in the day of his wrath;
He shall judge among the heathen;
He shall fill the earth with dead bodies;
He shall wound the heads over great countries;
He shall drink of the brook in the way;
Therefore shall he lift up the head." Psalms 110.
"But thou Bethlehem Ephratah,
Though thou be little among the thousands of Judah,
Yet out of thee shall come unto me,
He that is to be a ruler in Israel;
Whose goings forth are from old, from everlasting." Micah 5:2.

"Behold I will send my messenger,
To prepare the way before me.
The Lord whom ye seek,
Will suddenly come into his sanctuary,
Even the messenger of the covenant,
In whom ye delight.
Behold he cometh, saith the Lord.
Who shall abide the day of his coming.
For he is like a refiner's fire,
And like fuller's soap.
He shall sit as a refiner,
And as a purifier of silver.
He shall purify the sons of Levi,
And purge them as silver and gold;
And they shall offer unto the Lord,
An offering of holiness." Malachi 3:1-3.

"Behold I will send you Elijah the prophet
Before the coming of that great and dreadful day of the Lord.
He shall turn the hearts of the father to the children,
The hearts of the children to the fathers;
Lest I come and smite the earth with a curse." Malachi 4:5,6.
"The voice of him that crieth in the wilderness:
Prepare ye the way of the Lord,
Make straight in the desert,
A highway for our God.
Every valley shall be exalted;

Every mountain and hill be made low;
The crooked be made straight;
The rough places a plain place;
The glory of the Lord shall be revealed;
All flesh shall see it together;
For the mouth of the Lord hath spoken it." Isaiah 40:3-5.

These passages do not necessarily imply a Redeemer from sin, nor redemption from sin. The language itself does not necessarily involve such ideas. A just temporal ruler of the lineage of David, and from Bethlehem, and redemption from captivity, would exhaust all that the language necessarily involves. After we have the career and mission of Jesus before us, we can see that they include his work, and that his work is their culmination. The reference to Elijah and to a forerunner, we can see in the light of history, apply to John the Baptist, and they seem to have raised an expectation that Elijah would precede the Messiah, as his forerunner, in the minds of the Israelites, before John appeared. While we can see that such is the easy and natural meaning of all of these passages, yet we can not claim that they would suggest, necessarily, to the mind of the reader a Redeemer from sin and redemption from sin; and that they could not have been fully and naturally fulfilled by a good temporal ruler and by temporal prosperity.

There are several prophecies in Isaiah that we can not quote for want of room. Isaiah 35, refers primarily to other events, but has its culmination in the works of the Messiah. It but dimly hints at a personal Redeemer. The Messianic meaning is made obvious only by the light of the career of Christ. The same can be said of Isaiah 42; 52; 53; 51:1-10; 55; 59:20; on through 60; 61 and 62:1-6. These prophecies refer to other events, but include the work of Christ as their culmination. Such is the most rational interpretation when we have the career of Christ before us, but it is not a necessary interpretation. We will now take up some prophecies that are quoted as clear Messianic Prophecies, but which do not necessarily have such reference:

"I will put enmity between thee and the woman,
Between her seed and thy seed;
Thou shalt bruise his heel,
And he shall bruise thy head." Genesis 3:5.

This is not necessarily Messianic. Indeed many deny that it has any such reference. It is, at best, but dim and is of no value in evidence.

God declared to Abraham, Isaac, and Jacob, that, "in thee and thy seed shall all the nations of the earth be blessed."

This does not suggest a Redeemer from sin, nor redemption from sin. Later prophecies develop its meaning, its application to the Messiah; but alone, it would be of no value.

"I will raise up unto Israel,
From among their brethren,
A prophet, like unto Moses.
I will put my words in his mouth;
He shall speak unto them,
All that I command him;
And it shall come to pass,
That whosoever will not hearken
Unto my words, that he shall speak,
I will require it of him." Deut. 17:15.

The language following this gives a rule for distinguishing between a true and a false prophet. This would make the language refer to the prophet's office, and make it a promise that there will always be a prophet in Israel. Its application to Christ is as to a great prophet, and not a personal prophecy.

"And it shall come to pass in the last days,
That the mountain of the Lord's house
Shall be established in the top of the mountains;
And shall be exalted above the hills,
And all nations shall flow into it.
And many people shall go and say:
Come ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob,
And he will teach us his ways,
And we will walk in his paths.
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem;
And he shall judge among the nations,
And shall rebuke many people,
And they shall beat their swords into plowshares,

And their spears into pruning hooks,
 Nation shall not lift up sword against nation,
 Neither shall they learn war any more." Isaiah 2:2-4.

Micah quotes this prophecy of Isaiah, (Micah 4:1-3). This language does not hint at the idea of a Redeemer from sin, or redemption from sin. We apply it to the work of Christ only in the light of later events.

"And in the days of those kings,
 Shall the (rod of heaven set up a kingdom,
 Which shall never be destroyed.
 And the kingdom shall not be left to other people.
 It shall break in pieces and consume
 All of those kingdoms;
 And it shall stand forever." Daniel 2:44.

This does not suggest a personal Redeemer from sin, nor redemption from sin; but, rather, a temporal kingdom. Indeed, Christian writers have given such interpretation to it.

"Why do the heathen tumultuously assemble,
 And the people meditate a vain thing?
 The kings of the earth have set themselves,
 And the rulers take counsel together,
 Against the Lord and against his anointed: (saying),
 Let us break their bonds asunder,
 And cast their cords from us.
 He that sitteth in the heavens shall laugh,
 The Lord shall have them in derision.
 Then shall he speak unto them in his wrath,
 And trouble them in his sore displeasure:
 (saying), I have anointed my king
 On Zion, the hill of my holiness.
 I (David) will declare for a decree:
 The Lord said unto me,
 Thou art my son,
 This day have I begotten thee.
 Ask of me and I will give thee
 The heathen for thine inheritance;
 And the uttermost parts of the earth
 For a possession.

Thou shall break them
With a rod of iron;
Thou shalt dash them in pieces
Like a potter's vessel.
Be wise therefore O ye kings,
Be instructed ye judges of the earth.
Serve the Lord with fear,
Rejoice with trembling,
Receive instruction,
Lest he be angry
And ye perish far from the way,
When his wrath is kindled but a little.
Blessed are all they that put their trust in him." Psalm 2.

This language, most palpably, has reference to David and his enemies. The Messianic meaning forms no part of its obvious interpretation. We have now examined all the passages of the Bible that can be interpreted in such a way as to make them Messianic Prophecies. When an appeal to them to prove that the Bible must be inspired, because it contains these prophecies, we must prove several things: I. That they were uttered before the events occurred of which we claim they were prophecies; II. That they clearly foretell those events; III. That the events meet the declarations of the prophecy. If we establish the *first*, the skeptic calls our attention to the fact, that but few, if any, of the assumed prophecies would suggest to the mind of an Israelite, who read them before the career of Jesus occurred, such a meaning as we now give to them. He enforces this by the fact that the Israelites had them, and had read them, and looked for a temporal ruler and deliverer as their most natural meaning. They did not understand them to foretell such a career as that of Jesus of Nazareth. They are not such clear prophecies as to be of value as evidence in an attempt to prove that the Bible must have been inspired, because it contains these prophecies.

The skeptic also calls our attention to the references to Israelitish captivity and calamities in most of these prophecies, and claims that the Israelite's interpretation, that they foretold deliverance from them, is the natural one. He denies that they are prophecies of such a work as we claim that Jesus did, and appeals

to the Israelite's interpretation of them, and their language, as proof. He asserts that they were merely the utterances of Israelite poetry and patriotism, to cheer their people, just as our poets and preachers, North and South, uttered prophecies during the war. To meet such a reply, we must show that these prophecies refer to Jesus personally, particularly, and circumstantially. When we do this, we furnish proof that the Bible is inspired, because it contains clear, undeniable Messianic Prophecies, and not till then. We must remember that declamations to those who want to believe and do believe that the Bible is full of clearest Messianic Prophecies that fully and circumstantially foretell the person and career of Jesus, is one thing; and to demonstrate, by indisputable testimony and argument, that such is the case, is quite another thing. It is only the latter work that can be regarded as furnishing evidence that the Bible was inspired, because it contains Messianic Prophecies.

We will now examine a long list of passages that are cited as Messianic Prophecies. Gen. 17:17; 21:12; 27:27-29. These passages have no more reference to the Messiah than to any other Israelite included in their scope.

Numbers 24:17, has no reference to the Messiah, but only to the career of Israel as a Nation.

I. Sam. 16:1-13 and II. Sam. 7:12-15, have not the remotest reference to the Messiah.

A long list of passages are cited as prophecies of certain events connected with the career of Jesus, which we will examine.

He prayed for his enemies. Psalm 109:4. How any one could refer to this Psalm as a prophecy of the prayer of Jesus for the forgiveness of his enemies is inexplicable to common sense.

He was to be a prophet like Moses. Deuteronomy 17:17. As we have already proved, this refers to the prophet's office, and not to Jesus personally.

Purchase of the potter's field. Zechariah 11:23. This has not the slightest reference to Judas.

Purification of the temple. Psalm 69:9. This has not the remotest allusion to Jesus.

Rejection by Israelites and Gentiles. Psalm 22:12, and 41:2. These passages have not the slightest allusion to Jesus.

Resurrection. Psalm 16:10; 30:3; 41:10; 118:17; and Hosea 6:2. This large array has no more reference to the resurrection of Jesus than to the raising of Jairus' daughter.

Silence under accusation. Psalm 38:13. This contains not the remotest reference to Jesus.

Spiritual graces. Psalm 45:7. This passage makes no allusion to Jesus.

Triumphal entry into Jerusalem. Psalm 8:2; Zechariah 9:9. These have no reference to Jesus.

The Messiah was to be the son of David. I. Sam. 16:1-15; II. Sam. 7:12-15; Psalm 89:19-37. This array has not the remotest allusion to Jesus.

The Messiah was to be called Immanuel. Isa. 7:14; 8:8. These can not possibly have one particle of reference to Jesus.

The Messiah was to be a righteous king. Psalm 45:1-17; 72:1-19; Zechariah 9:9. These contain not a ghost of an allusion to Jesus.

The Messiah was to be called the Just One. II. Sam. 23:3. This has no reference to Jesus.

The minds of the Israelites were to be so blinded that they would not know the Messiah. Isaiah 6:9-13; 29:7-14. These have no reference to Jesus.

The Messiah was to have great zeal for the temple. Psalm 49:9. This has no reference to Jesus.

The Messiah was to be scourged. Isaiah 1:6. This has no reference to Jesus.

The Messiah was to open a fountain in the house of David. Zechariah 13:1. This makes no reference to Jesus.

Adoration of Magi. Psalm 72:10-15; Isaiah 60:3-6. These make not the remotest allusion to that event.

The first advent of Christ. Deuteronomy 17:15; Isaiah 28:16; 32:1; 35:4, 5; Ezekiel 24:20. If these passages have any reference to Christ, it is only as they include his works in their scope. Psalm 89:20, has not the remotest reference to Jesus. Genesis 49:10, has no personal allusion to a Redeemer from sin or a Messiah. It suggests a temporal ruler.

Ascension and exaltation of Christ. Psalm 16:10; 24:7; 68:18; 118:19. These passages have not the remotest allusion to that event.

Betrayal for thirty pieces of silver. Zechariah 11:12. This passage has no more reference to that event than to the treason of Benedict Arnold.

Betrayal by his own friend. Psalm 41:9; 55:13. These passages have no more allusion to that event than to the assassination of Garfield by one of his own party.

The betrayer's death. Psalm 55:15-23; 109:17. These passages have no more reference to the suicide of Judas, than to the execution of Guiteau.

Not one of his bones should be broken. Psalm 24:20. This passage can not have the most fanciful allusion to Christ.

Casting lots for his vesture. Psalm 32:18. In this, any reference to Jesus is out of the question.

Crucifixion. Psalm 22:14-17. The author of this language never dreamed of its being an allusion to Jesus.

He was to die in the prime of life. Psalm 89:45; 102:24. It is difficult to conceive how such an application of these passages was even dreamed of.

His death was to be attended with convulsions of nature. Amos 5:20; 8:9; Zechariah 14:4. These have no more reference to the crucifixion of Christ, than to the late earthquake in Java.

He was to descend into Egypt. Hosea 11:1. This has no more reference to the flight of Jesus into Egypt, than to that of Jereboam.

He was to be deserted by his disciples. Zech. 12:7, has no more reference to that event than to Paul's being deserted by his friends when in Rome.

He was divine. Psalm 45:7; 72:8. One can hardly conceive how such an idea was ever connected with these passages.

His dominion was to be universal and eternal. Psalm 72:8. The same criticism can be repeated.

False accusations were to be brought against him. Psalm 37:12; 24:11; 110:2. These have no more reference to Jesus than to Paul before Felix.

His ministry in Galilee. Isaiah 9:1, 2. This has no more reference to what Jesus did in Galilee, than to what Josephus did there.

Gall and vinegar were to be given to him. Psalm 69:21, has no more reference to Christ than to Socrates.

His human generation. Genesis 12:3; 18:18; 21:12; 22:18; 26:4; 28:14; 49:10; Psalm 18:50; 89:4; 132:11; Isaiah 13:7; Jeremiah 33:5, 15. A most formidable array. We have already proved that those that can be cited as Messianic, do not hint at a personal Redeemer from sin, or redemption from sin. They only suggest temporal blessings and a temporal ruler. The rest have not the remotest allusion to Jesus.

The Messiah was to be buffeted and scourged. Psalm 35:18-20, has no more reference to Jesus, than to the buffetings and scourgings of Paul.

The Messiah was to have miraculous power. Isaiah 35:5. It is very doubtful if this has any reference to Jesus.

His mission for mankind. Num. 24:17; Psalm 21:1, have no more reference to the mission of Jesus, than to that of Elijah. Deut. 17:15, is very doubtful, and if any, it is only as it includes Jesus in the prophet's work as a prophet.

Place of nativity. Num. 24:17. One can hardly conceive how such a reference was made. Micah 5:2. In the light of subsequent events, this can be referred to Jesus; but the passage itself suggests no such reference.

He was to be born of a virgin. Gen. 3:15, does not contain a ghost of a hint of a virgin, or of a Messiah. Isaiah 7:7-14. There can hardly be a worse perversion of language than to say that this passage had any reference to Jesus. Jeremiah 31:21, 22. Here the very thought is preposterous.

The bribe given to Judas was to be invested in a potter's field. Zechariah 11:12. This language can not have a ghost of a reference to anything connected with Judas. There is no resemblance in the incidents, except the use of two or three words that are the same in each case. Matthew says he quotes from Jeremiah. There is no such language in our book of Jeremiah; he refers to a saying of Jeremiah now lost.

He was to be persecuted. Psalm 22:6; 24:7-12; 109:2, have no more reference to the persecutions of Jesus than to those of Elijah.

He was to be pierced. Psalm 22:16; Zech. 12:10; 13:6, have no more reference to the piercing of Jesus, than of James the apostle.

He was to rise the third day. Hosea 6:2, has no more reference to the resurrection of Jesus than to the healing of Peter's wife's mother.

He was to send down divine gifts. Psalms 18:18, has no more reference to any act of Jesus, than to the giving of offices by our President.

His followers were to suffer persecutions. Isaiah 65:5, has no more reference to the followers of Jesus than to Mohammedans.

The rejectors of Jesus were to be rejected by Jehovah. Isaiah 62:2; 65:5, have no more reference to those who rejected Jesus, than to those who did not vote for Garfield.

We might notice many other passages, but we have grown weary of these silly conceits. When one turns back and examines the passages that are cited as clear prophecies of Jesus, or something connected with his career, and examines the context, he is ready to ask: "Why not cite the entire Bible, even the chronologies in Numbers and Chronicles, as Messianic Prophecies?" To use a vulgarism, the compiler of these lists must have had "Messianic Prophecy on the brain;" for certainly no one but one in such a condition would have dreamed of citing a single passage out of over one hundred that are cited. There is as much Messianic Prophecy in the muster-roll of a regiment of soldiers, as in any one of them. Such language may seem almost blasphemous to some. The language of our Savior in exposing and denouncing the traditions and Rabbinical conceits and puerilities of the Israelites, seemed blasphemous to them; yet what he denounced was hardly as absurd and unscriptural as these pretended Messianic Prophecies. Plain language that overturns idols, whether images or interpretations of the Scriptures, always seems to be blasphemous to the devotees.

We have now examined over one hundred and fifty passages that have been appealed to as Messianic Prophecies, and have found that they have no such meaning, and can not have. The very idea is preposterous. We have learned that there are only about thirty-five passages that can have a Messianic interpretation. Out of these not more than fifteen are so palpably Messianic as not to admit of another interpretation, that is rational and palpable. But one or two are so clearly Messianic as to suggest to one reading them a Redeemer from sin and redemption from

sin; the rest are Messianic only because they include the work of the Messiah in what they foretell; but most of them primarily refer to other events, clearly and palpably.

I may be reminded that New Testament writers and speakers quote a large portion of the passages that I have declared to have no reference to the Messiah, and declare that incidents in his career were fulfillments of such passages, and the passages were prophecies of them. We must remember that the writers and speakers of the Bible were Orientals, and, like all Orientals, very much given to allegorizing, and spiritualizing, especially in religion. The Israelites were excessively given to spiritualizing the plainest language of the Old Testament. They gave to it the most fanciful and fantastic meanings. Their traditions pretended to find allegorical and prophetic meanings in the plainest language of the Old Testament. Our Savior denounced this tendency all through his ministry. He utterly condemned it. No interpreter of the Old Testament was as plain and literal as he. The writers and speakers of the New Testament, aside from Jesus, display this Oriental tendency. Paul especially exhibits this peculiarity. He allegorizes Sinai, Zion, Hagar, Sarah, Isaac, Ishmael, rocks, the passage of the sea, etc. Matthew shows this tendency most of all of the writers of the life of Jesus, for he wrote for Israelites; and Mark, who wrote for the matter-of-fact Latins, displays the least of it. The use that speakers in the New Testament make of certain expressions in the Old Testament, as when they quote, "Out of Egypt have I called my Son"; "A virgin shall conceive and bear a son"; "There was heard Rachel weeping"; "Not a bone of him shall be broken", are precisely similar to expressions that we often meet in English and American writers, as: "It was a fulfillment of the language of Dickens"; "It was a verification of the language of Shakespeare." "It was like what Scott says." They merely mean that it was a verification, a realization, it was like it, it illustrated it.

When we go back to the language and context, we find that not only was the language in no sense intended as a prophecy, but that it has no reference to the events they were narrating. There is no more intended prophecy than in the instances cited from modern writers.

If persons quote these passages as Messianic Prophecies, they

suffer an utter defeat, for the Infidel can show, by an appeal to the context, that such an idea is impossible and absurd. The cabalistic conceit that the writers of the Old Testament intended to express two ideas or two meanings, one primary—the apparent meaning, and a secondary—a higher meaning, should be abandoned to Swedenborg, and similar visionaries. An almanac would answer as well for such fantastic treatment as the Scriptures, and could be spiritualized into backing any conceit of moon-struck imaginations. Just as certain persons have had “types” on the brain, as A. B. Jones so clearly proved in a former number of this magazine, so others have had “prophecy” on the brain. The apostle Paul did but little prophecying and had trouble over the little he did, persons even going crazy over it. Thousands of years of time, ship loads of paper, and oceans of ink, have been wasted over the prophecies. Millions have gone crazy over the prophecies and have neglected the plain duties and the righteous life required by the Scriptures. Preachers have jabbered over prophecies and have descanted over “types” and shadows, and have rummaged the Bible to sustain their conceits and neglected to teach the righteousness and morality that is the pure and undefiled religion before God, the Father. It is choosing the clouds o pollen to the neglect of the life-sustaining grain.

There are but few real types in the Bible; that is, there are but few things that men devised and acted with the intention of symbolizing or typifying anything future. There are exceeding few that were devised or acted with that as their sole object. There were but few that had, intentionally, any such object as a secondary object, or as any part of their purpose. The New Testament writers, with their Asiatic cast of mind, and adapting their speech to such a tendency in the minds of their hearers or readers, use certain events of the Old Testament in what was the popular manner of the hour. They spiritualize them, allegorize them, and use them to illustrate certain events or things that they were discussing, and called them *types*, *symbols*, *allegories*, or *illustrations*. If, however, a person asserts that the writers or actors of such things intended them as types of the events to which the New Testament writers apply them, and appeal to them as instances of prophetic foresight, he will suffer an ignominious defeat. It is time that such a lesson was learned. We need a

new book on *typology*. It should clearly and judiciously settle the questions: I. How many things were devised or acted intentionally as types, or symbols of things then future? II. How many were acted or devised with that object as their only purpose? III. How many intentionally included the office of a type as part of their object? IV. How many had no such object when acted or devised, but were afterwards used as illustrations, and then called types, allegories, by figure of speech?

In like manner, the number of utterances that were intended to be Messianic Prophecies when uttered, are comparatively few. The number that were uttered solely as Messianic Prophecies were still less. The number that a reader would necessarily understand to be Messianic Prophecies, are very few indeed. It is time that we learn this lesson, by the exercise of common sense, in studying the Scriptures, before we are taught it by disastrous defeat and by the enemies of revelation. If, in our arguments to prove that the Bible was inspired, we assume type or prophecy, when there is none, the more of such passages we array, the worse will be our defeat. Our zeal will only subject us to the defeat that always overtakes zeal that is not according to knowledge.

CLARK BRADEN.

THEORIES OF INFANT BAPTISM.

I.

Neander's sweeping, historical decision that "Infant baptism was not derived from apostolical institution," has never been, and (it is perfectly safe to say), will never be successfully assailed. Its advocates insist that it was certainly practiced towards the close of the second century; that, beyond doubt, it was firmly established by the middle of the third; that there is no indication that any one, at any time, regarded it as an innovation; and that, if it had not existed from the beginning, such a state of the case would have been utterly impossible. How, they triumphantly ask us, could so great a change have taken place so quietly? It is impossible, they urge, that such a departure from universal and immemorial usage could have been effected without most strenuous

opposition. Innovation would have agitated the Church from centre to circumference. It is impossible that the spirit of the apostles had so utterly left the Church, at that early day, that none could be found to remonstrate against open perversion of apostolic order. Innovation means resistance; means long, and perhaps, bitter discussion; and discussion would inevitably have left traces of its existence in the Church literature of the period. These are familiar strains. If not in these precise verbal forms; certainly in this substance, our ears have grown accustomed to the insistent logic of our *Pedo-Baptist* brethren. Above all things, a Christian teacher should be candid. The arts of the demagogue are not for him, and if he descends to them, it is at his personal peril before the judgment seat of the Master. And candor says frankly, that this line of argument has much speciosity, if not solid substance. Indeed, if it were not a matter of undoubted fact, that corruptions in doctrine, and innovations in ceremony, did, in precisely those days, enter the Church in this same quiet way, candor would require it to be said that such reasoning is entitled to the gravest consideration. In such a case, it would cease to be merely plausible, and become vastly significant, if not absolutely conclusive. But, as the case really is, its weight is exceedingly light. Infant Baptism is only one of a number of innovations. How long, after the last apostle's death, was it, before the simple New Testament idea of baptism had been superseded by the childish superstition of "baptismal regeneration"? And what traces do we find in early church literature of the steps by which this notable change was effected? What pious hero of the faith raised his voice against this corruption? And what a short time until the divine co-equality of Bishops and Elders had given place to an incipient hierarchy? Was this great change in the outward constitution of the Church vigorously resisted? Was there long and bitter controversy? Whose voice sounds through all the centuries, in defense of apostolic teaching and usage on this question? Alas! not one such voice is heard. Contemporary records mention the name of no such valiant champion of original order. Both these great changes were effected without creating a single ripple upon the placid current of ecclesiastical life. Such examples show plainly enough how the retrograde development of the period proceeded. The introduction of infant baptism was not

at all exceptional. It was simply one of numerous changes accomplished in the same gradual and uncontested way. It is not at all strange, in the light of facts, that such an innovation should have gained the hold which we know it had in the third century. Neander was right. The apostles did not institute it. It was the outgrowth of doctrinal corruption, and obtained easy currency under the guise of apostolical tradition. This was, by no means, so difficult, as, at first view, it might seem. Circumstances favored it, and where circumstances favor, difficulty disappears.

Our Federal Government had been in actual operation only a short time, when the practical working (if not the entire theory) of our electoral college system in the choice of President and Vice President underwent a complete change. No single member of the convention which framed our constitution would have tolerated, for a moment, such an unmeaning and frivolous expedient as the electoral college system of to-day. The contrary supposition would be in the nature of an indignity to the memory of those grand men. And yet, how soon, and how quietly, was the great change wrought! It was facilitated, doubtless, by the rapidly growing democratic tendencies of the period; tendencies which were soon to become, for good or evil, thoroughly dominant. Circumstances were otherwise favorable. And so the change came as quietly as the dawning of a June day. Every sensible man knows it was expected that the "electors" chosen under the New Constitution would be electors in fact, not merely in name. The statesmen of that day were not intent upon the construction of fifth-wheels, which could be of no possible service. The change from what was intended, to what really exists, was of scarcely less than revolutionary magnitude. There may be those who think the Fathers blundered, and that our practice is wiser than their intent. Be it so. But of the fact, which is the only thing that concerns our argument, there can be no doubt.

The condition of the primitive churches was very different from what we are apt to think. We picture them in our minds as fully equipped with the New Testament from the start. This, of course, is a very great mistake. The appearance, from time to time, of the New Testament books, runs down to a very late date in the first century. Their collection into an authoritative canon was not accomplished much before the close of the second century.

It was, indeed, far along in the second century, before all the books of our present canon obtained even general recognition, and, at a much later date, a number of them were still regarded by many with distrust. During this period, the books received everywhere as genuine circulated separately, each on its own merits and evidences. The copies of any book, were, of course, relatively few. The process of book-making was laborious, and the cost of a book considerable. Not every one could afford to own a private copy, even of a single New Testament book. It is not easy for us to realize the actual situation in those early times; so different was it from everything to which we are accustomed. But even in the latter half of the second century, the time of the apostles did not seem very far away. Irenæus had probably seen men who had seen the apostle John. Indeed, he speaks expressly of personal knowledge of Polycarp, and the Elders in Asia, where tradition locates the closing years and labors of the beloved disciple's life. Under such circumstances, it is obvious that many "traditions" must have gained currency, which appeared to be scarcely less trustworthy than the written documents. As a matter of fact, there must have been many valuable reminiscences circulating in this way among the better informed disciples. Papias, Bishop of Hierapolis, tells us expressly that he relied upon information obtained in the chief seats of Christian knowledge and influence, through oral channels, rather than that derived from books. He traveled widely, and gathered information, whether valuable or otherwise, from many sources. All this, no doubt, seems strange enough to the average church member, to-day. But we must adjust ourselves in thought to these conditions, if we desire to appreciate the influences which shaped the movement of events in those far away times. In our day, we care little about traditions. To us they have little significance. We have indeed learned to regard everything which rests, to any extent, on a traditional basis, with profound distrust. In this, I think, we are fully justified by the facts of history. When tradition is admitted in court, we may expect to hear all sorts of absurd and contradictory things in the testimony. We know too well what fantastic shapes may be assumed by such basely floating personal impressions and recollection. But to these early Christians it doubtless seemed far otherwise. They were certainly uncritical, perhaps often credulous. It would be strange to think

of them otherwise. The cautious, scrutinizing methods of modern historical science were unknown in their days. In any event, we can now see clearly that, to them, there were two distinct sources of knowledge and authority; namely: written books and oral traditions. It was clearly, much easier to give new shapes to floating oral memories, than to the carefully written sentences of books. And so it happened that nothing was easier than innovation. Of course there must be some sort of mental preparation. The novelty must not come too abruptly. In that case, the popular conscience would be startled, and at once, tempted to resistance. Nevertheless, as doctrinal changes gradually acquired currency, outward forms would be correspondingly modified. This was inevitable. Such is the law of all historical movements. The outward in religion, and everything else, continually adjusts itself to the ever-shifting states of the inner man. And so, in those days, corruptions in doctrine and changes in ceremonial, naturally went hand in hand. In the light of these reflections, we can readily understand Neander when he says, that infant baptism "was recognized a little later as an apostolical tradition." And we can see clearly how this innovation upon the apostolical teaching and practice was effected without general agitation; without any long, or bitter controversy. Nothing indeed is clearer to any one trained to look beneath the surface of events to the shifting forces which ever shape the ongoings of human history.

II.

But this paper is to be devoted to the dogmatic bases of Infant Baptism, as they are disclosed in the course of the historical development of Christian thought, rather than to the question of its origin, as an unauthorized innovation. It is now time to turn our faces in that particular direction.

If the custom of baptizing infants is utterly without warrant in apostolical teaching and practice, (as we devoutly believe that it is), it would be absurd to suppose that it obtained currency without some sort of theological foundation, serving as an apparent necessity for it. Only in this way could it have vindicated itself to the judgment and conscience of christian people, so as to secure any general recognition. Without such theological ground, it had, as an innovation, no rational justification. What, then, was its doctrinal, or theological basis, when we are first made

aware of its existence in the Church? In other words, what was the supposed necessity for it? And what were infants supposed to gain by it? This is the question that presses, and, happily, the answer is not far to seek.

Reference has been made to the great change in the idea of the divine ordinance, which so soon became current among church teachers. In the New Testament the idea is very simple and rational. One ought not to mistake its simple meaning, any more than its primitive form, and this meaning, clearly grasped, fully justifies it to the understanding. Apostolical statement is clear, and the meaning yielded by the inspired text, under candid exegesis, satisfies the thoughtful intellect. Baptism, according to Jesus and the apostles, was not to be a mere "outward sign of an inward grace." It is not denied that it had symbolical significance. But to the apostles and their converts, it meant much more than mere symbolism. The man who does not see this has read the New Testament to little purpose, so far as this question is concerned. It was "for the remission of sins" in some fair and honest sense. The simple-hearted men who first preached the gospel "with the Holy Ghost sent down from heaven," were perhaps not adepts in literary expression, but they were, on that very account, all the less likely to speak of signs and symbols indiscriminately, as if they were speaking of solemn realities. The exegetical methods of many moderns, in dealing with this question, could only have excited disgust, or pity, in these men, accordingly as they saw them swayed by party prejudice, or less culpable ignorance. But though the primitive baptism was "for remission of sins," it was not believed to carry with it any magical efficacy to remove guilt, or renew the soul. There is not a trace of the magical conception of the ordinance in all the New Testament. It simply brought the believer into the sphere of the divine promise of forgiveness, in Christ Jesus. In the absence of faith, or a thoroughly contrite heart, it had no value whatever. On the side of Heaven, it was indeed the pledge of forgiveness of sins. On the side of the recipient it was a solemn expression of his faith and purpose to lead a new and holy life. It was, therefore, essentially a covenant ordinance. In it God meets the believer, while the believer reverently covenants with God. There are traces of all this in the chief historical creeds; but alas! how blended with alloy that God's

word knows nothing about! This New Testament idea, as has been said, is exceedingly simple, but it is much more, it is divinely wise. The "reason for existence" of nothing in Christianity is susceptible of a more satisfactory vindication to the understanding. And it goes without saying, that an ordinance whose fundamental conception is such as is here described, could never have been intended for infants. It is further clear, that this scriptural conception must have been in a measure, lost sight of, before the notion of baptizing infants could have found any place in current thought. It is certain, therefore, that, prior to the date of infant baptism, the divine meaning and intent of the ordinance had, to say the least, suffered great obscurity. It is hardly possible that this conclusion should be a mistake. If we had no explicit testimony, we should still feel justified in maintaining it, on general principles. We can calculate upon the fixed laws of thought with nearly the same certainty that we feel in dealing with the laws of matter. The former, not less than the latter, has its invariable sequences, upon which, we rest in the full assurance of faith.

But we are not left to this method of deciding in the case before us. History comes to our assistance and affirms the conclusion which we had reached by other processes. The apostles were scarcely all gone, before the process of doctrinal decay set in. In the first half of the second century, probably very near its commencement, an "Epistle of Barnabas" gained currency at Alexandria. It is not to be thought that the Barnabas who wrote this epistle, (if that was indeed the writer's name), was the same Barnabas, who had been a companion of the apostle Paul. Of this, I think, we may rest assured. But the great antiquity of the document is beyond question. Date is one thing, authorship another. Whoever may have written this epistle, it can scarcely be questioned that it reflects with essential accuracy, so far as baptism is concerned, the views which were generally accepted at the date of its composition. It is necessary to our purpose to see exactly what those views were. These are the writer's words:

"For thus he saith: Blessed are they, who putting their trust in the cross, descend into the water; for they shall have their reward in due time. * * * * The significance of which is this: that we go down into the water full of sins and pollutions; but come up again bringing forth fruit; having in our hearts the fear

and hope which is in Jesus, by the Spirit." See Apoc. N. Tes. Barnabas 10:11-14.

Now it is, perhaps, not absolutely certain that we find here an idea which is clearly alien to the New Testament; yet the phraseology does not fail to excite suspicion. It is not at all in the New Testament vein. It suggests another, and less pure, atmosphere: No apostle ever expressed himself in precisely this way, and none appear to have conceived of baptism from precisely this point of view. But after Barnabas, comes Hermas, whose "Shepherd" has been sometimes classed as Scripture. Let us hear Hermas:

"For before a man receives the name of the Son of God, he is ordained unto death; but when he receives that seal, he is freed from death and assigned unto life. Now that seal is the water of baptism, into which men go down under the obligation unto death, but come up appointed unto life." Apoc. N. T. III, Hermas 153, 154.

It may be conceded that these quotations add little to the New Testament teaching in regard to baptism, but certainly they do not diminish its importance. If they suggest a difference, (and I think they do,) it is in the assignment of a greater value to the ordinance than divine teaching warrants. It might not be safe to say that these "apostolic fathers" (so called) had departed, to any great extent, from apostolic ground. Yet I judge that they were in the attitude of men departing. Their faces were turned somewhat another way. It is certain, however, that they had not learned their views of the ordinance in any school that represented the orthodox views of to-day. Nothing is clearer than that. They are leaving the truth in one direction, I think, and I am sure that our modern orthodoxy has, for the most part, left it in another. To sum up: It seems as if in Barnabas and Hermas we see clearly the beginning of a one-sided development of the divine conception of the ordinance. There is an emphasis on the letter. It is, perhaps, not certain that the notion of magical efficacy is present. There may be, let us concede, room for doubt. And yet, for myself, I decide with some hesitation, that the magical conception appears here in the dawn. We shall soon see it in full orb. Such, upon the whole, seems to be a proper assignment of position to these "fathers."

Next in order comes Justin, the philosopher, more generally known as Justin Martyr, who belongs also to the first half of the second century. In Justin, all doubt as to departure from the New Testament view disappears. With him, baptism is no longer simply the divine covenant of forgiveness of sins to a thoroughly repentant believer in Christ, but is Christian *regeneration* itself. The notion of a mystic, inward grace, inseparable from the outward form, yet entirely distinct in thought, now appears fully developed. We could scarcely have been mistaken in thinking we saw tendencies in this direction in Barnabas and Hermas. There is no room whatever for mistake as to Justin. A familiar quotation will make this perfectly clear. These are his words:

"I shall now lay before you,"—he says to the emperor—"the manner of dedicating ourselves to God, through Christ, upon our conversion; for should I omit this, I might not seem to deal sincerely in this account of our religion. As many as are persuaded and believe that those things which are taught by us are true, and do promise to live according to them, are directed first to pray, and ask God, with fasting, the forgiveness of their sins; and we also pray and fast together with them. Then we bring them to some place where there is water, and they are *regenerated* by the same way of *regeneration* by which we were *regenerated*, &c., &c." Then he speaks of the Lord's Supper in these words: "This food we call the eucharist, of which none are allowed to be partakers, but such only as are true believers, and have been baptized in the *laver of regeneration* for the remission of sins."

It is certain, that when Justin uses the term *regeneration* to connote baptism, he means more than the New Testament teaching of "baptism for remission of sins." He could not have so far misunderstood our Lord's words to Nicodemus, as to exclude from the idea of the new birth, altogether, the work of the Holy Spirit. His mode of expression indicates clearly that he regarded the invisible work, which he plainly held as inseparable from the outward form of the ordinance. And to him, it is clear, baptism was not only "for remission of sins," but was the means of spiritual regeneration as well. Here too the modern definition of a sacrament is implicitly conveyed—namely, "the outward sign of a present, but invisible, grace, &c., &c." This spiritual grace must be present with its outward sign, or there can be no sacrament. This

is our strictest orthodoxy, since Zwingli no longer has a following in Protestant schools. So too, according to Justin, to the worthy recipient of outward baptism, the ever present energy of God's Spirit was the divine accompaniment. This is the first appearance in the literature of the ancient church of the view of baptism which assigns to it—*ex opere operato*—a mystical, not to say magical, power, in the regeneration of the soul. It does not concern us here to follow this history further. It suffices our purpose to say at present, that till comparatively recent times, the view of Justin, in its essential conception, everywhere prevailed. The "fathers of the church," Greek and Roman, were in essential accord with him. His deliverance sufficiently represents them all. From Justin onward, baptism was a mystical rite, renewing man's nature, and cleansing his soul from the dark stains of his former sins. It matters not that this wondrous efficacy was ascribed to the grace of the Holy Spirit, for this was understood to accompany the ordinance inseparably, in the case of a worthy receiver of course, by a merciful divine appointment. Baptism in its complete conception was regeneration; regeneration secured salvation, which was not to be had without it. The annals of many centuries fully justify this statement.

Only one thing was needed to clear the way for the introduction of infant baptism, namely: the doctrine of original sin. It is not easy to fix the time when this dogma began certainly to acquire a standing in the theological systems of church teachers. We know that it was distinctly formulated by Augustine. But it was doubtless held, in a more vague and indeterminate way perhaps, at a much earlier period. We can not pursue this question now, nor is there need to do so. We see indications of this mode of thinking already in Irenæus, in the famous passage supposed to allude to infant baptism. It may be well to here give his words, as quoted by Neander.

"He," Christ, "came to redeem all by himself; all who through him are regenerated to God; infants, little children, boys, young men and old. Hence, he passed through every age, and for the infants, became an infant, sanctifying the infants; among the little children he became a little child, sanctifying those who belong to this age, and, at the same time, presenting them an example of piety, of well-doing and obedience; among young men he became a

young man, that he might set them an example and sanctify them to the Lord."

The comment of Neander, as it will aid in understanding the text, we give also, in part. He says:

"Regeneration and baptism are in Irenæus intimately connected; and it is difficult to perceive how the term *regeneration* can be employed, in reference to this age, to denote anything else than baptism. Infant baptism, then, appears here as the medium through which the sanctification imparted by Christ to human nature from its earliest development became appropriated to children. The child born in a christian family was, when all things were as they should be, to have this advantage above others, that he did not first come to Christianity out of heathenism, or the sinful nature-life, but from the first dawning of consciousness, unfolded his powers under the imperceptible preventing influences of a sanctifying, ennobling religion. In such a life, the new birth was not to constitute a new crisis, beginning at some definable moment, but it was to begin imperceptibly, and so proceed through his whole life. From this idea, founded on what was inmost in Christianity, becoming predominant in the feelings of Christians, resulted the practice of infant baptism."

It is apparent here, if Neander understood Irenæus, (and no one is more likely to have understood him,) that he had taught, rather indistinctly no doubt, the idea that human nature, in the fall, is essentially sinful; sinful, that is, before the commission of actual sins; and that in order to salvation, there must be, in some mode, a sanctification of this sinful nature. Now as baptism was, by universal consent, at that period, the means of spiritual regeneration, it began to seem obvious that in order to the sanctification of sinful human nature in infants, they must be admitted to baptism. Or more briefly: baptism is regeneration; infants, being sinful, must be regenerated, that they may be saved; therefore, infants should be baptized. This reasoning is brief, but pointed. The steps are few and easily apprehended. The premises admitted, the conclusion cannot well be objected to. It is the premises that are wrong. Baptism is not regeneration; it is only a part of it. Regeneration is not inseparable from it. To any one but a true believer in Jesus, whose moral nature has been already renewed through faith, baptism is an unmeaning and worthless ceremony.

Only to the soul covenanting, for itself, with God, does God covenant to bestow the forgiveness of sins. Besides, the infant is not a sinner in the sense that God accounts it guilty of damnable offense. This is, or ought to be, an impossible belief, in the last quarter of the nineteenth century. Let us hope, that, if it still lingers in certain quarters, the day of its final extinction is soon to come. But it is clear that we have here the theological ground of infant baptism, to the extent that it existed, at the beginning of the third century. And as time went on, the doctrine of the inherited sinfulness of human nature took, more and more, a definite shape in the teaching of the church; and so, more and more, the theological necessity of infant baptism made itself felt. From the time of Augustine, who formulated more clearly than it had hitherto been done, the doctrine of original, or inherited guilt, and who also taught the doctrine of "no salvation out of the church," the practice of infant baptism had a secure foundation in the theology of Catholic Christendom. See McClintock and Strong's *Cyclopædia*, art. Bap., p. 646.

In the light of all this, the introduction of infant baptism, without a divine warrant, is made quite clear to us. We see how a perverse theology, and an equally perverse reliance upon unauthenticated tradition, concurred to secure the unfortunate result. The theological foundation consisted in an erroneous and wholly unscriptural view of the ordinance of baptism, and the equally unscriptural dogma of the inherited guilt of infants, through their lineal connections with a thousand sinful generations from Adam down. It is entirely safe to say that, from the date of its first appearance in the church, it has rested solely upon this basis, more or less clearly apprehended in the prevailing modes of religious thought. There is nothing in ecclesiastical history more certain than this conclusion. So far then, our way is clear. And we have passed through the period during which history sheds its light most dimly. Henceforth, there can be scarcely a difficulty in reaching reliable results. And yet, we shall still need to be both cautious and candid. Only with this spirit does Holy Truth hold fellowship.

III.

It now remains to deal with those theories of infant baptism which belong to our own day. Of these, there are some which

maintain historical and doctrinal connection with the period which we have had under investigation. Others do not. We must therefore consider them singly, on their merits. First, we take up the Catholic view, as the oldest, and as that which is nominally, at least, accepted by much the largest body of communicants.

The doctrine of the "sacraments", so called, has been the subject of much discussion. Protestants reject the Catholic idea, but are by no means, as we shall see, agreed among themselves. It is not necessary to enter at length into these questions here. But so much as is necessary to our chief line of inquiry must be carefully noted, as we proceed. In order to give the Catholic view, at least so far as relates to infant baptism, it seems best to quote several of the thirteen canons on the subject, decreed by the council of Trent. It is only necessary to quote such as concern our main thesis.

"Canon 1. Whoever shall affirm that the sacraments of the new law were not all instituted by Jesus Christ, our Lord, or that they are more or fewer than seven—namely: baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony—or that any of these is not truly and properly a sacrament, let him be accursed.

4. Whoever shall affirm that the sacraments of the new law are not necessary to salvation, but superfluous, or that men may obtain the grace of justification by faith only, without these sacraments (although it is granted that they are not all necessary to every individual), let him be accursed.

6. Whoever shall affirm that the sacraments of the new law do not contain the grace which they signify, or that they do not confer that grace on those who place no obstacle in its way, as if they were only external signs of grace or righteousness received by faith, and marks of christian profession whereby the faithful are distinguished from unbelievers, let him be accursed.

8. Whoever shall affirm that grace is not conferred by the sacraments of the new law, by their own power (*ex opere operato*) but that faith in the divine promise is all that is necessary to obtain grace, let him be accursed.

9. Whoever shall affirm that a character (that is, a certain spiritual and indelible mark) is not impressed upon the soul by

the three sacraments of baptism, confirmation, and orders, (for which reason they can not be repeated), let him be accursed."

I have transcribed these canons from McClintock and Strong's *Cyclopædia*, whose guaranty of genuineness and accuracy is quite sufficient. They may be found in art. "Sacrament," written by Prof. Kidder, of Drew University. Now a word as to the "character"—"that is, a certain spiritual and indelible mark," which three of the sacraments, namely: Baptism, Confirmation, and Orders are said to "impress upon the soul." It is clear that these three sacraments do not impress the same identical mark, or character. Each seal, on the contrary, makes its own impression. We are concerned only with baptism. The grace signified and actually conferred, in this sacrament to a proper recipient, (infants being such), is the positive "effacement of original sin," through spiritual regeneration. Catholicism, therefore, is the perpetuation, in this respect, of that mystical and magical conception of the ordinance, which, as we have seen, made its appearance in the teaching of the church during the first half of the second century. Of course this theory of the ordinance is consistent with infant baptism; nay, much more; it logically implies it, unless one is ready to accept the intolerable conclusion of universal infant damnation. The Catholic church, therefore, if only we are able to accept its dogmatic basis, is thoroughly justified as to its practice in this particular.

The *Greek Church*, including the Russian, holds with the Roman Catholic church, that the sacraments are seven in number, and also attaches to them the same general significance. Of course this gives a logical standing-ground for infant baptism in that church.

The *Old Catholics*, who broke with Rome after the Vatican council, under the lead of Dollinger, Reinkens, and others, confess their views of the sacraments in the following terms:

"1. We acknowledge that the number of the sacraments was fixed at seven first in the twelfth century, and then was received into the general teaching of the church, not as a tradition coming down from the apostles, or the earliest times, but as the result of theological speculation."

"2. Catholic theologians (i. e. Bellarmine) acknowledged, and

we acknowledge with them, that baptism and the eucharist are *principalia, præcipera, eximia salutis nostræ sacramenta.*"

As regards the nature of the sacraments, baptism and the eucharist being specially mentioned, we note here no departure from the teaching of the Roman church. The theological foundation for infant baptism is, therefore, fully secured.

The position of the *Lutheran Churches* is stated clearly enough in the 9th article of the Augsburg confession. "Concerning baptism, our churches hold that it is a necessary ordinance; that it is a *means of grace*, and ought to be administered to children, who are thereby dedicated to God, and received into his favor." They condemn the Ana-baptists who reject the baptism of children, and who affirm *that infants may be saved without baptism.*

As regards infant baptism, and its necessity to infant salvation, this statement clearly connects the Lutherans in their theological view, with those who, in the close of the second century, and in the beginning of the third, introduced the innovation. In this way, Lutheranism obtains a logical vindication of the practice in question, and places itself side by side with the Catholic church of the middle ages. It is scarcely necessary to add, that, at the same time, it departs both from the teaching and practice of the apostles, and the church of the first age. Identity of position with the one, precludes it with the other. Of this, it is not necessary to feel a doubt.

The *Church of England* declares its view of the sacraments as follows:

"Art. 25. *Of the Sacraments.* Sacraments ordained of Christ be not only badges or tokens of christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but strengthen and confirm our faith in him. There are two sacraments ordained of Christ our Lord in the gospel, that is to say, Baptism and the Supper of the Lord, &c., &c.

Art. 27. *Of Baptism.* Baptism is not only a sign of profession, or mark of difference whereby christian men are discerned from others that be not christened, but it is also a sign of Regeneration, or New Birth, whereby, as by an *instrument*, they that receive baptism rightly are grafted into the church; the promises

of forgiveness of sins, and our adoption to be Sons of God by the Holy Ghost are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God. The baptism of young children is, in any wise, to be retained in the church, as most agreeable with the institution of Christ."

In the administration of baptism to infants, this is expounded as follows:

"Prayer before baptism. Almighty and everlasting God, who, of thy great mercy, didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, thereby figuring thy holy baptism; and by the baptism of thy well-beloved son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin; we beseech thee, for thine infinite mercies, that thou wilt mercifully look on this *child*; wash *him* and sanctify *him* with the Holy Ghost; that *he*, being delivered from thy wrath, may be received into the ark of Christ's church; and being steadfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life, there to reign with thee, world without end; through Jesus Christ our Lord. *Amen.*"

"After the baptism. Then shall be said, all kneeling: We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this infant* with thy Holy Spirit, to receive *him* for thine own child by adoption, and to incorporate *him* into thy holy church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that as he is made *partaker* of the death of thy Son, he may also be partaker of his resurrection; so that finally, with the residue of thy holy church, he may be an *inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*"

It is in order now to inquire, What is a sacrament by which "God doth work invisibly" in an infant, but a magical instrument to impart grace, *ex opere operato*—that is, without faith, or any other spiritual perception, on the part of the recipient? In the baptismal service for infants, quoted above, this "invisible working" is explained to mean *regeneration*. But this was clear enough

already. If a sacrament is something by which "God doth work invisibly," then sacraments can have no relation to infants, unless as vehicles for the conveyance, in some magical way, of divine grace to the soul. Than this, nothing is more sure.

The theory of Zwingli, the Swiss reformer, was quite different. He taught that the sacraments are "simply signs and historic memorials, badges of our professed faith in Christ, and pledges of our love to him and to each other." Dr. Schaff says of this view, that "it is the simplest, clearest, and most intelligible theory. *It removes the supernatural influence of the ordinance, and presents no obstacle to the understanding.*" Still, Dr. Schaff does not on that account accept Zwinglianism as the true theory, but adheres tenaciously to the notion of supernatural grace exhibited and sealed. Concerning Zwingli's doctrine he further says: "It has considerable popular currency, but no symbolical (i. e. confessional) authority."

Zwinglianism pure and simple has, logically, no place for infant baptism, and hence his following is largely composed of such as do not administer the ordinance to infants. It is quite certain that in all the great Pædo-baptist denominations the doctrine of a supernatural influence "conveyed or "sealed," or "obsignated" is very distinctly held. Touching those churches which we have had under examination, there can be no doubt raised. As regards the Calvinian churches, if we are to take confessional deliverances as decisive, there is certainly no room left for doubt. This the sequel will show.

The bitter controversy (the word is hardly too strong) between Luther and Zwingli is a matter of history. But how did Calvin, personally, stand on the question of the sacraments? He was neither with Luther nor Zwingli, but stood fairly between them. He rejected alike Luther's doctrine of "con-substantiation," and Zwingli's theory of simple commemoration, as to the Lord's Supper. He adhered to the notion that a supernatural influence is "sealed" as well as "signified" in baptism. If he did not agree with Luther, he was, therefore, as far from agreeing with Zwingli. Touching this point, it is safe to take the word of the author of the article on Sacraments in McClintock and Strong's Cyclopædia. This is what he says:

"It is, however, only just to remark that the influence of John

Calvin in the Protestant sacramental controversy was very opportune, and very powerful. As a contemporary and friend both of Luther and Zwingli, he sought to mediate between the extreme views of both. His theory was in fact an ingenious compromise between the realism of Luther and the idealism of Zwingli. He adopted the figurative interpretation of Christ's words—"this is my body"—and rejected all carnal and materialistic conceptions of the eucharistic mystery; but he at the same time strongly asserted a spiritual real presence of Christ's body and blood for the nourishment of the soul.

So too his view of the sacrament of baptism mediated similarly between Luther's view and that of Zwingli. If Luther leaned to the Catholic view that baptism is a direct instrument of grace to all worthy receivers, Calvin held that supernatural influence is "pledged" and "sealed" by the divine promise in connection with the ordinance. So much, at least, is necessary to the very idea of a sacrament as held in the Reformed, or Calvinian churches. This view, these churches have ever held, if we may take them as meaning what they say in their most authoritative deliverances. In the *Presbyterian Review* for January, 1884, there appeared a most interesting discussion of the doctrine of the sacraments in their relation to the children of the church, which was remarkable for the boldness of its utterances, and the vigor of its arguments, on this very point. The article was written by Dr. Henry J. Van Dyke, whom the N. Y. Independent, in referring to it, styled a "Presbyterian of the Presbyterians."

Dr. Van Dyke had noted, it seems, a growing neglect among Presbyterians of infant baptism, and, as a faithful son of the church, felt called upon to sound a note of warning. He saw, too, it appears, that this neglect was rooted back, in most instances at least, in a mistaken view of the nature of this sacrament. In other words, he snuffed the odor of the Zwinglian heresy among his brethren. Between the Zwinglian error and the apparent indifference as to the baptism of children, he infers a causal connection. Or, it may be, he infers the presence of Zwinglian theories among Presbyterians from the fact of growing neglect as to the baptism of the children. However this may be, Dr. Van Dyke is a philosopher, and knows that every effect must have its cause. If Presbyterians are neglecting to baptize their children, there is

a cause for it, and what more likely to be the cause, than a belief, or, may be, suspicion, that the ordinance brings no real benefit to the child. And so he flies to the Presbyterian Standards for help in the premises. Nothing could be more natural, for Presbyterians surely can not repudiate their own venerated symbols, and, with them, the honored founders of their denomination.

Entering upon his chosen task with unusual vigor of treatment, our Doctor first seeks to make clearly apparent a difference between the Puritan and the Reformed, or Presbyterian theory, touching the "conditions under which persons are to be admitted to the Sealing ordinances"; a difference which he regards as "very profound," but which demands no special attention here. He then addresses himself to the more important work of proving that there is no Zwinglianism in the Presbyterian Standards. He regrets "the inadequate views with which the ordinance is often observed, in the case of infants, scarcely less than its positive neglect." "There seems," he tells us, "to be a common, if not a prevalent view, that infant baptism differs in its signification from adult baptism, that it is simply a formal consecration of our children to God, the *sign* of a grace which exists only in the possibilities of the future, the *seal* of something to be prayed and hoped for in the mature experience of the child, but in the present reality of which it would be a dangerous superstition to believe." Let the reader note carefully the point here made. Infant baptism is more than "simple consecration," it is more than the *sign* and *seal* of blessings which lie in the "possibilities of the future"; it signifies and seals a "present reality." He makes his appeal directly and confidently to the Standards. "Our Shorter Catechism," he says—declares:

"That the sacraments become effectual means of salvation not from any virtue in them, or in him that doth administer them, but by the blessing of Christ and the working of his Spirit in them that by faith receive them. (Question 91.)."

"Nevertheless," exclaims the Doctor, "they *do* become and are *effectual means of salvation*. A true sacrament always consists of two parts, the one outward, visible, and formal; the other, inward, spiritual, and effectual. Our Standards assert this quite as explicitly as the Catechism of the Episcopal Church." "Where either of these is wanting," he continues, "there is in fact no sacrament

at all, no matter what ceremonies may be performed." [The italics and capitals in this extract are the Doctor's own.] It is important to observe them closely, because in this way is emphasized the difference between what the Doctor insists is the true Presbyterian theory, and that which he so vehemently opposes. The sacraments then, according to the Presbyterian Standards, interpreted by Doctor Van Dyke, are not mere forms of consecration, but "effectual means of salvation" by virtue of the invisible grace which they "seal" to the worthy receiver as a "present reality." "Both the sacraments represent," he tells us, a little further on, "but they do infinitely more than this, they *seal* and *apply* Christ and his benefits." Bear in mind that they do this as "a present reality." Of this significant deliverance we must not lose sight even for a moment. It is the key to Dr. Van Dyke's argument. It might weary the reader, if we should follow this discussion closely to the end, and yet it would not be unprofitable, if we could afford the space. We should see that the learned Doctor makes thoroughly apparent the fact that his theory of the sacraments, especially of infant baptism, was the theory of the founders of Presbyterianism. Not the doctrine of Luther and the Church of England divines, that baptism is a direct "instrument of grace," nor that of "simple representation" advocated by Zwingli, but the doctrine of spiritual influence *signified* and *sealed*, as *a present reality*, is the true teaching of the Presbyterian Standards. The difference from Luther and the Episcopalians, it thus appears, is practically less than that from Zwingli and his followers. To make this fully apparent, I need only quote the section in which Dr. Van Dyke sums up his views, which, according to his contention, are the purest Presbyterian orthodoxy. This reads as follows;

"The views we advocate may be summed up in these four propositions:

I. The children of professing christians are by their birth members of the visible church.

II. In recognition of their birth-right membership in the church all children of professedly believing parents ought to be baptized for the same reason that adults professing faith in Christ ought to be baptized.

III. Every child lawfully baptized, until the contrary is made to appear, is presumed to be grafted into Christ, regenerated, and made a true member of the invisible church.

IV. Baptized children ought to be treated and educated as young christians, with a view to their being admitted at an early age to a participation in the Lord's Supper."

In the course of his argument in defense of these propositions, Dr. Van Dyke refers, with expressions of strong disapprobation, to an essay on "Zwingli and the Doctrine of the Sacraments," by Principal Cunningham of the Free Church of Scotland. He says the writer of this essay "makes it plain that, in his opinion, Baptism, as applied to infants, is not to be regarded as a *seal* because in their case there is nothing whatever to seal." "How such opinions could be held and openly advocated by a leader and a teacher of the Free Church of Scotland, and how far such advocacy accounts for the prevalence of low views of infant baptism in the Presbyterian churches of this country are questions," says Dr. Van Dyke, "which can not now be discussed." However, the good Doctor makes it clear that he has no sympathy, and little patience with these "low views" of infant baptism. He gives us to understand that baptism includes in its meaning "much more than our engagements"; that, whether "in infant or adult, it signifies and seals not only our engagements to be the Lord's, and our ingrafting into Christ, but our partaking of the benefits of the covenant of grace." And so, to put the matter beyond doubt, he adds: "The benefits specifically represented and sealed in baptism are the forgiveness of sins and the baptism of the Holy Ghost; or as expressed in the Confession of Faith, (Ch. XXVIII), regeneration and remission of sins." But, as it might seem that the seal of remission of sins has little application to infants, the Doctor hastens to prove the contrary. He says: "The teaching of our Standards on this subject is summed up and justified in the words of Peter on the day of Pentecost: 'Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord, our God, shall call.'" Acts 2:38, 39.

"If it be asked," he bravely continues, "what sin is forgiven in the case of infants, we answer, *original sin*, the guilt of Adam's first transgression—the sentence which came upon all men by the offense of one—and, in consequence of which we are all 'by nature children of wrath', and inheritors of moral corruption."

But here he must guard us against an easy mistake. Baptism does not remove moral corruption. Calvin was right in maintaining this "so vehemently." It is not a ceremony that impresses *ex opere operato*, an indelible, spiritual mark on the soul, as Catholics vainly pretend. But still it is for remission of sins; i. e., it seals remission of sins both to adult and infant. "But our Standards," he says, "do not confine the term 'original sin' to the corruption of our nature; it includes the guilt of Adam's first transgression, &c., &c." "But forgiveness, as signified and sealed in infant baptism, as in all other cases, is nothing more nor less than the removal of guilt;" of course, in case of infants, "the guilt of Adam's first transgression," either 'mediately or immediately imputed.' The whole matter is now plain. Baptism cannot remove "moral corruption"; that is the work of the Holy Spirit. But it can remove, or it can seal, or pledge the removal, as a "present reality," of "the guilt of Adam's first transgression," as imputatively incurred by the infant.

After this, no one would suspect Dr. Van Dyke of very serious opposition to the Liturgy of the Church of England on infant baptism. He does, indeed, take exception, but very slightly. He says: "If the Episcopal Liturgy, after praying that God would 'mercifully look on the child' and 'wash him and sanctify him with the Holy Ghost, that he may receive remission of sins by spiritual regeneration,' without attempting to pronounce authoritatively upon the question, simply expressed the faith of the participants that their prayer had been heard, and that the child had been regenerated according to the covenant promise, we would have no hesitation to join in the thanksgiving. The presumption is that every child lawfully baptized is regenerate in the fullest sense of the word. Our hesitation to believe this indicates not a high, but a low view, of regeneration as a work of God's sovereign grace. We limit the Holy One of Israel in this mighty work, by confounding, or at least connecting it inseparably, with what we call conversion, and by judging of its existence by our tests of religious

experience." So the difference between the Episcopalians and this "Presbyterian of the Presbyterians" resolves itself into this: the Episcopalians affirm absolutely of the baptized child that it is regenerate; the Presbyterian only affirms that it is presumably regenerate. But "presumably regenerate," bear in mind, "in the fullest sense of the word." As to this alternative of "tweedle-dum" or "tweedle-dee," there is fortunately for us, no pressing necessity for an immediate decision. We need not follow Dr. Van Dyke's elucidation further. It suffices our purpose to say that his reliance upon the Presbyterian Standards for support, in what might seem to some, his novel contention, is most implicit and unwavering. Neither can any one say truthfully that his reliance is vain. There can not be the least doubt, whatever individual Presbyterians may think, that an honest and fair interpretation of these Standards will always yield the result which this learned Presbyterian theologian has reached. We have no space to give to our Doctor's quotations from his Standards and other Presbyterian authorities. The interested student, if he has not the number of the *Presbyterian Review* for January, 1884, would do well to get it, and study this whole article carefully. It will repay both the cost in money, and the time necessarily spent in the work.

But there inevitably arises here a question, in which all intelligent Christians, sworn to no creed or sect, but simply committed to Christ and the gospel, will feel a very special interest. If the baptized child is absolutely regenerate, as the Episcopal Liturgy says, or *presumably regenerate*, as our Presbyterian Doctor says, what must be our conception of the nature of the "regeneration" herein implied? And what must be thought of the "spiritual influence" by which regeneration is, in such cases, effected? The truth, the gospel of Christ, can have had nothing to do with it, for the child is yet confessedly "incapable of being outwardly called by the ministry of the word." Such regeneration is wholly independent of faith in Christ, for it will not be pretended that the infant has been made a believer. It includes no spiritual perception whatever—neither hope nor love, any more than faith. It has been wrought independently of the child's personal choice, for it is admitted that the child is incapable of choosing. How has this regeneration been wrought? This question presses for an answer, and Doctors of Divinity must not be permitted to ignore it. A

belief in such regeneration may indicate, as Dr. Van Dyke asserts, a very high view of "God's sovereign power," but it indicates far more clearly, let us suggest, a very low, and most unsatisfactory view of God's way of dealing with responsible human souls. Such theology in high places is a stumbling-block, which more than any other single influence—Ingersoll's lectures are not to be compared with it as an influence—contributes to swell the constantly increasing number of dissatisfied "children of the church" that are passing steadily, yet often reluctantly, into the ranks of unbelief. Again, let us ask, what conception is possible as to the nature of the influence by means of which the baptized child is "presumed" to have been made regenerate? It explains nothing, answers nothing, to reply: "The influence of the Holy Ghost." That doubtless goes without saying. But the influence of the Holy Spirit through the facts and truths of the gospel, through the intelligent choice and appropriation of Christ, as the soul's Savior, is an intelligible and rational proposition, while the regeneration of an infant without the instrumentality of truth, without faith, moral choice, or any sort of spiritual perception, or emotion, is not only unintelligible, but unreasonable, even to absurdity—if one may be pardoned in the use of language scarcely strong enough to express his most undoubting convictions. We have here the crucial test of much modern theology, to say nothing of Mediæval phantasies. Whatever will not abide the application of this test, must be eliminated from our beliefs, and the sooner it is done, the better it will be for the Church and the world. We want no impossible thesis nailed on the door of "the church of the future." To continue: the only conception of divine influence possible in the case of infant regeneration, either with or without baptism, is that known in theological parlance as "magical." Everything different is absolutely shut out by the conditions. It were quite as easy for a rational inquirer to believe, with the council of Trent, that "a character, i. e., a certain spiritual and indelible mark, is impressed on the soul by baptism, confirmation and orders," as to accept the mystical and magical regeneration implied in the Episcopal and Presbyterian creeds. Both are equally outside the pale of Holy Scripture, which clearly teaches that regeneration is a divine process accomplished through the gospel, intelligently received and appropriated. Human reason in its honest, but most

devout impulses, sees no difference, and conscientiously regards both positions as the survival of a form of Fetichism which ill accords with the supposed enlightenment of the nineteenth century. The time was, no doubt, when fairly intelligent men and women might be expected to receive such incongruities on the authority of their spiritual guides, but surely it is too much to be counted upon in the present day. To really sincere and thoughtful persons, such beliefs are scarcely to be accounted longer possible. The New Testament type of Christian faith was notably free from such absurdities, and we need not doubt that the same will be true of the ultimate forms of theological thought. The Lord be praised that only "the things which can not be shaken" are to "remain."

In view of the great importance which he attaches to infant baptism, it might be inferred that Dr. Van Dyke would have grave doubts as to the salvation of infants dying in infancy without baptism. Such doubts would seem to be exceedingly natural. But no; he does not doubt. He seems to be blissfully unconscious of anything which his dialectics might be supposed to imply in that direction. The infant that has had the "seal of the covenant," and been made a "partaker of its benefits," is no more certain of salvation than an unbaptized heathen child amid the jungles of India, or on the coasts of Guinea. We should hardly expect such a conclusion as this from such premises, but to a veritable Doctor of Divinity of the thoroughly Calvinistic type, no achievement is difficult. Doctors of Divinity are glad to seem consistent, where the semblance of consistency is possible, but when the parts of their systems refuse to cohere, they find it convenient to fall back on the rallying ground of *faith*. The parts must be consistent, they at least persuade themselves, because they are parts of a whole which is from God. But whether consistently or inconsistently, Dr. Van Dyke stoutly maintains that all infants dying in infancy are saved, and asserts furthermore, that this is the faith of the whole Protestant world. One would think, in view of known facts, that he should, at least, have excepted High Church Lutherans and Episcopalians, but he makes no exception at all. "All Protestant—and especially, because most consistently, all Calvinistic—theologians believe that infants dying in infancy are elect and saved." Of course it is only fair to concede that such is now the view of Calvinistic theologians; but was it always so? This is a

most pertinent question here. Dr. Van Dyke would hardly assert so much; and if he should, the assertion would be in the face of indisputable facts to the contrary. It is only a low sort of special pleading that attempts to harmonize the language of the Westminster Confession with the belief that all infants dying in infancy are saved. The language of the Confession—"Elect infants, dying in infancy, are regenerated by Christ through the Spirit, who worketh when, and where, and how he pleaseth"—is not that which sensible men would have employed, if they had meant to teach the salvation of all infants that die in infancy. The simple truth is that the Westminster theologians have provided, and only meant to provide, for the salvation of *elect infants*, just as they have provided only for the salvation of other "elect persons." It is too late now to controvert this statement. Candid Calvinists admit the fact. Prof. Geo. L. Prentiss, D.D., of the Union Theological Seminary, New York, in a very candid and able article printed in this same *Presbyterian Review*, (July, 1883), shows that, "until very recent times, the dogma that all unbaptized children, dying in infancy, are lost, has been held as a part of orthodoxy, and the modern belief that all infants will be saved is a theological 'revolution' of far-reaching logical consequences." "Dr. Prentiss points out"—says Prof. Smyth, in the *Andover Review* for March, 1884—"that the tenet that unbaptized infants are lost is recognized in the Augsburg Confession, the first Protestant symbol, and still a standard of the Lutheran church. The Westminster Confession affirms the salvation of elect infants. If a single one of the Westminster divines believed that all who die in infancy are elect, and consequently saved, he never, so far as is known, avowed such belief." But Prof. Prentiss accepts the "revolution," and argues boldly its theological consequences, while Dr. Van Dyke, apparently unaware of any "revolution," speaks as though there had never been a doubt as to infant salvation in any Protestant—especially Calvinistic—fold. It may be well to call attention more particularly to the article of Prof. Smyth of Andover, just now referred to. He says: "This change of belief is not generally understood. * * * It seems to be supposed that it is a calumny to affirm that there was any prevalent belief among Calvinists in the actual condemnation of any infants. * * *

How far this is from being correct may be made clear by an ex-

tract from what was once a widely circulated treatise of practical piety in this country, and in England. The author is Rev. Michael Wigglesworth, A. M., 'teacher of the church at Malden, in New England.' He had been a fellow and tutor in Harvard, and was called from Cambridge to Malden, where, as Cotton Mather says, he 'was their faithful pastor for about a jubilee of years together.' The treatise from which this extract is taken by Prof. Smyth, was called, "The Day of Doom." Prof. Smyth quotes Tyler's history of American Literature (II. 23) as follows: "In contemporaneous renown, far above all other verse-writers of the colonial time, was Michael Wigglesworth, * * * a poet who so perfectly uttered in verse the religious faith and emotion of Puritan New England, that, for more than a hundred years, his writings had universal diffusion there, and a popular influence only inferior to that of the Bible and the Shorter Catechism." Of the "Day of Doom," Prof. Tyler remarks: "This great poem, *

* * had, for a hundred years, a popularity far exceeding that of any other work, in prose or verse, produced in America before the Revolution." As an example of commercial success, Prof. Smyth says it has never been equaled by any other book in this country. There were at least two additions of it published in England. Now, in Dr. Wigglesworth's "great poem," the question of infant damnation is specially, and, from the Dr's. point of view doubtless, pretty thoroughly discussed. The condemned infants, ranged on the left hand, are supposed to present their plea to the Judge—as, if one should say, to show cause why sentence of eternal damnation should not now be passed. The plea of the innocents (as we should say now) is well put by the poet. It seems strange indeed, that, after putting it so well, he should have had the courage to attempt a reply to it. But he had. With the characteristic hardihood of the Ultra Calvinian school, he shrinks from nothing, however horrible, if only it is clearly made out as a matter of orthodox faith. He puts his reply into the mouth of the Judge, as a justification of his sentence. We can find space here only for the three last stanzas of Prof. Smyth's extract. They will scarcely be pleasant reading to Christian people of the present day, but they will furnish cause for devout thanksgiving to Almighty God, that it has fallen to our lot to live in a better, and *more Christian age.*

"Am I alone of what's my own, no master or no Lord?
Or if I am, how can you claim what I to some afford?
Will you demand grace at my hand and challenge what is mine?
Will you teach me whom to set free, and thus my grace confine?

"You sinners are, and such a share as sinners may expect,
Such you shall have; for I do save none but my own elect.
Yet to compare your sin with theirs who lived a longer time,
I do confess yours is much less, though every sin's a crime.

"A crime it is, therefore in bliss you may not hope to dwell;
But unto you I shall allow the easiest room in hell.
The glorious king thus answering they cease and plead no longer;
Their consciences must needs confess his reasons are the stronger."

But persons will differ as to the strength of reasons, and there are, perhaps, few in the present day, who can read with much patience the reasons which Rev. Michael Wigglesworth, and the Calvinists of his time, regarded so satisfactory on this burning question.

To return: notwithstanding Dr. Van Dyke declares so positively that all Protestant theologians, especially Calvinists, believe that all infants dying in infancy are elect and saved, and Dr. Prentiss, though admitting it was not always so, insists that such is the fact to-day, it does not appear that the theology of the matter is yet quite clear, even to all devout and thorough-going Calvinists. In the *Andover Review* for January, 1885, (page 11), Prof. Tucker says, "Theology has not found *any absolutely consistent way to save the child of the world*, but the church does not for a moment hesitate in its faith concerning his future, and, in the same spirit in which it believes in his salvation, works for his rescue, and for the growth of his life in Christ." This is a most significant confession. The theology of the question is not clear. The absolutely consistent way to save "the child of the world" has not yet been found. Yet the whole church, following the divine impulse of the "christian consciousness," (shall we say), does not hesitate to believe in its salvation. That is to say, the church is following its moral intuitions, it is leaning on the absolute perfections of Jehovah rather than the recondite speculations of an antiquated and obsolescent theology. The church does well in this case. One of the most hopeful signs of our time is that men refuse longer to believe that God will do a thing, at the behest of theology, which is clearly contradictory to his own abso-

lute moral perfection. Whatever can not abide this test is destined to pass forever away, and the day does not linger.

Apparently in harmony with the view quoted from Prof. Tucker, is the position of Dr. E. V. Gerhart, professor of Systematic Theology in the Theological Seminary at Lancaster, Pa. We have not read Dr. Gerhart's article in full, but have gathered its general scope and bearing from Prof. Smyth's article above-quoted. (Andover Review, March, 1884). Speaking of the articles of Doctors Prentiss and Gerhart, Professor Smyth says: "Dr. Prentiss assumed as a theological axiom, the universal salvation of infants. Dr. Gerhart concedes that we may entertain the hope of such an issue, but denies that it can be accepted as a truth so assured and incontrovertible," (reader, attend), "that other doctrines, seemingly well established, must give way before it." It must be noted that Dr. Gerhart's article is partly a review of that of Dr. Prentiss, and that Dr. P., accepting the doctrine that all infants dying in infancy will be saved, had proceeded to make therefrom some important theological deductions. Dr. Gerhart questions his right to do this, on the ground here stated. The position, that all infants dying in infancy will be saved, is not so incontrovertibly settled that it can be used to modify other positions "seemingly well established." Besides, in giving his view of the *modus*, so to say, of infant salvation, Dr. Prentiss had taken the very bold ground, that they "are saved without any subjective conditions whatever, as a work purely and absolutely of objective grace." In fine, that infants dying in infancy are regenerated and saved without faith in Christ, or any spiritual perception, or choice, on their own part. This theory Dr. Prentiss employs, to use the language of Prof. Smyth, as a "theological axiom," having a most important bearing upon the traditional theory of the means of grace, and the salvation of heathen children—perhaps even of adult heathens, seeing that they too are "incapable of being outwardly called by the ministry of the word," and are quite as little to be blamed for not having believed in Christ, as infants themselves. But a salvation effected "simply and purely by objective grace," can only be a "magical" salvation, from the standpoint of Calvinism. Even the infant must be regenerated, or it can not be saved; and regeneration wrought without *means* is more than simply inexplicable, it is as much without warrant in Scripture,

as in reason. It is much to Dr. Gerhart's credit that he sees all this clearly, and bravely calls in question the whole theory propounded by Dr. Prentiss. He says: "If grace may work its saving effects in the subjects of salvation without condition, that is, if God may deliver moral agents from the perverting forces, not to say of condemnation, of moral evil, whether the subjects by their own active response appropriate the redemptive virtue of the mediator, or do not appropriate his mediatorship, then 'renewing grace' becomes *divine magic*; and a *magical salvation*, instead of annulling the perverting forces of moral evil, is itself an abnormal and alien force; *for it deals with a moral agent not according to the autonomy of his ethical life, but as if he were a passive subject, possessing only an unethical nature.*" * * * "The sentiment that a person may be redeemed who does not believe in the only redemption, is, it seems to me, a contradiction in terms."

I have italicized some words here because of their great importance. One may perhaps smile at the stately, stilted movement of this learned Professor's periods, but his statements are scientifically precise and accurate, and woe to the luckless theologian who shall venture to controvert this reasoning! It is a very Gibraltar against which theological winds and waves shall beat in vain. Who will deny that under the conditions here stated "renewing grace" becomes divine magic. Neither is the objection to a magical salvation at all too strongly put. Thus far, Dr. Gerhart defends eternal truth. It does not now concern us to do more than state the fact, that Dr. Gerhart's only way of escape from the magical salvation of infants, consistent with his Calvinian orthodoxy, seems to be in assigning to them a "probation" in "the trans-earthly period of their existence." Or more simply, if not more plainly, a probation after death. And if infants need any regeneration of their moral nature more than that which the best Christian man needs,—a position yet unproved—there can not be a doubt that Dr. Gerhart's theory is by far the most satisfactory. But, if infants are to have hereafter an opportunity of believing in Christ, so that they may be saved in harmony with their "ethical autonomy," who can tell what their choice shall be? And so Dr. Gerhart means more than one might think, when he intimates that possibly all infants may not be saved. But, of this, no more at present. It is enough to say, that, whether they shall

be finally saved, or lost, seems, according to Dr. Gerhart, to depend upon their acceptance or rejection of the Lord Jesus Christ, just as does the ultimate destiny of all other persons.

We now see clearly enough the complications in which all the orthodoxies, Catholic and Protestant, are involved regarding the salvation of infants, and the relations thereto of infant baptism. The muddle began in the early stages of the great apostasy, and has continued to our own time. Infant baptism began in the conviction that it was necessary to infant salvation. And none of the great Pede-baptist denominations, however boldly they may now declare their belief in universal infant salvation, have, in their theology, escaped fully from this original ground. As far as our investigations have yet gone, this fact seems to be fully apparent. It remains for us to state briefly the views of the *Methodist people* on the "uses" of infant baptism. We prefer to do this in the words of Watson, their highest authority on all such questions. He says: "Baptism introduces the adult believer into the covenant of grace and the church of Christ, and is the seal, the pledge to him on the part of God of the fulfilment of all its provisions in time and in eternity, while upon his part he takes upon himself the obligations of steadfast faith and obedience. To the infant child it is a visible reception into the same covenant and church—a pledge of acceptance through Christ—the bestowment of a title to all the grace of the covenant as circumstances may require, and as the mind of the child may be capable, or be made capable of receiving it, and as it may be sought in future life by prayer, when the period of reason and moral choice shall arrive. It conveys also the present 'blessing' of Christ, of which we are assured by his taking children in his arms and blessing them; which blessing can not be merely nominal, but must be substantial and efficacious. It secures, too, the gift of the Holy Ghost in those secret, spiritual influences by which the actual regeneration of those children who die in infancy is effected, and which are a seed of life in those who are spared, to prepare them for instruction in the word of God, as they are taught it by parental care, to incline their will and affections to good, and to begin and maintain in them the war against inward and outward evil, so that they may be divinely assisted, as reason strengthens, to make their calling and election sure. In a word, it is, both as

to infants and adults, the sign and pledge of that inward grace which, though modified in its operations by the difference of their circumstances, has respect to, and flows from, a covenant relation with the three persons in whose name they are baptized—acceptance by the Father, union with Christ as the head of his mystical body, the church, and the communion of the Holy Ghost." (Watson's *Ins.* II. 646; or McClintock and Strong's *Cyclopædia*, Art. *Bap.* page 616.).

These Mr. Watson calls the "advantages" of infant baptism, advantages, presumably, to the baptized child, as compared with one unbaptized. This extract will show at once how many and how great, these advantages are. If baptism "secures" to an infant the benefits here specified, then how about the infant unbaptized? For instance, it is here said that it secures "those secret spiritual influences by which the actual regeneration of those children who die in infancy is effected." But if an unbaptized child dies in infancy, as millions have done, and are still doing, does it lose this advantage? Then the unbaptized child is lost. You say, "Oh no, all infants are saved." But what then becomes of the advantages? It is a trite, but true saying, that the legs of the lame are not equal! Have not those "secret influences of the Holy Spirit, by which the actual regeneration of infants, who die in infancy, is effected"—influences here said to be "secured" by baptism, been made quite secure already by the mediation of Christ, without any regard to baptism? Otherwise, what becomes of God's absolute impartiality, and the divine freeness of saving grace, for which Methodists so stoutly contend? Surely no Methodist really thinks that God will withhold regenerating grace from a child, because its parents neglected to have it baptized. Of course, none think anything of this sort. But, then, how is this grace "secured" by baptism, when it is altogether "secure" without baptism? Besides, if these absurdities were in no wise involved, we should still have here, in this "regeneration without the active response of its subject," the "magical salvation" which Dr. Gerhart attacks with such overwhelming force. And this "seed of grace" in infants who are spared to more mature years—what of that? Is not that a sort of "divine magic" too? What else, indeed, can it be? And how does it differ from the "spiritual and indelible mark which is impressed by baptism upon all worthy receivers," according to the

celebrated canon of the Council of Trent? It will be very difficult to make a difference appear. The truth is that this statement of "the uses" of infant baptism, though not without some plausibility as to form, is, as regards its substance, exceedingly superficial. A more striking example of smooth writing, without the least indication of any real intellectual grasp of the issues involved, one certainly need never wish to see. Perhaps that was all its author intended. It might serve to quiet restless spirits in the ranks, provided always they should be able to accept the show of reasoning for its reality. More than this, it could not do.

IV.

Upon the whole, this conclusion now seems to be fairly apparent. Infant baptism is, so to say, a crystallization, a survival from the remote past, which represents in its logic no living beliefs of our time. No intelligent Protestant any longer thinks that the salvation of infants is endangered, because they have not been baptized. Neither is it to be supposed for a moment, that divine grace is more potent, other things being equal, in the baptized child "who is spared to mature years," than in the child that has not been baptized. The way of life is not made easier to the former than to the latter. It is my deliberate judgment that there are few thoughtful Christians now on earth who, in their hearts dissent from these last statements. Any attempt, like that of Dr. Van Dyke, to restore the prestige of a waning ceremony by galvanizing into the appearance of life, the sacramental theories of the early Protestant reformers, must signally fail. The logic of Protestant Sacramentalism, both of the Lutheran and Calvinistic types, has been weighed in the balances of Scripture and reason, and found thoroughly wanting. Luther had glimpses of the truth but never quite escaped from error. He seemed, at one moment, to see that a sacrament is nothing without *faith*; yet the very next, he was liable to be carried away with mediæval dreams. The veil of old superstitions obscured his otherwise clear vision. Calvin's sacramental views were so clearly shaped by his wish to mediate between Luther and Zwingli, that they are entitled to little consideration. The Church of England followed afar off, let us say, the Church of Rome. And the Methodist Church, in its turn, copied too closely the Liturgical forms of the Church of England. These forms of old-world faith survive, but there is now no real

life in them. It was by no means always so. The baptism of a babe in the time of Cyprian, and through many centuries after him, was a most weighty ceremony. It is not a weighty ceremony now in any quarter of Protestant Christendom. It may seem to many a beautiful symbol, a tender consecration, a parental pledge of fidelity in the child's spiritual training, and—that is all. The general "christian consciousness," even among those who practice it, refuses to regard it as anything more. This witness, I believe to be true.

The great thing to be insisted on now is this: that outward ordinances are nothing before God, nothing to the souls of men, without Christian *faith*; without a personal appropriation of Christ. However beautiful they may seem as forms, they are without spiritual significance and value, unless they express the covenant of a believing soul with God. As the expression of a personal faith, and of such a covenant, there is a world of meaning, a most interesting and divine philosophy, embodied in them. They are not mere "rites," but integral and vital elements of the "New Testament economy of life and salvation." It is only by recovering to them, in the thought of the church, their divinely ordained relation to the faith of the subject, that they can vindicate their right to existence in this thoughtful and questioning age. When sanctified reason has fully asserted its divine rights in Christian theology; when the sanctuary of the Living God has been thoroughly purged from all empty relics, and gross superstitions, inherited from the darker ages; when the spirit and power of apostolic life and Evangelism have been fully restored, we shall see the dawning of that better day which shall brighten the whole earth, and fructify with its gladsome beams the life of the entire human race. In hope of that day, let us live, and pray, and toil. It shall surely come. The Lord help us to contribute, each our part, to hasten its approach.

G. W. LONGAN.

LOTTERIES—OLD AND NEW.

THEIR RELATION TO THE GAMBLING HABIT, CONSIDERED.

"Chance rules all above,
And shuffles, with a random hand, the lots
Which men are forced to draw."

There are few themes so reverent with age as this which we are now considering.

It is one of the first things mentioned, definitely, in sacred literature, as concerning and affecting the dealings of God with His chosen people, and is referred to, in its several uses, as *Decision by Lot*, not less than eighty-five times, in the Bible. Largely, however, the use of the lot, as recorded in the Holy Scriptures, was confined to the Israelites and, hence, its principal history is found in the Old Testament, though it is not unknown to the New. No dissertation on this theme would be complete without considering the subject *in the light of the Bible* first, which we therefore proceed to examine briefly.

A careful text-inspection warrants us in the conclusion that all the references may be classed together under two general heads, viz:

1. The method of obtaining the will of God in certain matters wherein the determination by "casting the lot" was commanded, or wherein it was believed to be required, by the Almighty One.

This is in accordance with the belief expressed by Solomon: "*The lot is cast into the lap; but the whole disposing thereof is of the Lord.*"

2. An appeal to the God of Heaven, in the case of the Israelites, or to the "Oracle," or the "Fates," in the case of the Gentiles, to settle questions finally, or to solve problems to the satisfaction of all parties interested. A method of appeal without pas-

sion, or prejudice, toward either party, on the principle also expressed by Solomon: "*The lot causeth contentions to cease, and parteth between the mighty.*"

As herein stated, the practice of casting, or drawing the lot, was quite as common, at least, among other nations as with the Jews, yet there are but few references to the custom as it obtained among the Heathen, or gentile peoples, found in the Bible.

In the first group, under the head named, the most notable instances are these: *a.* Determining which of two goats should be the "scapegoat." Leviticus 16:8-10. *b.* In the partition of the land of Canaan between the twelve tribes of Israel. Num. 26:55-57. Joshua 18:10. "He divided their land to them by lot." Acts 13:19. *c.* In the selection from the army of certain men for attack, or defense. Peculiar to the Book of Judges. *d.* In selecting the first King of Israel. I. Sam. 10. *e.* Determining the courses of the Priests and the Levites, according to the Temple service. I. Chron. 24. *f.* In selecting one to take the place of Judas among the Apostles of Christ. Acts 1. Let these suffice for illustration of cases wherein the command of God was fulfilled, or His will sought.

In the second group, and under the second head, the following are notable instances. *a.* Division of prisoners, spoils, etc., taken in war. Joel 3:3. "*And they have cast lots for my people.*" It was the exercise of this privilege which caused the soldiers to cast lots for the garments of Jesus. *b.* In the detection of the guilty. As in the case of Achan. Joshua 7:14-18. And of Jonathan. I. Sam. 14. And Jonah 1:7. "*And they cast lots and the lot fell upon Jonah.*" *c.* The casting of lots by Nebuchadnezzar to determine whether he should besiege Rabbah or Jerusalem. Ezekiel 21:18-22. *d.* The casting of lots by Haman to determine the destruction of the Jews, recorded in the Book of Esther. The Jews celebrated their deliverance by the feast of Purim, from *Pura lot*.

If we classify all the uses of the lot, mentioned in the holy writ, under these two general heads we shall find that all those which come properly under the first head are distinguished by the fact, that, the distinction created by the casting of the lot was regarded as the voice of God; according to the text: "The lot is cast into the lap; but the whole disposing thereof is of the Lord."

All those occurrences which properly come under the second head are characterized by an expressed, or implied agreement on the part of those using the lot, to abide by its decision, according to Prov. 18:8. "The lot causeth contentions to cease, and parteth between the mighty."

Aside from the Bible, we learn that the lot was used in selecting kings and priests, and in the settlement of many questions of state policy among all nations.

The precise method used by the ancients in casting lots cannot be determined, since there were several, but there is one referred to in the text quoted, which was doubtless something after the modern manner of throwing dice, marked pebbles being used instead of the dice.

The text has been literally rendered thus: "In a lot-yase the lots are shaken in all directions; nevertheless, from the Lord is their whole decision—judgment;" which seems to confirm the conjecture.

A method in general use, especially among the people of God, in sacred questions, is described by Bishop Bloomfield, in his Greek N. T., note on Acts 1:26. "They used to cast slips of parchment, or pieces of the *tabulæ scriptoriæ*, with the names inscribed, into an urn. Now the lots are said to be *theirs* on whom the lots are cast, and *fall* on him who comes off successful in the *sortitio*."

In the absence of a specific command to use the lot, with the chosen people of God, casting lots has always been a final appeal to Heaven, to determine questions not to be otherwise satisfactorily determined.

The use of the lot, therefore, so far as the book of Truth instructs us, is either mandatory, or permissible, or unnecessary, or criminal, according to the circumstances of its use. If *commanded* by the laws of God, or man, then nothing should be substituted for it. If *permissible*, because consonant with the will of Heaven and the laws under which we live, then it is, possibly, the best way to decide doubtful matters.

If *unnecessary*, the fact that it is an appeal to the unseen powers should cause all to hesitate to use the lot, either in divination, or superstition, wantonly or for amusement. If *criminal*, it is

because used in violation, or in avoidance of the laws of the community, the state, or the nation.

Briefly then, it may safely be averred, that lots may be cast, without blame, when authorized by law, for any just or honorable purpose whatever, or when done by agreement to settle dispute, allay strife and controversy, make peace, divide an estate, dispose of an inheritance, and such like. In all allowable cases, the casting or drawing of the lot should be done by each one for himself, or by an agent of his own choosing, in his stead, except as provided by law in any given case.

Voting, and especially by ballot, is a phase of "giving forth the lot."

However, the lot should not be appealed to where the laws of God, or of man, the privileges of nature, or of society, and the advantages of intelligence afford means of reaching the same end. The casting of the lot for the purposes of gain, where others lose, and without rendering a fair equivalent, the *quid pro quo*, is not as taught in the Scriptures, and is believed by all good men to be condemned by the spirit, if not by the letter, of the will of God.

Laying aside the question of the wickedness of appeal to Almighty God to decide between men, in such trivial matters, the general sentiment of the most thoughtful and worthy is, that it is of kin to gambling, if not gaming in fact, and that it is an open door to the violation of the Scripture, "This is the will of God, that no man go beyond or defraud his brother in any matter." Moreover, it is prompted and supported by "the love of money, which is the root of all evil."

The existence of lotteries in this enlightened age and their evidences of vigorous life, is one of the strange and perplexing questions of modern life.

The good book says: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

We may find in this a reason for the perpetuity of lotteries and such like, but there have been men who have found other reasons for their existence in the past, as, for instance, Henry Fielding in his play entitled, "The Lottery," published in 1731:

"A Lottery is a taxation
Upon all fools in creation;
And, Heaven be praised!
It is easily raised,
Credulity's always in fashion:
For folly's fun will never lose ground
While fools are so rife in the nation."

Whatever may be said of the justice or injustice of this quotation to-day, this fact meets us:

Even among the thoughtful and intelligent there are few persons, comparatively, who have really considered the relation of lotteries, as practiced in all their phases, to gambling.

There is, perhaps, no other educational power for evil, which has contributed so much to generate, foster and develop the almost universal reign of the disposition to "try one's luck." One of the most celebrated among French writers and thinkers, said: "There are follies as catching as contagious diseases."—*La Rochefoucauld*.

The saying is true, and is demonstrated in the history of lotteries to be true.

It is equally true that there are such follies, which, when once they infect the moral atmosphere, are far more difficult to control, or eradicate, than any contagious disease which is yet known to this land. There can hardly be said to be a diversity of opinion among the masses of American people, as to the wickedness of lotteries; if one is to judge by the many and forcible expressions of condemnation which are uttered on every hand now. Nevertheless, if it be true, that "actions speak louder than words," then, the undisguised fact that, in spite of all legal and verbal opposition, lotteries flourish, as vigorously as the arch-enemy of men could possibly desire, gives contradiction to those words of condemnation and also gives due and forcible notice that they do not voice the real sentiment of the majority.

As Shakespeare said: "The Devil can cite Scripture for his purpose," so men have always been able to bolster their inconsistencies with a show of reason.

It has been declared that division and decision by lot probably originated with the Egyptian practices in the art of divination, with which the Israelites had long been familiar and which they, doubtless, had used. There is only the slightest possible shadow of truth, if even so much as a shadow in it. The eastern nations

and especially the Egyptians were ever fond of divining and of enquiring by unlawful methods into the future.

When the law of Moses was given, and the children of Israel used the lot by divine authority, it being drawn either in or before the Tabernacle, it may be that the resemblance to the practice of the Egyptians, when consulting their "oracle," suggested the idea that the practice of arts of divination was of God. And it may be, that, knowing the drawing of the lot was one method of divination among the heathen, its sacred use led to its common use in deciding questions and settling disputes between men who differed, and in other matters and ways, not made known to us. Yet, these things were strictly forbidden by the law of the Lord. See Deut. 18:9-14.

Their neglect of this law is cited as a reason for the visitation of divine wrath upon the nation in II. Kings 17:16-18. And in the prophecy of Jeremiah 27:9,10, they are warned against the use of divination, which would deceive the people.

It may be safely affirmed, that, in every age, the people who feared God and revered his word, knowing that an appeal to heaven was in the use of the lot, have not used it in common affairs. There is a wide difference between the scriptural and the legal uses of the "lot" and that practiced in common lotteries, both old and new. Nor does the fact that the use of the "lot" has been, from the earliest history of mankind, warranted by command of God, or law of man, justify the use of the lot in any other cases, than those which are consistent with the laws of God and of our State, or nation. Much less, indeed, are we warranted therein, when its use is in contravention, or in violation of expressed statutory enactment, made and provided for the repression, if not the suppression, of "casting the lot"—lotteries. Whatever may be said, or thought of lotteries, no good man can look with indifference upon anything which is uttered in violation of law.

WHAT IS A LOTTERY?

Lottery is a game in which the drawn lot decides the question at issue, and is a sort of gambling contract by which any number of people play a game with chance, hoping that one, or more of them may, by favor of the lot, obtain a prize or prizes, of value far superior to the amount risked, while each and all risk their investments for the chance of being fortune's favorite.

Lotteries, as to their existence, may be characterized as Ancient and Modern, and these distinctions serve also to mark certain peculiarities in their features, there being noticeable differences between the old and the new, in matter and kind.

Lotteries, as practiced by the ancient Romans, contained no blanks, chance only decided as to quantity. It was the custom to distribute among the poor, certain donations of corn, wine and oil, and for this purpose tickets were distributed, each of which entitled the bearer to quantity and kind named thereon.

Whatever ticket, therefore, a man happened to obtain, decided his share in the distribution.

On the occasion of the feast of Saturn, tablets, on which were inscribed orders for offices, or for rich gifts, were scattered broadcast among the multitude, and the lucky holders were entitled to whatever their tablets called for.

The wealthy distributed gifts to their friends by means of ivory or bone checks, which entitled the bearer to a gift according to its number, the gifts ranging from an insignificant vase of tooth-powder to a royal robe, etc. The use of blanks belongs to modern lottery. The history of modern lotteries begins with the first regularly authorized lottery for charitable purposes, which was drawn at Malines, in the Low Countries, September 13, 1519, for the benefit of the Church of St. Peter.

From which time, until the present generation, governments and churches have been "hand in glove" in the lottery business, the governments, however, being the first to discover the iniquity thereof, strange to say.

The history of the sixteenth and seventeenth centuries is pregnant with accounts of churches and monasteries built, sustained or aided by lotteries.

It will be remarked just here that all those were Roman Catholic institutions, and it is also true that to some extent Roman Catholic churches are built, or aided, by lotteries yet. But Protestants have not been so free from the same fault that, not "living in glass houses," they can afford to throw stones.

In 1753 "Christ Church" and the Presbyterian Church, in Philadelphia, each built a steeple by the aid of a lottery.

Princeton College, New Jersey, cleared \$66,660 in a lottery for its benefit; and these are but specimens of a very long list of

churches and schools belonging to Protestant denominations, which were aided by lotteries. Lottery of goods and lottery of money are the two principal kinds, as to matter.

The two principal lotteries, as to method, are known as "Numerical" and "Class." In the "Numerical" the gamblers really bet on a certain number. In the "Class" lottery chance determines whether a prize or a blank falls to any number.

Lotteries have been authorized and drawn for almost every conceivable purpose. From the securing of a government loan, to the paving of a street; from the building of a church to enabling a man to marry the woman of his choice; from the disposition of large amounts of money, or property, to the enabling of peasants to attend the Paris Exposition in 1878.

The practice has been so long continued, during so many generations and in so many lands, it has been so nearly universal, that the desire for gaming has been transmitted in the blood to this present generation, and, so has made the disposition to "try one's luck" and to "trust to luck" to poison the atmosphere of all social life, at home and abroad.

It is, therefore, not so much a matter of wonder or surprise, that the people game, as that there are so many who are morally above gambling.

One of the best evidences of the power of the Bible for good, is found in the fact that this sentiment against gaming is planted, fostered and developed, wherever, and in proportion as the Holy Scriptures are known and practiced as "the book divine."

Nor, do we claim that the active opposition to this, or to any other vice, is confined to the lovers and defenders of the Bible, for right well do we know there are many true spirits whose voice and influence are always against gambling, in all its phases, who do not so classify themselves. Yet, those who teach and those who heed the book make such opposition to gaming a duty to God.

Whoever has given attention to the history of modern lotteries will concede that the public sentiment has greatly improved on the subject within the last few years, and we are confident the disposition to ignore and repress all lotteries, *et id omne genus*, grows apace among the intelligent and the moral people, who are really the bone and sinew of our happy country, and, indeed, of all other civilized countries; also, we think this is true. Under

the influence of plainer scriptural teachings the churches have reformed, in a great measure, as to the use of lotteries.

By the lessons of sad experience, governments have been compelled, in most civilized nations, to interdict and restrain lotteries, because of their demoralizing effects upon the people.

The governments of France and England, as well as those of many of the States of our own nation, have found it imperative, for the public good, to interdict, and to repress lotteries. It is declared that the beneficial effects of the action of the French government interdicting lotteries were felt at once throughout the nation. The first year after their suppression, the savings banks were found to contain 525,000 francs more than the year previous. The active movement against lotteries in this country, is really in its infancy, but thriving.

It is true that an assembly of ministers, who took the first public stand against lotteries, was held in Boston, in 1699, wherein they were denounced as "cheats," and their agents, as "pillagers of the people," but nothing seriously threatening the abolition of lotteries followed. Not until 1832-1834, was any real headway made against them.

About this time a society for the suppression of lotteries was formed in Pennsylvania, to which, in an important sense, we owe the action of most of our State governments, which have legislated against lotteries, and the present state of public sentiment against them is also a development of the activity of this society, to a very great degree.

The gambling habit is bred and fostered by the lottery, in all classes of society and in many different ways.

The poor take chances in cheap lotteries of various kind, mostly swindling devices. The business men and mechanics, with limited income, hoping to add thereto, take chances in more expensive lotteries. The well-to-do and the wealthy indulge in lotteries from desire, not from real or supposed necessity, as in the case of the others mentioned.

Most men like "to try their luck," since most men believe they were born under "a lucky star," until compelled to change their minds from force of circumstances and dear experience.

Many pride themselves on their skill and judgment, and others are morally weak and so are unable to resist temptation and,

above all, the part taken may never be known, for it is usually carried on in secret. All these conspire to indulgence in this vice. Whatever the excuse may be, it is certain that all who touch the unclean thing are contaminated, and those who continue to participate in lotteries are easily led into betting and gambling of every sort.

A careful inquiry into the history of lotteries reveals the alarming fact that demoralization of public sentiment as to the rights of others is a natural outcome, and, that, under their baneful influence all kinds of games of chance flourish.

Peculiar schemes of insurance of birth, marriage and dowry, are easily imposed on the patrons of the lottery.

Dice and cards for gaming, and suicide and crime as results of disappointment and passion, resulting therefrom, are of the fruits of lottery culture.

The lottery is a nursing-mother of superstition. But a few years ago, in Florence, Italy, a priest and two of his parishioners, a man and his wife, dug up a dead body and while the priest held the corpse by the hair, the man struck off his head, which the woman carried home in her apron and cast into a vessel of boiling water, when especial count was carefully kept of the number of times it bobbed up and down, and that number was secured in the forthcoming lottery. On being called to account they explained their wretched conduct thus:

The deceased was a learned man and understood figures; being among the dead it was thought his head would tell the lucky number. Which disgusting course has a greater appearance of wisdom, or at least, of plausibility, than many of the superstitious practices of which buyers of lottery tickets are said to be guilty, since it is in reality an appeal to the unseen world to decide between all the parties and to direct the course of fortune. It is called "luck" and "chance," however.

J. C. TULLY.

THE SAFE PATHS OF THOUGHT.

The outlook from a religious standpoint is not at all discouraging, notwithstanding the prevailing skepticism, and infidelity in Europe and America. Since the days of the intrepid Luther, all subjects of interest in science, philosophy, or religion, have been examined with more or less thoroughness—sometimes with unbecoming severity. Many positions held to-day in the world of fact, truth or principle, have passed through retort and crucible—been tested by fire. But few matters of importance have escaped the all-searching eye of the scientific Goths and Vandals in their bold and occasional lawless explorations for the undiscovered.

They are upon us, and the religious world is fast adjusting itself to the situation. To invoke for security the authority of great names, or to hide behind bulwarks long ago reared by pious hands, will avail nothing at present. The world is surely to show a new face, to wear a new garb, and to walk in new paths, it is to be hoped with a brighter sky above it, and a more glorious destiny in the distance.

The Bible has been assailed, now and then, since the apostolic age, with an energy worthy a higher aim, than to deprive mankind of a book, whether of human or divine origin, which contains the purest code of morality extant.

Strange indeed is it, that this book has been attacked, during certain periods in the world's history, with such unfairness and vindictiveness, that one ignorant of its contents would be constrained to believe its sacred pages permeated in some mystic way, with the deadly poison readily communicated to all who come within its influence.

Strauss gave to the world his "Life of Jesus" in 1835. Canon Farrar says, "the effect of the publication of the work was astonishing. It produced a religious panic unequalled since the Wolf-

enbutter fragments. The first impulse of the Prussian government was to prevent the introduction of the book into the Prussian Kingdom; but Neander stood up to resist the proposal, with a courage which showed his firm confidence in the permanent victory of truth, saying, that it must be answered by argument, not suppressed by force; and forthwith wrote his own beautiful work on the life of Christ in reply to it." This was worthy of one so great as Neander. He entertained no fears as to the final result. Truth would triumph in the end. And now that the panic is over and the dreadful storm is hushed, we may learn a lesson of wisdom from the conduct of the heroic combatants on the side of truth and the Redeemer of the world. Those in search of truth after having done all in their power to uphold the Bible, as a supernatural revelation of God's will to man, can well afford to await the coming of the providential harbingers heralding a mere auspicious day.

Those who believe in the Bible and the God of the Bible, are not always willing that the fathers shall legislate for the sons as it respects spiritual things, which have to do with conscience. Innumerable are the evidences before us to-day, that the religious world is in a state of unrest. There are notable examples of many who have the truth, bravely setting aside the dictation of Pope, Bishop, Council and Creed. Ancient landmarks are being removed forever, and thousands are withdrawing from old ecclesiastical establishments, and becoming independent. Some are boldly advancing far beyond the dull paths trod by such as cordially accept the word of God as the final arbiter, in determining the truth as it is in Jesus, and in declaring what shall be the faith and the practice of the disciples of Christ. These are fearless—and forecasting, seem to discern their broad, liberal views endorsed by the enlightened ones in the near future. They whisper prudently among themselves: "a little too early to press upon the Christian world our happy discoveries in regard to man's spiritual freedom. The people—the slow-thinking masses—are not prepared, as they never have been, to receive any thing wholly new in science or religion. Luther was bitterly opposed by many of his countrymen, because of their inability to comprehend the gigantic proportions of his work. Galileo was persecuted by the intollerant bigots of the church, and even Newton was accounted unsound by some of

his cotemporaries, not only in philosophy but also in religion. By and by, at the right time, and under favorable auspices, the world shall know our conclusions as to man's duty and destiny." There may be a few grains of truth in these self-gratulations—they may also be very pleasing to those indulging in them, but fall very far short of establishing the truth of any position, in any field of thought. A clear and just thinker of the present, has said: "All men are freethinkers if they think at all. In another sense, none are freethinkers, since no one is at liberty to disregard fact and logic, for, to disregard the laws of correct thought is not to think at all, in its highest sense, but to imagine, or invent."

It might be profitable for those who are wont to think as they please, to pause and ponder the following thoughtful words of one of the best thinkers of the 19th century. I speak of R. C. Trench, Dean of Westminster: "Full too of instruction and meaning is our present employment of the word *libertine*. It signified, according to its earliest use in French and in English, a speculative free-thinker in matters of religion, and in the theory of morals, or it might be of government. But as by a sure process *free-thinking* does and will end in *free-acting*, as he who has cast off the one yoke will cast off the other, so a libertine, came in two, or three generations, to signify a profligate, * * * a debauched person."

Not a few free-thinkers in church and state have come to grief, dying without having conferred any very great blessing upon the human family, or adding any very great lustre to their names. Many, and very great wrongs, have been committed in the social and political world in the name of liberty.

During the reign of terror in France, when the streets of Paris ran red with the blood of innocence, the cry of the heartless leaders and their co-workers, was, "progress," "liberty," "illumination," "the light of Reason." Those who ushered in these days of darkness and of blood, entertained as they professed, very liberal views and were men of very free-thought. They doubtless congratulated themselves that they were far in advance of their countrymen, in regard to true liberty and the principles of self-government. They abjured the Bible, cursed the Church and the Christ, and very soon, as a legitimate result, that dreadful storm arose, which desolated the "fairest portions of Europe." The Bible was burned, Reason was

deified, and without chart, compass or beacon-light, these bold adventurers, embarked on a treacherous sea, only to go down beneath the waves, a perpetual warning to those who feel inclined to exalt human wisdom above the divine. What then? Shall men cease to think altogether? Shall the mind and heart never more be engaged in the pleasing task of unfolding the secrets in the Word of God, or in determining the laws obtaining in the material and the immaterial universe?" No, not that. To think, to reason, to investigate is man's birthright—man's God-given inheritance. Rest assured the work of investigation can not, nor ought to be stayed. No mortal can check forever, the ever-restless powers of the mind by saying, "thus far and no farther."

The Church of Jesus Christ is not out of danger. There are rocks, and shoals, and quicksands, here and there to be shunned. There are enemies at work, secretly and openly, who not only threaten to overthrow the faith of God's people, but to destroy, if possible, the vital forces of Christianity. No age, since the days of the apostles, has been wholly exempt from these. Perverse men arise, ever and anon, in the Church, and stand in opposition to truth and righteousness—even men who are the professed followers of the Christ, but who at heart regard the Old and New Testament as mere human productions. There are those again who exalt the Christ far above the greatest of the World's Teachers, but after having exhausted human language in his praise, whisper, "he is only the greatest of human beings." These accept the sayings of Jesus as recorded in the gospels, as the wisest and purest utterances of all time, but sagely conclude that much, and very much in them, the Holy Spirit never suggested, neither guarded, nor presided over in any way whatever.

Now if those who boast of progress in and out of the Church, could be induced to think and speak according to the laws of thought—if those who glory in their liberality, would be wise and just enough, to reject that for which there is no evidence, and accept only that which is supported by testimony, their method in searching for truth would be philosophic and safe. Such has ever been the course adopted by all distinguished philosophers, reformers and discoverers. The great benefactors of the race, have ever taken sure steps, in order to remove the great evils preying upon individuals, societies and nations, as well as to unlock the mys-

teries of nature, or to give to man the imperishable truths of the gospel of Christ.

Dr. Chalmers, in discoursing on Sir Isaac Newton and his discoveries, thus speaks of his patient labors and safe methods in his chosen fields of investigation: "He discovered the mechanism of the planetary system. He discovered the composition of light. He discovered the cause of these alternate movements which take place on the waters of the ocean. These form his actual and his visible achievements. These are what the world looks at as the monuments of his greatness. * * * * * But while he gets all his credit, and all his admiration for these articles of science, which he has added to the creed of philosophers, he deserves as much credit and admiration for those articles which he kept out of his creed, as for those he introduced into it. It was the property of his mind, that it kept a tenacious hold of every position, which had proof to substantiate it—but it forms a property equally characteristic, and which, in fact, gives its leading peculiarity to the whole spirit and style of his investigations, that he put a most determined exclusion on every position that was destitute of such proof. * * * * * He wanted no other recommendation for any one article of science, than the recommendation of evidence—and with this recommendation, he opened to it the chamber of his mind, though authority scowled upon it, and was disgusted by it, and fashion was ashamed of it, and all the beautiful speculation of former days, was cruelly broken up by this new announcement of the better philosophy, and scattered like the fragments of an ærial vision, over which the past generations of the world had been slumbering their profound, and their pleasing reverie. But on the other hand, should the article of science want the recommendation of evidence, he shut against it all the avenues of his understanding—age, and though all antiquity lent their suffrages to it, and all eloquence had thrown around it the most attractive brilliancy, and all habit had incorporated it with every system of every seminary in Europe, and all fancy had arrayed it in graces of the most tempting solicitation; yet was the steady and inflexible mind of Newton proof against the whole weight of authority and allurements, and, casting his cold and unwelcome look at the specious plausibility, he rebuked it from his presence." Christendom is indebted to many persons distin-

guished in the world of philosophy and letters, who leaving the Bible out of the account, have bestowed their undivided attention, either on the events of history, or the great book of Nature. They have opened up the order, harmony, adaptation and beauty so marvelously displayed in the creation of God. And while engaged in their favorite studies, seem to think it a great weakness to acknowledge the Bible, to be a supernatural revelation of God's will to man. So enamored have they been with the innumerable manifestations of law, order and system in the world of matter, that they apparently close their eyes against the evidences attesting the existence of Him who spoke all things into being. It cannot be questioned that many skeptical philosophers, in exploring the wonders in the material universe, and unfolding the undeviating laws obtaining everywhere, have assisted the Christian student in apprehending the wisdom, power and goodness of the Almighty Architect of all things. In every step of their investigations, they have clearly shown that contrivance and design are visible in things material. They have not been able by searching most diligently to know the Most High God as revealed in the Old and New Testaments. All such show themselves to be but partial thinkers, having set aside much in the intellectual and spiritual world which just and consistent scientists are well assured must be taken into the account in order to reach and occupy a solid basis. Lord Bacon has truly said: "A little philosophy leads away from God, but much philosophy brings back to Him."

Doubt and gloom have ever hung over the pathway of him who has opened the book of Nature, but closed the book of revelation. The body cannot live on bread alone; nor can the inner man find any substantial food in mere negations. The skeptic cannot, or will not look up through nature to nature's God. The heavens declare not to him the glory of God, nor does the firmament show his handiwork. But out of this interminable darkness man seeks a light whose benign rays shall lead him along a safe way. He demands to know his origin, his duty, his destiny. Who can solve life's problem? Does not Reason stand appalled at the magnitude of such awful questions, as: "Whence came I? What am I? Whither go I?"

During the long ages of the past has not Reason, with all its extraordinary powers and achievements, left man precisely where it

found him, groping his way beneath impenetrable clouds and darkness down to the grave? The culmination and glory of human Reason, is, that man is an abortion, life an inextricable mystery, and death an eternal sleep. Truly has the poet sung:

"Earth's highest wisdom ends in here he lies,
And dust to dust concludes her noblest song."

We are gravely informed by the wise ones of this world, who deify Reason, that all the bright worlds that wheel through infinitude, together with all the additional wonders that open up to the educated and the uneducated mind in earth, sea and sky, exist by mere chance—having been brought into existence without the assistance of a Creator—designed, yet having no designer—moving on in order and beauty—according to exact fixed laws—which have originated accidentally—having been self-enacted and self-imposed—having nothing greater, or mightier; enforcing, supervising or supporting, in the past or at the present time, than blind irrational, insensate force.

The profoundest philosophers, past and present, have signally failed in attempting to solve the problems within, around and above us. Huxley, Tyndal and Darwin, have failed to tell us by what means the life-force came to be in the germ—have failed to account for the origin of life on any hypothesis. Here is a mystery unsolved, and in the presence of which the wisest ones stand rebuked and speechless.

Has Reason ever furnished the world an infallible standard of truth and right? Has it ever offered to mankind a system of ethics, suitable to the wants of man in all ages and in all climes? If so a very great favor might be conferred upon the present generation, by naming the author and the book. Has Reason ever given to mankind a remedy for the removal of even one sin from the soul? Is it capable of purifying the heart, the manners, the life? Of elevating and ennobling man in the scale of being? In what way does it attempt to cheer or comfort in the dark hours of disappointment and grief? Has it ever put into the hands of man a sure light which would enable him to walk with a firm step and an exultant hope in the midst of all earthly good, and feel secure as the mist and spray from the dark river fall upon him; or is it folly to desire most of all, to prepare for living content here and for obtaining the victory over death—of flourishing in im-

mortal youth, beauty and perfection in a world free from sin and death and all the "ills to which flesh is heir."

It has been said, that history repeats itself. And it is well known that many of the difficulties and objections urged by Celsus and Porphyry against the truth of the Bible, have been unearthed by modern rationalists and atheists, and flaunted in the face of Christendom, as altogether new and unanswerable. It is not to be wondered at, that infidels and skeptics oppose the word of God, and by every possible means endeavor to crush the Church and Christianity; but is it manly, is it christian-like, in those professing to believe in Christianity, to stand so far identified with those who are its avowed enemies and with them propound difficulties to the Church and give emphasis to their bitter utterances, demanding an answer to questions which infidels will not answer, and which gender strife among the truth-loving, the God-fearing of earth.

It is said that Socrates in company with his friends in prison, conversed in regard to the condition of man after death. He discoursed beautifully as to the Elysian Fields and immortality. But after all his pleasing disquisitions as to the final home and state of the departed, he closed mournfully, by confessing that the whole subject was enveloped in clouds and darkness.

How many great minds since the days of Socrates and Plato, setting aside the laws of safe investigation, together with the word of God, and giving themselves up to the guidance of human Reason and human Wisdom, have utterly failed to solve for themselves and for others, the momentous questions of life, death and immortality. How many have searched dilligently, it would seem, but in vain, to unlock the mysteries within, around, and above us. Philosophy and science have interrogated Nature, but no response has ever yet greeted the ear of mortals, which would enable them to live in contentment, or pass life's dark boundary in peace and hope.

W. C. ROGERS.

THE TWO COVENANTS—ONE FROM MOUNT SINAI THE
OTHER FROM MOUNT ZION.

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Kephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called to him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bear you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord. * * * And Moses took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."—*Moses*.

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord; But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."—*Jeremiah*.

"Tell me, ye that desire to be under the law, do you not hear the law? For it is written, that Abraham had two sons, one by the handmaid, and one by the free woman. Howbeit the son by the handmaid is born after the flesh; but the son by the free woman is born through promise. Which things contain an allegory: for these women are two covenants; one from Mount Sinai bearing children unto bondage, which is Hagar. Now this Hagar is Mount Sinai in Arabia, and answereth to the Jerusalem that now is: for she is in bondage with her children. But the Jerusalem that is above is free, which is our mother. For it is written,

Rejoice, thou barren that bearest not;

Break forth and cry, thou that travailest not:

For more are the children of the desolate than of her which hath the husband.

Now we, brethren, as Isaac was, are children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Howbeit what saith the scripture? Cast out the handmaid and her son: for the son of the handmaid shall not inherit with the son of the free woman. Wherefore, brethren, we are not children of a handmaid, but of the free woman. With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."—*Paul*. (New Version).

Before examining with care these two covenants presented so distinctively by Moses and the prophet Jeremiah, and so beautifully allegorized by the apostle Paul, it may be well to look at the nature of the covenant—what is implied and involved—and take a general survey of the other most noted covenants presented in the Bible.

A COVENANT.

A covenant is a solemn agreement entered into between two or more parties by which each binds himself to the performance of certain acts, and it embraces the fundamental principles by which they agree to be governed in the case. To violate this agreement is a most fearful sin against the other party.

Every combination of men for special purposes, must have a fundamental law by which they agree to be mutually governed. This may be *oral* or *written*; be called an Article of Agreement, a Covenant, a Constitution, a Magna Charta. But the principle is the same. It is the embodiment of the principles agreed upon by the parties entering into the contract. The combination may be a company, a society, a state, a nation, a church. In all such agreements made merely by men, the parties being equal, may

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stipulate and restipulate until they reach an agreement satisfactory to both or all the parties. But when God is one of the parties, and man is the other, the parties are so infinitely unequal that no such rights inhere in the weaker party. If God offers to make a covenant with man, or with any number of men, or with an individual, it is his sole right to state the conditions, and it is man's duty and happiness to accept at once and reverently the offer and comply with the conditions.

That God has at sundry times, and in divers manners made such offers, is a revealed fact, confirmed to us by many indubitable witnesses—lawgivers, historians, poets, prophets, apostles and evangelists. Some of our older theologians speak of a *covenant of works* made by God with Adam, in which it is said, "God requires perfect obedience from his creatures, in such a manner as to make no express provision for the pardon of offences, committed against the precepts of it on the repentance of such offenders, but pronounced a sentence of death upon them." But as the Bible nowhere speaks of such a covenant, we at once dismiss it as a mere theological speculation. That Adam as the progenitor of our race was placed under specific and positive law, and was required to obey God, is a revealed fact; and that so far as we know, no pardon of the original sin has ever been offered to any of our race, is also a fact—for we all suffer its penalty, death—but to call this a *covenant of works*, or a covenant in any sense, when no inspired man has so done, is that against which we protest, as leading to confusion and human speculation to no profit.

GOD'S FIRST COVENANT WITH MAN.

The first covenant presented us in the Bible, is the one made by God with Noah as the head of the postdiluvian world. The first act of this godly patriarch, after he had landed on this side of the great deluge, was to build an altar and worship God. And it is said that God smelled a sweet savor, and announced that, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." He then made a covenant with Noah and his sons in these words: "And God spake unto Noah, and his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after you: And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from

all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations; I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." So far as this world is concerned, this is the most general and comprehensive covenant ever made with our race. In fact, there is no other that embraces every living thing on the earth. We have only to look at the bow in the cloud, and remember God's covenanted promise to us and to all living creatures on the earth, that the earth shall never again be destroyed by a watery flood. This covenant is not conditional.

SPECIAL COVENANTS.

When God called Abram out of Ur of Chaldea he made to him the following promise: "I will make of thee a great nation, and will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Out of this promise grew several covenants. 1st. One concerning a landed possession. 2nd. One concerning a numerous natural offspring. 3rd. One concerning a national priesthood. 4th. One concerning the kingdom of Israel. 5th. One concerning a national religion. 6th. And one concerning an ecumenical religion.

Each of these we must briefly notice, because of their connection with God's ancient people, and because of their bearings upon the Christian religion. God's covenanted blessings do not fail those who keep his covenants and obey him.

I. THE FIRST OF THESE COVENANTS BESTOWED AN EARTHLY POSSESSION.

God had said unto Abram: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Obeying the voice of God he departed and was directed to the land of Canaan, where for some time he had kept his flocks and herds with his nephew Lot; but their substance increased so that it became necessary for them to separate, and Lot

choosing the Jordan valley, Abram was left in the hill country. Soon after this separation, God said unto Abram, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. * * And in that same day the Lord made a *covenant* with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." (Gen. 15:7-18.)

This covenant concerning the landed possession, embracing at least the land of Canaan where Abram was, was afterwards confirmed to Isaac, and then to Jacob. Hence, hundreds of years after this, when Moses was sent to deliver the children of Israel out of the Egyptian bondage, he was directed by the Lord to say unto them, "I will take you to me for a people, I will be to you a God; and ye shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. And I will bring you into the land concerning the which I swear to give it to Abraham, to Isaac and to Jacob; and I will give it to you for an heritage; I am the Lord." This covenanted possession, it would seem, was like many other promises, conditioned upon the obedience of the people to whom the promise was made. For this same great Jewish lawgiver has in another place said: "*It shall come to pass, if ye harken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swear unto thy fathers. And he will love thee and bless thee.*" This, with many similar passages in the same law, as well as the facts in the history of that people, show that the possession of that country as a constant and perpetual home for Israel, was conditional. Whether after the land has its sabbaths, and the fulness of the Gentiles shall have come into the Church of Christ, they may not again return to their possessions, recognize Jesus of Nazareth as their Messiah, and become a great religious and missionary power in the world, I do not think can at present be satisfactorily settled, either by the Scriptures or ethnology. But there certainly are some things that seem to favor this view of the subject.

II. The second covenant growing out of God's promise to Abram, was concerning a *numerous natural posterity*. It is found in these words: "And when Abram was ninety and nine years old, the Lord appeared to him, and said unto him, I am the Al-

mighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. * * * This is the covenant that ye shall keep between me and you and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you." Circumcision, here called a *token* of this covenant concerning a numerous posterity, is afterwards, by a metonymy of speech, often put for the covenant itself; as when Stephen (Acts 7:8) speaking of Abraham as the father of the Jewish nation, and the person to whom the promises were made, says: "And he gave him the covenant of circumcision, &c."

Circumcision as a token of this covenant with Abraham, was not peculiar to the Jews or Israelites, but belonged alike to all that sprang from Abraham, or that were identified with them as a people.

As to the fulfillment of this covenanted promise to Abraham, the history of the world bears ample testimony. The numerous descendants of that patriarch through Isaac, Jacob, Esau, Ishmael, and the six sons by Keturah, all to this day, so far as can be ascertained, bearing *this mark or token* of this covenant—all of these standing before us, after the lapse of near four thousand years, and claiming Abraham for their father, is no mean evidence in the case. In view of these facts, the reader will allow me, parenthetically, to add: How unnaturally, as well as unscripturally, it would be for any one to represent "*circumcision*" as the *door into the Jewish Church*? We have "the door" almost four hundred years before we have "the Church." And then again, "the door" admits Jews, Edomites, Ishmaelites, &c. This "door" certainly admits large numbers of persons into "a very large church," if it be a door, for they all circumcise their male children when eight days old, even to this day.

Of these two covenants made with Abraham; one concerning a landed possession, and the other concerning many children or descendants, it may be well for us in view of the present movements in Egypt, and especially in the Soudan, by the pretending prophet, El Mahdi, who I believe claims to be of Arabian descent, to briefly look at some of the facts in the case. Calmet's Bible Dictionary by Robinson, article Arabia, says: "The Ishmaelites formed twelve tribes, according to the number of the sons of Ishmael, (Gen. 25:13, 14), viz: Nebajoth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, and Kedemah; but although these people very carefully preserve their genealogy, yet they cannot trace it up to Ishmael; they are obliged to stop at Adnan, one of his descendants; the genealogy of Mohammed rises no higher. Besides the descendants of Ishmael, who peopled the greater part of Arabia, the sons of Abraham and Keturah, of Lot, of Esau, of Nahor, and others, dwelt in the same country, and mixed with, or drove out the old inhabitants.

Niebuhr in his *Travels*, (Vol. II. p. 164), says: "Of all nations the Arabs have spread farthest over the world, and in all of their wanderings they have, better than any other nation, preserved their language, manners and peculiar customs. From east to west, from the banks of the Senegal to the Indus, are colonies of the Arabs to be met with; and between north and south, they are scattered from the Euphrates to the island of Madagascar. The Tartar hoards have not occupied so wide an extent of the globe."

"ARABIA is a considerable country of Western Asia, lying south and south-east of Judea. It extends 1,500 miles from north to south, and 1,200 from east to west. On the north it is bounded by part of Syria, on the east by the Persian Gulf and the Euphrates, on the south by the Arabian sea and the straits of Babeemandel, and on the west by the Red Sea, &c."

These descendants of Abraham, "numerous as the stars of heaven," still occupy, and have ever since their settlement upon it, a very large proportion of the country promised to Abraham and his seed. And if at any time in the world's history they have swept over other lands, and subdued them for a season, as the fanatical El Mahdi now seems to hold the Soudan, they have, after a season, been driven back, generally into their own land, as the

great home-center of their race. But the Israelites, because of their sins, have been driven out of their possessions, and their land is still trodden down of the Gentiles; but how long shall this continue? Who can tell?

III. After the twelve tribes of Israel were called out of Egypt, by the special providences of God, and constituted into one nation, with a national religion, it became necessary to have a national priesthood, who would attend to the religious wants of all the people. The tribe of Levi was chosen for this purpose, and the family of Aaron was selected for High-priests.

When God was chiding the Priests for their wickedness in the days of the prophet Malachi, he said: "And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My covenant made with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name." Again, God says by Moses, when Phinehas, the grand son of Aaron was zealous for the name and honor of God on a very trying occasion; "Behold, I give unto him my covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting Priest-hood, because he was zealous for his God, and made an atonement for the children of Israel." (Nu. 25:12). Thus the Priest-hood was covenanted to Levi, and the High Priest-hood to Aaron so long as that economy should last—perpetually, forever. Hence, Moses in his farewell blessing of Israel, said: "And of Levi, Let the Thummim and the Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah. * * * They shall teach Jacob thy judgments and Israel thy law; they shall put incense before thee, and whole burnt-sacrifices upon thine altar. Bless, Lord his substance, and accept the work of his hands." (De. 33: 8, 10). The Priest-hood was in this way covenanted to Levi, and the High Priest-hood to Aaron, and his descendants.

IV. In the course of time the Israelitish nation desired an earthly king, like the other nations around them, and asked Samuel, at that time the prophet and judge, to make them a king to go before them. This God permitted after warning them of the consequences and dangers to which a kingdom of that kind would

lead. Saul, the son of Kish, a Benjaminite, was by the people chosen to be their first king. But some time after this, because of his disobedience, he was rejected by God, and David was selected to rule the nation by God's especial appointment, and it is said of him that, "he was a man after God's own heart." To this man and his seed God covenanted the kingdom as a perpetual inheritance, even to all generations. After the people were settled in the promised land, and had built themselves houses to dwell in, David became much exercised about erecting a house for the Lord. While the people dwelt in tents, Jehovah had the finest, best, most costly and most magnificent tent by far of any in the encampment; made too with all of this splendor and cost by God's own especial directions. This was the king's dwelling place, and all were impressed by it with his greatness and his glory. But now the nation being possessed of the promised land, and settled in their own habitations, David the king desired to build God a permanent house for his abode among them. But David had been a man of war and of blood, and was not permitted to build this house for the Lord, yet the Lord said: "Whereas it was in thine heart to build a house unto my name, thou didst well that it was in thine heart." Soon after this the prophet Nathan was sent by God to David with this message: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. * * * And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." (II. Sam. 7:12).

David in his last words to the people refers to this covenant when speaking of the purity and righteousness of the character of a ruler, and what it should be, says: "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and true."

Not only Solomon, but also Christ as to the flesh descended from David. And the latter is recognized by the apostles as sitting upon the throne of David.

Well may Paul, in view of these numerous covenants made with Abraham and his descendants, say of old Israel: "Who are Israelites; to whom pertaineth the adoption, and the glory, and

the covenants, and the giving of the law, and the service of God, and the promises." (Rom. 9:4.)

This brief review of these covenants we have made preparatory to a much fuller examination of what the apostle Paul calls *the two covenants* in his Epistle to the churches of Galatia.

THE TWO COVENANTS.

One of these covenants embraces the fundamental principles upon which the Jewish religion is founded; the other, those upon which Christianity rests. They cannot be one and the same covenant, for God said by the prophet Jeremiah near one thousand years after Israel was called out of Egypt, and had entered into covenant with God according to that national covenant: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31:31). Again, when the apostle Paul is speaking of Judaism and Christianity in contrast, the one tending to bondage, the other to freedom, and makes Hagar represent the one and Sarah the other, he says: "These are the *two covenants*." And again of these covenants he says: "In that God saith a new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." And again, of Christ in contrast with Moses, the same apostle says: "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second."

With these facts before us, no one, certainly, who receives the Old and New Testaments as a revelation from God, can, for a mo-

ment doubt that there were *two* separate and distinct covenants as thus indicated, and that the Institution established by Moses rested upon or was the development of the former, called by Paul "old;" while Christianity rests upon or is the development of the latter, by the same writer called "the new covenant" of which Christ is the mediator.

To understand the differences between these two covenants, it is necessary to examine with some care the two systems of religion that grew out of them, and especially in so far as the means to be used under each to bring a person into covenant relationship with God is concerned. To be certain that a person is in this relationship at this time, is of infinite importance to the soul of an individual, and it always has secured the blessings connected with the covenant under which the person lived.

We will examine the former of these under the title, *The Jewish Religion*; the latter, under the name, *The Christian Religion*; or *Judaism*, and *Christianity*.

ORIGIN, NATURE AND EXTENT OF THE JEWISH RELIGION.

This system of government and of worship was established by God's immediate direction and instruction, through Moses, for and among the Israelites, when he brought them out of the Egyptian servitude, and established them as a separate and a distinct nation under the immediate protection of Jehovah. Up to the time of their departure out of Egypt, as detailed in the first portion of the book of Exodus, they were known and recognized as a portion of the descendants of the patriarch Abraham, and were called Israelites, after the name given by an angel to Jacob, their father, some years prior to this. But up to this time they had no *national* existence, with a head and leader and national laws. Moses is sent to deliver them from under the Egyptians, to bring them into the promised land, and to establish a regular theocratic government, of a national character, over them. This government was in its nature, what we now call both political and religious. It gave full instruction as to how to serve and worship God acceptably, and how to manage all matters among the people. Its constitution or covenant made the *unity* of God with the *worship due him*, and the *oneness of the interests* of humanity the basis of the government. In this fundamental principle it did not differ from Christianity. The government in both its political and re-

ligious features, however, was national, and not intended for, nor suited to the whole race of man. The apostle Paul, looking at the promises made by God to Abraham concerning Christ, says of the Jewish law: "It was added because of transgressions, till the seed should come concerning whom the promise was made." It was a kind of tutor, an expedient for the time then being, to direct to Christ, and prepare the way for that more comprehensive and ecumenical religion that was afterwards to be introduced by Christ, the promised seed. It was too, the only national system of worship ever established by God's direction among the children of men, and every effort, as we shall see, to make Christianity, as Judaism did, embrace all classes of the family or the nation, as such, with their little ones, is a perversion of the principles of the New Covenant, and an effort to return to the Old.

This religion was established with one of the nations that sprang from Abraham through Isaac, the promised seed. The other nation, the Edomites, was rejected, while the Israelites were selected or elected by God to be the progenitors of the Messiah, and through whom the name of Jehovah should be made known in all the earth. Each of these nations, as did all others who sprang from Abraham, bore the mark of circumcision as a token of his descent and God's covenant with Abraham. According to God's requirement in the covenant made with Abraham and his seed, when circumcision was established, the man-child who was not circumcised was to be cut off from his people. To preserve all his seed in tact, and lose none, the mark was to be put on them when eight days old, before they had any will or power in the case. This mark was put upon them not to connect them with the Jewish Church or people, *but because they were already the seed of Abraham*. Otherwise, they would be separated from their Hebrew brethren, and not enrolled as the Abrahamic stock.

When God called the Israelites out of Egypt, and constituted them into a national Church, with a national priest-hood, national offerings for sin, a national annual atonement, and national laws and ordinances, they had this mark upon them as God had directed, and it was retained. But Christ says of it himself, "that it is not of Moses, but of the fathers."

According to the express terms of this covenant, the token of it was placed upon the infant male-child, before *he had any*

knowledge of God, or of his holy requirements, and if he ever came to this knowledge, it must be taught to him after he was thus brought into covenant relationship with God. To do this correctly was one of the leading requirements of the Jewish law. Hence, when Moses rehearsed the law to the people that they had accepted, when as a nation at Horeb, they had entered into covenant with God to obey him in all things, as we have seen, he says: "Ye shall observe to do therefore as the Lord your God hath commanded you; ye shall not turn aside to the right hand or to the left. * * * And these words, which I command thee this day, shall be in thine heart, *and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.* And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." Thus it was, that the *children of the Jews* were to be taught to know God and his laws, and be led to become obedient to him when they reached the age of accountability.

This covenant, it will be seen, brought in all classes of the nation, good, bad and indifferent, into covenant relationship with God, when eight days old, the token of the covenant being at that time placed upon them. This made it very difficult to govern religiously, at least, so much flesh and blood, and hence God found fault with the people under this national covenant, because they would not keep his law; and he declared by Jeremiah, the prophet, his intention to make a New Covenant with the house of Israel, *differing* from the Old one that he had made with their fathers, when he brought them out of the land of Egypt.

THE NEW COVENANT.

We have seen that the covenant that the apostle Paul calls "the old covenant" was established with the nation of Israel at Horeb, one of the Siniatic peaks; that it was national in its form and character; with a national priesthood; national sacrifices; and national laws for that people only, and those that would come and be associated with them as a nation, and receive the token of their covenant; and that this system of worship and government was to continue until the seed should come, concerning whom the promise was made to Abraham, "that in thee and thy seed shall all the

families of the earth be blessed." Paul says, "that seed is Christ." This New Covenant then of which Christ is said to be the mediator, also rests upon the promises made to Abraham, concerning the blessings for all mankind. The very nature of this promise, made to the father of the faithful, suggests that God had in store something better for humanity than can be found in Judaism. That *all the nations and kindreds of the earth* should be blessed through the seed of Abraham. That this seed is Christ, and that the Jewish law, containing the real differentia of the Old Covenant was added to this general and all comprehensive promise, Paul clearly shows in these words: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Again, to show that the blessings here promised were applicable to the Gentiles, as well as the Jews, as set forth in the New Testament, the same apostle says: "And the Scriptures, foreseeing that God would justify *the heathen* through faith, preached before the gospel to Abraham, saying, In thee shall all the nations be blessed." And again, "But that no man is justified by the law in the sight of God, is evident; for, The just shall live by faith. And the law is not of faith; but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree; that the blessing of Abraham might come on the Gentiles through Jesus Christ."

From the foregoing, it is evident that the New Covenant contemplates the subjugation of all men to God, through Christ, whether they be Jews or Gentiles. A system of religion so comprehensive in its spirit and character, could not assume a national form, but must be ecumenical in its provisions. Hence, adapted to man, *as man*—to *the individual*, not the *family* as such, nor the nation as such. It is in this very point of view that Jeremiah the prophet, when he announced God's purpose to make a *new* covenant with the house of Israel, declared that it should *differ* from the *old covenant* "*I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall*

be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

DIFFERENCES IN THE TWO COVENANTS.

The differences in the *two covenants*, as marked by God himself, in the prophecy quoted above, are four-fold: (a), I will put my law in their inward parts, and write it in their hearts; (b), And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; (c); For they shall all know me, from the least of them unto the greatest of them, saith the Lord; (d), For I will forgive their iniquity, and I will remember their sin no more. These are now necessary to a person's admission into the Church.

In the Old covenant, we have seen, that the male children of Abraham, according to the flesh, received the *token* of that covenant when *eight days old*, and that if they ever knew the Lord, they must be taught to know him after they were thus brought into covenant relationship with him. But the New Covenant was to differ from the Old, in that *they must first know the Lord*, before they can enter into this covenanted relationship. Hence, God says, I will put my law in their inward parts, and write it in their hearts. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me from the least of them, unto the greatest of them, saith the Lord, for I will forgive their iniquity, and I will remember their sin no more. When it is said, They shall all know me from the least of them unto the greatest of them, it is manifest, that it is all that are in covenant relationship with God, not all mankind. Hence, the expression, they shall no more, in this relationship, under the New Covenant, as they did under the Old, teach every one his neighbor and brother to know the Lord. And again, the iniquities, of those in this relation under the New Covenant, are forgiven, and their sins are not remembered against them any more forever. This was not the case under the Old Covenant.

These facts show us, that according to the terms and conditions of the New Covenant, no one can enter into covenant-relationship now with God until he knows, receives, and recognizes

the Lord as his Lord and Master. Hence, all Christians know the Lord—all that are now in covenant-relationship with God, had first to know the Lord before they entered into this Christian state. This fact at once shows that infants cannot now enter into this relationship, nor can any one put them into this relation until they have the proper knowledge—the faith of the gospel. Nor can families, nor nations, as such, be brought into this relationship, as was the case under the Old Covenant, until each member of the family, or of the nation, as the case may be, has this knowledge of the Lord—the faith that works by love and purifies the heart. Infant membership, and a national Church as I have presented it here, are things of the past—belonged to the Old Covenant and not to the New; and all efforts to thus carnalize the Church of Christ, is like old Israel desiring the leeks and onions of Egypt, a desire to return to the *letter* rather than be satisfied with the spirit.

The wide scope of the New Testament is in harmony with this view. Even in the preparatory labors of John the Baptist, when he was preparing a people for the Lord, certain men came to him, and demanded baptism, saying, "We have Abraham to our father;" that is, they demanded baptism because of fleshly relationship to Abraham, and this heaven-sent messenger refused to immerse them, unless they should, as individuals, bring forth fruits meet for repentance. And then he made this very remarkable statement: "And now also the axe is laid unto the root of the trees; therefore *every tree* which bringeth not forth good fruit is hewn down, and cast into the fire." Each one under the new order of things, was to be responsible to God for himself, and as an individual be received or rejected according to his own life, and not because of the piety of Abraham or any other father.

With this agrees the Savior's words and works, for the apostle John says, "He came unto his own, and his own received him not. But as many as received him, *to them gave he the power to become the sons of God, even to them that believe on his name*; which were born, not of blood, nor of the will of the flesh, but of God." Each one that was so begotten of God, as to believe on the Lord Jesus Christ, had the power, right or privilege of becoming a son of God. Thus, under the *new covenant*, *faith in Christ* is a necessary prerequisite to an individual's sonship—he must first know the Lord,

before he can enter into covenant-relationship with God under this *new covenant*, but it was not so under the Old.

Again, the labors of John the Baptist, Jesus Christ's personal ministry, and the preaching of the twelve and the seventy, while Christ was on earth, to prepare a people for his approaching kingdom, show that all who would be his subjects, *must first know the Lord*.

And finally, the great commission given by Christ to his holy apostles, a little before his ascension to heaven, to go into all the world, and *preach the gospel to every creature*, with the promise, *he that believeth and is baptised shall be saved*, together with the labors of the apostles under this commission, fully sustain this view of the New Covenant. For faith comes by hearing, and hearing, so as to know the Lord, comes from receiving the word of God. Hence, preach the gospel in all lands, among all nations, beginning at Jerusalem—at Mount Zion.

The apostles, as directed in this commission, began their labors in the city of Jerusalem, so soon as they were endued with power from on high, and guided by the Holy Spirit they *preached the gospel* to the people concerning Christ, that the people might *know the Lord* as the New Covenant requires; and when many believed upon him, by having God's law put in their inward part, and written in their hearts, they cried out, "Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. * * * Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls."

Thus God makes a New Covenant with the house of Israel and the house of Judah, differing from the Old Covenant. The Old admitted those who had the flesh and blood of Abraham; the New, those who have the faith of Abraham.

The Old admitted Abraham's seed without faith or knowledge in the individual; the New requires a faith that rests on knowledge—they shall all know me from the least of them unto the greatest of them saith the Lord. The Old admitted them without the forgiveness of sins; the New says, I will forgive their

iniquities, and their sins will I remember no more saith the Lord. The Old was of the flesh, fleshly; the New is of the Spirit, spiritual. Well may Paul say: "There is verily a disannuling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh to God." All the apostolic labors and facts reported to us by the Holy Spirit, after the apostles entered upon this last mission from the heavens, not only show that they understood that faith in God and in Christ, based upon facts, was a prerequisite under the New Covenant to sonship, but also that this faith or trust must be in each individual heart, whether it be Jew or Greek. Hence, "many hearing believed and were baptized." "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." "If thou believest with all thy heart thou mayest be baptized."

This religion knows no nation, no caste, no sex; but comes alike to every man, high or low, rich or poor, bond or free, male or female, and demands a full heart-surrender to God. It is the clarrion note from the heavens, sweeping down the ages, and warning the world of sin and its terrible outcome, and bidding the inhabitants of earth to flee the wrath to come, and to lay hold on the hope set before them in the gospel of Christ. The breaking forth of an infinite love for an enslaved race, that makes heaven, and the heaven of heavens to all eternity, vocal with praise to God and the Lamb, and brings to the feet of the blessed Savior not only the crowns of the four and twenty elders, but causes all ranks of angels, from the lowest to the highest, to do homage to our King, saying: "Salvation, and glory, and honor, and power, unto the Lord our God." "Let all the angels of God worship him," was the firm mandate of the Eternal One, when Christ the Mediator of the New Covenant ascended the throne and was crowned Lord of all. "For he must reign," says our apostle, "till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

A. E. MYERS.

BOOK NOTICES.

THE CROKER PAPERS. *The Correspondence and Diaries of the Right Honorable John Wilson Croker, LL. D., F. R. S.* Edited by Louis S. Jennings. Two Volumes, with portrait, pp. 1156. Published by Charles Scribner's Sons, New York, 1884. Price \$5.00.

These letters and diaries extend from 1811 to 1857, thus covering a most important era in English history. Quoting from the preface we can give some idea of the work. "Although it seemed clear that the correspondence should be allowed to tell its own tale, a connecting narrative was indispensable. In endeavoring to supply this, I have presented the main facts connected with Mr. Croker's life, together with such explanatory comments as appeared to be essential in reference to the public events which are directly mentioned in the correspondence.

The curious series of incidents which preceded and attended the Ministries of Mr. Canning and Lord Goderich; the letters of Sir Robert Peel, which throw so powerful, and from some points of view, so new a light, on his entire character and career; the full details concerning the negotiations which went on within the Tory party in the critical month of May, 1832; the narrative of the circumstances attending Peel's second great conversion in 1846; the remarkable conversations with the Duke of Wellington; the statement made to Mr. Croker by George the Fourth, clearly with a view to its publication; the secret history of many political events which hitherto have been only darkly visible to the public—these are among the features of the Croker Papers which will command universal attention. And it will be found that the literary and social interest of the collection is scarcely less original and attractive."

Our purpose is not to give a criticism of the book, but to inform our readers what the book contains. This extract from the Preface does this very fairly and fully. To those who delight in political history, who desire to go below the surface in studying men and events, this work is a rich treasure. Its contents, as told by the Editor, by the letters, and by the diaries, are extremely fascinating. They commenced in the beginning of our century and come down to within the memory of many of us. A student of history can not well afford to fail to read them.

PAYING THE PASTOR UNSCRIPTURAL AND TRADITIONAL. *By James Beaty, D. C. L., Q. C., M. P., Ex-Mayor of Toronto, Canada.* pp. 206. Published by T. Fisher Unwin, 29 Paternoster Square, London. 1885. Price 6 shillings, (\$1.50). It can be had from Scribner & Welford, 743 Broadway, New York.

The preface states:

"The following pages are presented to the candid consideration of the reader, who is asked to test the contents by the only standard recognized—the Bible. The writer has confidence in the correctness of the facts stated, the directness of the proofs adduced, the fairness of the interpretations made, the soundness of the arguments advanced, and the justness of the conclusions reached; otherwise he would not have questioned an institution—the system of the clergy—which has influenced a large proportion of Christendom for at least fifteen hundred years, under the claim that it was authorized of Heaven. The system is shown to be prohibited by Divine authority; to have had its history concurrent with the Apostasy from Original Christianity; and to have been derived from Judaism and Paganism through the Traditions of statecraft and priestcraft." The request to test his arguments and conclusions by the Bible, is certainly fair, and if they are correct, there should be a speedy change made in our practice. Shall we make the examination that he requests? Some say, No; the question has been settled, and it is time that settled questions should be let alone. Others say, Yes; the question may not be settled; no question is settled as long as a logical argument can be made against it, and we must examine every argument to know its worth. We agree with this answer, and are ready to examine and

re-examine every position we hold, as long as any one offers anything in opposition to us. We will lose nothing by studying any Bible question, no matter how often repeated. Whether we will agree with the Author's conclusions is another question. There is no doubt but that the proper relation of preachers to the local organization or to the church in a universal sense, is, and has been, a very vital question, as history clearly teaches that the corruptions in doctrine and practice which have come upon Christianity, have been largely, if not exclusively, due to the ambitious usurpations of those who were the spiritual leaders and teachers of the people.

Bro. Beaty, the author, is the editor of the *Bible Index*, at Toronto, Canada; is a leading advocate in that country for pure, primitive Christianity; and is a man occupying a prominent position in the state. Our English and Canadian brethren are more alive to such questions than we in the United States, for they see daily, and have seen, the dangers lurking in any departure from New Testament teaching on this question. By gradual and persistent encroachments the Romish and Episcopal preachers have become leaders in politics as well as in religion, have secured for themselves absolute power in the ecclesiastical organizations which they have formed, and have made the *Ministry* one of the three learned professions, with a large endowment from the state. They view with alarm any practice or teaching among their brethren, that points anywise in the direction of an ecclesiastical hierarchy. With these preliminary remarks, which we considered necessary, we can proceed to our review.

To understand a book or a speaker it is necessary that the meaning of terms used technically should be agreed upon, else confusion will necessarily arise. "Paying the Pastor" is the question; what does he mean by "Pastor"? With some religionists it means the man who has been ordained a *Minister* and "called" by a congregation to be their spiritual guide and comforter. Our author does not have this meaning in his mind. He uses the sense of the Greek word of which it is made the translation. Pastor is shepherd, one who feeds; and this is limited to those of that class who are called overseers, (or elders or bishops), selected by and located in each separate congregation. If we understand him, he knows no other pastor—shepherd—except the overseers of the

local congregation; and the proposition is, *that it is unscriptural and traditional to pay these overseers a stipulated salary for doing the work for which they were selected.* We think this is his position, but we are not sure of it. He is not clear just here. There is a practice among some of the congregations of Disciples to employ a preacher to preach to them, to be their pastor, who is not one of their overseers. Some may understand this person to be the one whom he is discussing, but we think not.

"People are often exhorted, with a mixed unction of monetary and spiritual influences, 'not to lay up for themselves treasures on earth.' At the same time they are told there must be a distinct and established treasury into which 'the faithful' can pour their surplus; or much more, sometimes their living; so that a few may not feel the wants of the mass of mankind, and that they may be relieved from considerations for the secular and earthly, while less favored mortals in education, in health, in opportunities, have to work or starve. The latter's piety may suffer if a secular occupation, designed to earn one's bread, is incompatible with truth, righteousness, and holiness; but the former must be kept free from labor, lest their piety should not stand the friction of practical and industrious life."

We do not think that this is stating the case quite correctly. Preachers are paid by the members of the congregation because, if they give *all* their time to the flock of which they are shepherds, they can not earn a support, and the flock gives them a support while they are laboring for them.

He quotes II. Cor. 12:14; Acts 20:31-34; and II. Thes. 3:8, to show that Paul did not receive a support from the disciples, but labored with his own hands. This is true, but at the same time it is true that Paul, when necessary, did receive support from his brethren. Besides Paul was an apostle, laboring under the direct care and guidance of the Holy Spirit in introducing the kingdom of Christ. Men at that time did make merchandise of the gospel, engaged in preaching as a profession, as some do now, and we fear many. Those Paul denounced. They have corrupted the Church of Christ in doctrine and practice, and are heaping up for themselves condemnation.

"The 'bishops' of New Testament history were all miraculously gifted, and ceased with the cessation of the 'gifts.' The

'Holy Spirit made' certain 'elders,' 'bishops,' or 'overseers,' or more correctly still 'visitors.' Acts 20:28." We think this is an entire mistake. We do not think that a single bishop in the New Testament was miraculously gifted as a bishop. The Holy Spirit made men bishops by giving them, through natural laws, certain qualifications that fitted them for the duties of a bishop. Every faculty, every talent that a man has is a gift from God. Inheriting a good constitution, some accident in life, devout parents, inherited bent of mind, all these are gifts of God, and work together so as to qualify the man for this work. In no other way did the Holy Spirit ever make a man a bishop. No man was ever a bishop who did not possess the prescribed qualifications, though many have been *in name* who did not possess the qualifications. No man was ever specially appointed to this duty except by the members of the local organization of which he was a member. We know that certain passages of Scripture are quoted to disprove this statement, especially Acts 14:23, but we know that it is correct. In this passage the word translated "appointed," means "elected by voting," in opposition to the idea of "selection by lots," and the idea of "appointment" is not in it. We do not like the word "bishop," it savors too much of ecclesiasticism, and besides it has no meaning to an English mind. We prefer "overseer," because it has a definite meaning, and the meaning that it has is the meaning of the Greek word, which does not mean "visitor," only as the visitor is a visitor for the purpose of overseeing.

"No congregation ever made a bishop, and no individual dissociated from an apostle ever made a bishop. There is left to every congregation of Christ in the present day elders or seniors, I. Peter 5:1; leaders, Heb. 13:7, 24; and teachers, Heb. 5:12."

"Elders" and "bishops," when used to designate certain persons in the local congregation, are identical. "And appoint elders in every city, * * if any man is blameless, * * For the bishop must be blameless." So our brother must be mistaken in the above declaration. "Elders" may and does mean, without a qualifying context, old, experienced men, but in connection with congregational organization, means bishops, leaders, teachers.

He quotes I. Tim. 5:17, as the chief authority relied upon to sustain the position that overseers—pastors, should be paid, and gives his interpretation of it. The trouble with this book is, that

it is discussing the paying of overseers; when the practice that he is condemning is not paying the overseers, but a man called to preach to a congregation, who may incidentally be, but not often, one of the overseers. We do not know of a single congregation that pays a salary to its overseers, but many pay salaries to men who are not overseers to come and shepherd them and also preach to the unconverted. Where the man who does the preaching is one of the overseers, then he is paid, and I. Tim. 5:17, is quoted to justify the practice. When a man, who is not an overseer in the congregation, is employed to preach and do an overseer's work, we do not know what name to give him, and we do not know what rule should govern his support. We are thus ignorant because such a character is unknown in the New Testament. We suppose that if a congregation agrees with a man to do this work for so much money, that there is a moral obligation to give it to him, although there is no Scriptural authority for so employing him.

But suppose that the "preacher" is one of the overseers, what does I. Tim. 5:17, teach? "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching." He quotes I. Thess. 5:12, 13, as giving the same command or exhortation. He holds that the word translated "honor,"* means "honor, respect, esteem," and not compensation or support. This is undoubtedly correct, and if there is no other Scripture for the practice but this, then the practice is not enjoined. We have not found any other Scripture for the practice, and consequently we agree with him. It may, however, be argued that the Old Testament Scriptures referred to by Paul, change the meaning of the word "honor." "Thou shalt not muzzle the ox when he treadeth out the corn," and "the laborer is worthy of his hire." Of course it can not be argued that what was due to the beast for its labor is the same that is due to the laborer and to the overseer. Whatever is due to each should be given to each; to the beast, food; to the laborer, wages; to the overseer, esteem, love.

"It does not answer to say that only a class, a few ordained and sent ones, are to call others to partake of the 'waters of life.'"

* Τιμή.

All, every one who hears, is in turn to lead others to hear the story of the cross, the redemption that is in Christ Jesus, and to show them the way to be saved."

This is undoubtedly true, and we understand our author to teach that those who engage in this work continuously, if needing assistance, should be assisted by other disciples. He is opposed to paying those who teach Christians, but in favor of assisting to support those who are preaching to sinners.

Under the title, *The Scriptural plan of spreading the gospel*, he says: "We have three living powers, admittedly so in all Christendom, and about which there is scarcely the shade of dispute; and what are they? The Bible—The Christian—The congregation." Just how the Bible is to spread the gospel we do not understand. The Bible, as a book, is dead matter; as to its contents it is the gospel. The gospel cannot spread itself. The Bible, as equivalent to the gospel is spread or published by Christians. Does the organization publish the gospel, or is it not the individuals composing the organization? Do not the passages quoted in support of congregational action really mean individual action? Jude 3, is cited. He is writing "to them that are called." To individuals; an organization not hinted at. Phil. 1:27. This was written "to all the saints in Christ Jesus which are at Philippi;" not to an organization. I. Thess. 1:8. "For from you hath sounded forth the word of the Lord." This letter is addressed "unto the church of the Thessalonians in God the Father and the Lord Jesus Christ." If we do not look at this carefully, it may appear as if the organization sounded out the word, but after a little thought we can see the mistake. All through the letter he addresses them as "brethren", refers to individual acts done by them, and exhorts them as individuals. It can not be proved that, at the time of the writing, there was an organization; in fact the evidence is very conclusive that there was no organization at that time. In 5:12, the reference is not to ordinary congregational overseers, but to persons sent to them by Paul. If we would divest ourselves of the technical idea attaching to "church," and look at the salutation in the true meaning of the word, we could understand much more clearly. "Unto the called-out—the separated—of God and the Lord Jesus Christ of Thessalonians."

"To accomplish this grand and glorious work, God sent the

'Great Apostle,' His only begotten Son; Christ sent the *thirteen* Apostles. They preached the gospel and 'made disciples'; of the disciples they made congregations of Christ or of God; the congregations sent their Apostles, and thus the glorious chain of love, with links Divine and human, is established to the end of time, to draw sinners heavenward." According to this arrangement there is no place for individual work except as individuals are sent by their congregations, although he has on the opposite page said that the gospel is spread by independent individual efforts. He contradicts himself, and we choose the individual idea. He says that the congregations sent their apostles to spread the gospel, and cites Acts 11:22; 16:4-13; II. Cor. 8:23; Phil. 2:25. A goodly array if they sustain his position. Let us see, Acts 11:22, gives the history of individual Christians going by their own volition to Antioch and there preaching to Greeks. When this information came to the knowledge of the "separated"—the disciples at Jerusalem—they sent Barnabas to Antioch to show that the Jewish converts were ready to fellowship Greek converts. They did not send him to preach; but when he arrived there he preached as an individual Christian, and on his own judgment went after and brought Paul to assist him. The word* translated "church" is singular, indicating that the disciples were spoken of as a *class*—the *separated*; but when their action is spoken of the verb† is plural—they *sent*, (3 per. plu. 1 aor.). If this was congregational action it would read: "And the report concerning them came to the ears of the congregation that was in Jerusalem: and *she* sent Barnabas as far as Antioch"; but the sending is 3 per. plu., so it was not congregational action.

Acts 16:4-13, gives an account of the journey proposed by Paul to Barnabas, which was the occasion of their separation. How this can be used to teach congregational sending is incomprehensible, as it states explicitly that Paul made the proposition to Barnabas.

II. Cor. 8:23, is where Paul is writing concerning those who went to receive the gift of the Gentile brethren for the suffering Jewish brethren. He speaks of them as the messengers of the churches, not to preach the gospel, but to collect the money.

* ἐκκλησίας. † ἐξαπέστειλαν.

Phil. 2:25, is his last quotation. Paul is writing to the brethren at Philippi, expressing his anxiety about them, his inability to visit them personally, proposes to send Timothy in his stead, and also Epaphroditus, "your messenger and minister to my need." Epaphroditus was not sent by them to preach, but to convey some message to Paul and assist him in some way.

If these proof-texts are all that can be given for congregations sending men to preach the gospel, Bro. Beaty will have to abandon this position.

He argues that as Barnabas was called an apostle (Acts 14:4,14), and was not one of the thirteen, therefore he was an apostle of the congregation at Jerusalem! Bear in mind that the word* in the Greek is not translated, but transferred, and if translated would be represented by *messenger* or *representative*. Paul and Barnabas were messengers or representatives of Christ, for they had both been filled with the Holy Spirit, divinely inspired to present the laws of the kingdom of Christ. At the time that he is called an apostle he is engaged in the work to which the Holy Spirit had directly sent him. The congregation at Jerusalem had nothing to do with his being on this work—he was not at Jerusalem when the Holy Spirit made him his messenger at this time. In Chap. XXVI, our author fully sustains the position that Christians, as individuals, have Scriptural warrant, and are commanded to spread the gospel. Suppose a congregation wished to give all its means to the support of a particular missionary, and one of the members wished to assist another missionary field that was very dear to him, could he do it? Suppose that the congregation should say, that it would not co-operate with other congregations in a certain missionary enterprise, could a member of that congregation participate in the co-operation? This is a fruitful and important question, and we are either, as a people, very much in the dark, or we are not living according to our knowledge. We would advise the reading of the book and a thorough investigation of the subject.

Ἀποστόλος.

THE APOSTOLIC CHURCH RESTORED. *By John F. Rowe.* Published by G. W. Rice, Cincinnati, 1884. pp. 348. Price \$1.50.

The author, who is the editor of the *American Christian Review*, and author of several other books, has in this volume given us a work of much study and one of much practical importance. He gives a condensed history of the several great religious reformation, showing what they accomplished, what they did not accomplish, and why they fell short of a complete reformation. He then gives a concise history of what is commonly known as the *Current Reformation* inaugurated by the Campbells and Barton W. Stone, contrasting it with the previous reformative movements. The former movements are shown to have been merely for the purpose of correcting flagrant abuses in practice of certain ecclesiastical organizations, and not the restoration of apostolic teaching and practice. The last movement was not to correct abuses in any particular organization, but to go back to the beginning and restore the apostolic teaching and practice in their completeness. The facts are plainly presented and the conclusions are logically and clearly drawn, but the style in some passages betrays haste. In the second line of his *Introduction* he speaks of himself "while young in the ministry," as if "the ministry" were an avocation, a profession. He evidently means while he was in the beginning of his service of proclaiming the gospel. We dislike any expression to come from those who advocate "pure speech" that savors of ecclesiasticism. As examples of haste, we quote from page 12:

"The disciples of Christ, under apostolic teaching, formed a community of brethren, who were associated upon a broad basis of equality, all of them being illuminated and directed and united in the one Spirit. Their organization under Christ, was a marvel of simplicity, and very unlike that hierarchial system which in subsequent times overshadowed the Church of the living God—very dissimilar from the individual congregation where all the members served each other in love and faith."

This language evidently says that the disciples of Christ, under apostolic teaching, formed a community very dissimilar from the individual congregations where all the members served each other in love and faith. We suppose that he intended to say, that the hierarchical system which was unlike the "community of brethren," was also very dissimilar from the individual congregations.

We also suppose that by "individual congregation," he meant *local* assemblies of disciples, as "individual congregation" is an impossibility. On page 28, we find this language:

"A pope must be elected; and Martin V., once chosen, by skillful management and by separate arrangements with different princes, was unable to undo to a great extent, the salutary work of the Council, and even before its adjournment to reassert the very doctrine of Papal superiority which the Council had repudiated."

"Unable to undo" contradicts the statement that he was able "to reassert the very doctrine, which the Council had repudiated."

We can not agree with some of his statements, as our investigations have led us to different conclusions. For example, on page 12, he says: "In the election of these pastors—feeders of the flock—the body of disciples enjoyed a controlling voice, although as long as the apostles remained, their suggestions or appointments would naturally be accepted." "A controlling voice" can mean only that some one else might suggest and then the body of disciples could accept or reject. We do not believe this, for we can find no place in the New Testament where such a thing happened, or where any one but the members of the local organization selected the overseers or feeders.

Again: "The elders, with the deacons, whose business it was to look after the poor and to perform kindred duties, were the officers to whom each little separate community committed the lead in the management of its affairs." We can find no authority for the statement that the "business of the deacons was to look after the poor." Such an idea can be drawn only from the business of "the seven" who were selected by the disciples at Jerusalem to distribute supplies when all things were held in common. These seven men are nowhere called "deacons," and we cannot understand how it can be inferred that the Grecian widows were any poorer than the others when all things were in common. Nowhere in the New Testament is any special duty or business assigned to deacons; and further, there is no such office or officer as deacon made part of the local organization. Any one who did a service of any kind for any one, an organization or an individual, was a *diakonia*, a servant or an agent, whether man or woman.

"The New Testament records the fact that all Christians, in a given locality, were united in one society." This, we conceive, is

a mistake. It is not so recorded. It is an inference. We doubt that the inference is correct. The inference is drawn from the language of Acts 14:23, and Titus 1:5. In the first, the literal rendering is, "And when they had elected for them elders in each congregation as they came to them." The second passage would read, "that thou should complete the arranging of whatever is wanting, and place elders in each town as visited." "Congregation" in the first, and "town" in the second, are both singular in the Greek, but the construction with the preposition requires the translation of "each place in turn, or one after the other." To support the inference, the locality must be specified boundaries, and then some word must be introduced to convey the intimation that *all* were in the organization. It seems to us that the simple statement that elders were elected and placed in each assembly and town, would prove nothing as to how many elders were elected or how many organizations there were in each town. These organizations were arranged for local convenience, and if it is allowable to have one in every six miles square of country, we can not see why there should be only one in an area of ten miles square, because the latter is embraced within the limits of a single town.

The portion of the book devoted to the history of the Reformation inaugurated by Thomas Campbell and Barton W. Stone, the one in Pennsylvania and the other in Kentucky, is particularly interesting, instructive, and deserving of careful study. It having been shown in preceding pages that other reformations were failures because the leaders did not go to the root of the evil, and were blinded by previous training, we can profitably study the surroundings of these men and discover how well they did accomplish their purpose. Thomas Campbell was a Scotchman, brought up religiously under the Westminster Confession of Faith; and he so trained his children. He landed in New York, in 1807, and his son, Alexander, in 1809. He was soon assigned to a church in Pennsylvania. Before leaving Scotland, the desirability of Christian Union had taken possession of his mind, and on reaching America the condition of affairs more thoroughly convinced him of its necessity. The controversy in Scotland was between presbyterial and prelatical church government, and of course his mind was fully given to the former. After much study and controversy, he finally formulated the following as the basis of Christian

Union: *Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent.* This is simple, but so evidently correct that it almost seems as if inspiration had touched his lips.

This has been theoretically our watchword ever since, but by some it seems to have been misunderstood. It says: "Where the Scriptures speak, we speak," and this we practice; but it also says: "And where the Scriptures are silent, we are silent." This we do not practice. It is changed now, so as to read: "And where the Scriptures are silent we speak as sanctified common sense speaks;" in other words, where the Scriptures are silent, we can teach anything we please. The Bible says nothing about an organ in worship, and we do not keep silent, but do as we please; it says nothing about employing a preacher to teach a congregation and exhort sinners on a fixed salary, and we do as we please. According to the axiom of Thomas Campbell neither would ever be mentioned. A number of individuals acting upon this rule, formed themselves into an Association, denying that it was a church, for the purpose of supporting men who would preach the pure gospel, defending the act upon the broad ground that individuals had the right to dispose of their time, counsel and property, as they may see cause. This is what we advocate in our article on *The Church—A Study*, in the last number of this magazine.

When Thomas and Alexander Campbell formulated this rule and adopted the *Address*, from which we have last quoted, neither father or son had made an application of it to the Westminster interpretation of the Scriptures, and when it was suggested to them that it would destroy *sprinkling* and *infant membership*, they were startled; but they were honest men and carried the rule into practice. It was a sharp conflict, but honesty triumphed over prejudice.

In the *Thirteen Propositions* submitted by him, we find: "That the Church of Christ upon earth is essentially, intentionally and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures; * * * That, although the Church of Christ upon earth must necessarily exist in particular and distinct societies, locally separated one from the other, yet there ought to be no schisms, no uncharitable divisions among them." From which we learn that the local societies are *not parts*

or divisions of the Church, but are composed of parts of the Church. Quite a difference, and a difference that should be kept in our minds when we argue so strongly for co-operation by local societies.

Proposition 12 contains the following: "Thirdly, that her (the Church) ministers, duly and scripturally qualified, inculcate none other things than those very articles of faith and holiness expressly revealed and enjoined in the Word of God." Here we have "ministers" as a distinct class, about which the Scriptures are silent. "Duly and Scripturally qualified"; "duly" being something in addition to "scripturally", about which the Scriptures are silent. Here his Presbyterian training crops out. "Ministers," the representatives of the Church, not of the local societies, and "duly," the formal presbyterial ordination. Thus violating his own rule.

Thomas Campbell made several applications for fellowship with the Presbyterians, and his second appeal was rejected because his son Alexander, had preached without being "duly qualified"; the violation of his own rule being unexpectedly brought against him, though he never seemed to see it.

At the age of twenty-two Alexander Campbell enters prominently into the work, he and his father having progressed far enough to adopt the following: Each congregation was an independent organization; that a distinction between clergy and laity is unscriptural; that infant baptism is without direct scriptural authority, but to remain as a matter of conscience; that their *Christian Association* must become a distinct Church. In 1812 the question of infant baptism was brought to a crisis, by the birth of a child to Alexander Campbell. He then gave the subject careful attention and became convinced that it was unscriptural, and it was abandoned. Up to this time he and his father had not been immersed; but, now being convinced, they were immersed.

In 1813 the question of uniting with the Redstone Association (Baptist) was brought "before the Church," using the language of Alexander Campbell. The "Christian Association" of 1809, developed into "the Church" in 1813. The proposition was not for the individuals composing "the Church" to become "Baptists," but for the "Christian Association Church" to be received as an organization into the Redstone Association on an equality with

the other organizations represented in it. They were so received. In 1816 Alexander Campbell delivered his celebrated address on *The Law* before the Redstone Association, which finally caused the two Campbells to withdraw and unite with the Mahoning Association. Prior to this period a similar movement had been inaugurated in Kentucky by Barton W. Stone, and after much study and interchange of views, the two bodies united in 1831. Stone commenced his work in 1804. The Mahoning Association was finally dissolved, and congregational independency was adopted without any plan of co-operation between the local societies.

In the beginning of the movement, neither Thomas or Alexander Campbell contemplated the formation of a distinct religious organization, but sought to purify the Presbyterian Confession of Faith so that all could unite with them upon a common ground; when this failed an Association was formed to more effectually teach their basis of union; this Association soon claimed to be an ecclesiastical organization, and as such sought recognition by and co-operation with other ecclesiastical organizations. These Associations were made up of the "duly and scripturally qualified ministers" and delegates sent from the local congregations. As *ministers*, without authority from the Association of which they were members, the two Campbells severed their connection with this co-operating Association, left their Association co-operating with it, while they connected themselves with another co-operating Association, which finally went to pieces under the idea of congregational independency. Local organizations composed of individuals who had become Christians, and which were based upon the rule early laid down by Thomas Campbell, were formed all over the country. These local organizations have ever remained separate organizations, have never united or been represented in any general Association, and remain separate households of faith, spiritual families united in a common loyalty to the Word of God. The first Association was individual, to secure greater power for the accomplishment of a definite purpose by individual co-operation. The Presbyterian idea took them into a congregational co-operation as an organization, but it was soon abandoned, and ever since, congregational co-operation, wherever attempted, has proved a failure. Congregational co-operation can not be defended or made

practical, until it is agreed that the congregations are organized parts of an unorganized whole, and that there is a visible head to the co-operation. As long as it is agreed to accept the following definition of the Church, so long is such co-operation impossible. "That the Church of Christ upon earth is essentially and constitutionally one; consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures."

If the Church of Christ exists in every individual heart, it has a home wherever there is a Christian. Local collections of Christians do not create new homes for the Church, and its individual dwelling places remain undisturbed. There can be no action of the Church of Christ except through individuals, for it has no material existence, it is spiritual. If congregations propose to co-operate there must be some one authorized to direct the co-operation. It will not do to say that one congregation may propose it to another congregation and mutually agree to co-operate. This is not congregational co-operation, but individual suggestion, individual co-operation under a thin guise of congregational action. To have congregational co-operation there must be a power above the congregations to direct their movements. If congregations are organized parts of an unorganized whole, then no two, three or a hundred congregations have the right to do anything in the name of the Church, if there should be one hundred and one organized congregations of Christians in the world, because the Church in its entirety would not be acting. A part can not act for the whole.

The Church of Christ is in every human heart complete. If an individual Christian does an act in the name of Christ, by His authority, the act is the act of the Church. Christ is the head of the Church and whatever the head directs the body does. If individual Christians co-operate, no higher authority than themselves is required to call them together or to direct their labors. Each one is a complete entity to do as he pleases. He goes to his brother, proposes co-operation in a special work, his proposition is accepted or rejected; if accepted they do the work together, and it is done.

Congregational co-operation implies authority. Where two or more are united together there must be a power above individual power. The power may be the voice of the majority, it may

be delegated authority, as in an elected president; but there must be a power superior to the individual will. This authority must determine the question of soliciting co-operation, of accepting or rejecting co-operation. Then individual responsibility is lost in the delegated responsibility; but every Christian shall be judged by his works and he will not be judged in the person of this delegated power. If congregational co-operation is taught in the Scriptures, individual decision and co-operation is not. The two are incompatible. If individuality is lost in the organization, then individuality ceases.

As in the beginning of this review we said the book was valuable, so we close by advising its perusal by every one who wishes to have an intelligent understanding of the position that he occupies.

THE ELEMENTS OF MORAL SCIENCE, THEORETICAL AND PRACTICAL. *By Noah Porter, D. D., L. L. D., President of Yale College.* pp. 574. Published by Charles Scribner's Sons, New York. 1885. Price \$2.50.

It would be interesting to us to enter into an extensive review of this work, but such a review would occupy too much space and would be, probably, unprofitable to our readers. The work is written with much care, and exhibits the breadth of thought characteristic of the author. He is treating a difficult subject, a subject largely theoretical, and consequently impossible of demonstration, and therefore open to many theoretical conclusions. We might differ from him in a certain conclusion and, in turn, be differed from ourselves. The book is well worth the time that a careful study of it would require.

MAN: HIS ORIGIN, NATURE, AND DESTINY. *By E. L. Donohoe, of Paris, Texas.* Published by John Burns Publishing Co., St. Louis, Mo., 1885. pp. 370. Price \$1.50. From the Author.

The author of the above book is a lawyer, lecturer, politician and writer of considerable reputation. He is a bold thinker and investigator. His present book treats of man from the very be-

ginning to the very end; it treats of him physically, mentally and spiritually.

He denies the Adamic origin of man as excluding all other origins. He claims that the first two chapters of Genesis give two distinct creations of man—the pre-Adamic and the Adamic. He denies that the negro race descends from Adam. He repudiates the theories of evolution. He defends Phrenology, Mesmerism, Clairvoyance and Spirit-communication. He argues for woman suffrage and legislation to prevent ill-assorted marriages, and favors a dissolution of the marriage contract on account of incompatibility of disposition and physical organization.

His first chapters on the origin and history of the human race are interesting and instructive; but his chapters on the *isms* present nothing new; being quotations mostly from A. J. Davis, Swedenborg, and Robert Dale Owen. He neither denies or affirms the doctrine of probation after death, but inclines to accept it. He opposes polygamy, and urges temperance in life and living. If chapters IV, V, VI, VII and VIII, of Part II, which treat of Phrenology, Mesmerism, and Spiritism, had been omitted, the book would have been more valuable. We have no desire to enter into a discussion of these questions, preferring simply to state our entire want of interest in them, even at the risk of being regarded a foggy.

Chapter I of Part II, and chapter IV of Part III, are to be regarded as the key notes to the book. The first affirms man to be a threefold being, consisting of body, soul and spirit. The second treats of the destiny of man. He says: "The body consists of organized matter, and possesses no life except what it receives from its contact with spirit. * * * The spirit is imparted by the Creator, and at the death of the body returns to the spirit world. The soul, in our present state of existence, is that natural or animal life which results from a union of spirit and matter." Let us look at this: The body is nothing but organized matter, and has no life except what it receives from its contact with spirit. The brute has the same physical organism as man, but it has life. Is its life caused by the contact of spirit with its physical organism? Does the spirit that vitalizes its body, at death return to the spirit world? Then the brute has a soul the same as man, and there is no difference between them. We are not prepared to accept this.

He says: "The lower animals have souls in common with man. They are twofold, possessing body and soul, while man is threefold, possessing spirit also." But this can not be from his previous statement that, "soul is that animal life which results from a union of spirit and matter." The lower animals, according to him, could not have life without having spirit, as animal life is the result of the union of matter and spirit.

Again, he says: "In addition to these instincts, passions, and feelings of the animal kingdom, man has been blessed with intellect, reason, the moral sentiments and spiritual faculties. This is the realm of the spirit and the grand superiority of man over the beasts of the field." So, then, it seems, that man is a four-fold being, having a "realm for the spirit," which is reason, and reason is all that distinguishes him from the brute. Matter, spirit and soul are possessed by both, and man has reason in addition. We prefer to believe that God implanted in man, and made it a part of his entity, an element of immortality, which we call "spirit," and that by disobedience the power to be wise (Gen. 3:6), was obtained by man, and at death this element of immortality goes to God to be judged according to the deeds done by the body, under the influence of mind.

Chapter IV of Part III, treats of the *Destiny of Man*. He denies the resurrection of the physical body, and argues for the immediate entrance of the spirit into conscious existence in the spirit world at death. We do not know whether this is so or not. We know, for the Bible tells us so, and we have no other source of information on this subject, that death dissolves the connection between spirit and body, that the body returns to dust and the spirit to God; but as the return of the body is not immediate, we do not know that the return of the spirit is immediate. Some passages of Scripture would seem to indicate the contrary.

Our author says: "We must not forget that the spirit is the immortal part of man—that it is directly imparted by the Spirit of God at the creation of each human being; that its union with matter, produces the present animal life, or soul of man; and when it leaves the body, it takes with it the soul as a spiritual body, to occupy in the spirit land." We can not understand this: how the union of the body and spirit produces animal life, which he says is the "soul", and then the spirit takes this animal life for a

spirit body. This, to our mind, is rather confusing; but then we do not claim metaphysics to be our *forte*.

He says that he believes that this spirit world is all around this material world, and that it is divided into pleasant and unpleasant regions, occupied respectively by the good and bad spirits; and that the spirits grow in culture in this unseen world. At one resurrection the good spirits are brought out of this place and translated to heaven, and after 1000 years the wicked are brought out and consigned to another place. We have not so read the Bible.

Our author denies eternal punishment to the wicked. As to probation after death, he says: "There is nothing unreasonable in this opinion."

But we have exceeded our space already, and we must be content with what we have said.

THE NEW DEPARTURE IN COLLEGE EDUCATION; *Being a reply to President Eliot's Defence of it in New York, Feb. 24, 1885.* By James McCosh, D. D., LL. D., D. L., President of Princeton College. A pamphlet of 23 pages, published by Charles Scribner's Sons, N. Y. Price 15cts.

President Eliot, of Harvard College, advocates an optional course to be selected by the student. President McCosh advocates a course arranged by the Faculty, and that the course shall have for its basis, the old A. B. course. We think that Pres. McCosh has the better of the argument, though we may think so, because we believe as he does. We dislike to differ with Harvard, as we have studied within its walls, but we think Pres. Eliot is wrong.

AMONG OUR EXCHANGES.

THE AVERAGE EVANGELICAL CHURCH, is the title of an article in the *Independent* of October 23, by Rev. D. H. Taylor. He asks two questions, and answers them. The *first* is: "What external changes would take place in the average evangelical Church if it were to make the Acts and Epistles of the Apostles its exclusive guide."

He answers: "In general it may be said that such changes would be few, and in the main, disadvantageous. Take, for example, the matter of houses of worship. What would be the result upon the congregations of some of our largest churches, if they were to fall back upon Paul's plan at Ephesus, of hiring a hall, or of meeting in an upper room of some private residence?"

We answer: That all departures from apostolic teaching and practice, relating to doctrine and worship, are wrong and are hindrances to spiritual growth. Such changes as should be made to get back to apostolic teaching and practice would be many and all advantageous. So we and the writer differ widely. Take the item of meeting houses. There is no apostolic teaching on this subject, and the practice was to select such places as were in their power that were best adapted for the purposes sought to be accomplished. The apostles and their cotemporary evangelists went to the people, and wherever they found the people and were permitted, they preached. When they could, they used the synagogues, when these were denied them they went into the market places and places of prayer, and when it was thought best a house or room was rented. Their example and command were to preach, and to preach in the most suitable places, so as to get a hearing. The place was a very subordinate thought. If we would imitate the apostles in this, it would be a very great gain. Now the *house* is the first thought and the preaching is secondary. A one thousand, or an hundred thousand dollar house is built on credit, and the congregation, the flesh and the devil, are importuned by

all manner of devices, both good and bad—mostly bad—to contribute the money to pay for it. A pastor is employed at a salary in proportion to the cost of the house, and his salary is raised in the same way. Twice a week, two sermons of thirty minutes each, is the preaching. The early Christians, under apostolic teaching, put their hands in their purses and gave as the Lord prospered them, from week to week, and used this money for religious purposes, and had no demoralizing devices to drag money out of the pockets of the ungodly. We think it would be a decided advantage to go back to apostolic practice in the matter of meeting-houses. Let the preaching be the first, and the houses the second consideration.

"What, again, would be the probable effect upon the ministry if we should all emulate the example of the apostle in the business of self-support, or of voluntary support?" We candidly confess that we believe that it would be very disastrous to the—"ministry"; but just as candidly confess that we believe it would be an immeasurable gain to Christianity. If we would imitate the apostles in this, we would come nearer to them in spirituality. There would be a great depletion of the ranks of the "ministry", but a wonderful gain in efficiency for the conversion of the world. We would then, as did the apostles, preach for the love we have for Christ and for humanity. We would preach only when we counted poverty, persecution and sacrifice as nothing, if by so laboring we might win a single soul to Christ. If we preached only when it was a pleasant and honorable occupation, under the *regime* of "self-support and voluntary support" there would be many of us who would not be "ministers." But we believe that, if we would return to apostolic practice, that there would be so much spirituality developed, that is now smothered, that we would have a host of godly men to spring up who would proclaim the "good-news" from every valley and mountain top, with such love and devotion, that soon in every land we would have an ingathering into the Church of the living God, that would cause infidelity to hide itself.

"Again, what would become of our missionary enterprises, if the missionaries to Asia, instead of going out from America with well-filled purses, should reverse the current, and insist, as Paul did, that, inasmuch as we send the Gospel to Asia, Asia, therefore,

ought to send money back to America? Paul was always bringing contributions to the mother Church in Jerusalem *from* the new Churches in Asia and Europe."

We answer: Paul *never* carried contributions from the new churches to the mother church at Jerusalem. He carried contributions from the Gentile converts to the Jewish converts in Judea when they were suffering from famine. Does he not think it would be right for the converts in Asia to send contributions to the brethren in America if we were starving, and they had food to spare? If missionaries would go to heathen lands for no other reason but love for them, and there are such, their converts would soon become missionaries themselves and gladly assist in sending the gospel still further on. A man under apostolic teaching can not be a disciple without being a missionary, either by going himself or by sending some one else. A man can not be a Christian unless he is willing to make a sacrifice to make others Christians. A man can not be a Christian *by* himself and *for* himself.

"Once more, would it do to brush away the present safeguards in the matter of receiving members into our Churches, just because, so far as we discover from the record, those early Churches established no such rules?"

We answer: If the early churches, under the immediate control of the apostles, did not establish the "present safeguards," then the "present safeguards" had better be brushed away. We are willing to admit that Christ knew better than we, what was best for guarding his Church. What our essayist means by the "present safeguards in the matter of receiving members into our Churches," we do not know; but suppose he means the official examination of candidates and letters of commendation. If "official examination" is meant, then we can answer, that is no safeguard, for as many unworthy persons can be found in those organizations that use this safeguard, as in those that do not. There was no larger percentage of unworthy characters in the apostolic churches, where the only "safeguard" was the simple confession of faith in Christ and obedience by baptism, than in the modern organizations where the most elaborate safeguards are used. This answer is a mere statement of facts. If letters of commendation are referred to, then we answer, that such was the custom of the apostles and early Christians.

"What about these women? Paul told them in his day to keep still; did he? Shall we be apostolic in that direction? You had better be smeared with honey and hung in an apple tree for the bees to bother." This gives us the true spirit of the writer. He doubts the common interpretation of this command of Paul; but if it is true, he would not insist upon it, because it would provoke unpleasant attacks from the "strong-minded"! Yea, verily, such we are sorry to know, is the spirit of many "Ministers", who think it would be a bad plan to go back to apostolic example in the matter of "self-support, or of voluntary support." An apostolic precept or command must not be insisted upon, if by so doing the *salary* would be endangered! Is not this a deplorable state of affairs? Evangelists should be liberally supported while evangelizing, but if they wait for an assurance of support by their brethren before they will commence to evangelize, the assurance had better never have come to them. It seems to us that *trust* should not be altogether on one side; that if the brethren trust the evangelist to do his duty, that he should be willing to trust the brethren to do theirs. We think it would be well to go back to apostolic practice.

PAUL'S TWO PARISHIONERS, is the caption of an article in the *Independent* for January 29, by Theodore L. Cuyler, D. D. We call attention to it on account of one expression in it. He is contrasting the actions of the Philippian jailer and the Roman Viceroy Felix. He says: "As soon as the jailer had accepted Christ, he confessed him. He was baptized straightway; whether by being applied to the water, or the water to him, is of small account."

Does Theodore L. Cuyler, D. D., mean to say that he does not know what was done to the jailer, when the Scripture says he was baptized? Does he mean to say that he does not know what Peter meant when he said, "Repent ye, and be baptized every one of you in the name of Jesus Christ"? and that he does not know what was done when it is said, "They that received his word were baptized"? If this is his meaning, we would advise him at an early day to cross the Brooklyn Bridge and visit Dr. Philip Schaff, Professor of Sacred Literature in the Union Theological Seminary of

New York, and President of the American Committee on Revision, and ask him to tell him, for his present ignorance does not agree well with his title. Dr. Schaff will tell him that: "In the primitive church, baptism was by immersion. The indications are clearly that the subjects were immersed by John." If he prefers English authority let him read Dean Stanley, who says: "For the first thirteen centuries the almost universal practice of Baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water."

He might also write to Adolph Harnack of Giessen, and he would say to him: "*Baptizein* undoubtedly signifies immersion. No proof can be found that it signifies anything else in the New Testament, and in the most ancient Christian literature. The suggestion regarding a 'sacred sense' is out of the question. There is no passage in the New Testament which suggests the supposition that any New Testament author attached to the word *baptizein* any other sense than immersion."

We suppose this is sufficient authority to satisfy Dr. Cuyler that the jailer was "applied to the water,"—was immersed. But, probably, he means that he knows that the jailer was immersed, but his being immersed is a fact of small consequence to him. We would be sorry to think this. As between ignorance and disregard to a command of Jesus, we would much prefer to suppose the former. Jesus commanded penitent believers to be immersed, and to our mind it is blasphemy for any one to say, that it is of "small account" whether we obey that command or ignore it by substituting something else for it.

We call attention to this statement, so that, if possible, we may arrest the attention of some one who is unconsciously drifting away from veneration and loyalty to the Word of God. We know that this man is but uttering the sentiments of thousands of professed Christians, when he says: "I know that Christ commanded those, who would be his disciples, to be immersed, but I consider it entirely non-essential; as I can not believe that Christ will make the eternal destiny of any man hang upon a physical act." But because this sentiment is so wide-spread and is so dangerous, is the reason why we call attention to it. How can any command of the Great Head of the Church be considered non-es-

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sential? He chose this ritual of initiation, and how dare we change it? Were we to seek admission into any human organization that required an initiation, were we to change any of the rites, would we gain admission? If a foreigner were to seek to gain citizenship in the United States of America, do you suppose that he would succeed, were he to omit or change a single prescribed form commanded by the law? You know he would not. Then why do you say that a foreigner, one in the kingdom of the devil, can become an adopted child in the kingdom of Christ, when he refuses to obey all the requirements of the law of admission? You may say that the Church may change the conditions of initiation; but how? The Church can only act through its head, and Christ is its only head. He has never delegated his headship to any one in heaven or upon earth. He selected men to be his ambassadors, messengers, to the world, to deliver his message, to declare the laws that he had enacted for his kingdom, and to adopt those who would comply with his laws into his kingdom, but he never delegated any authority to any one to change a single law or precept. We should be very careful in our service to God. He will have no divided allegiance.

THE QUARTERLY REVIEW OF THE METHODIST EPISCOPAL CHURCH, SOUTH, for January, complains of a criticism that we made of an article on *Methodism and Modern Sunday Schools*, in that we intimated that the Editor was partly responsible for the statements of the articles. *We should not have done it.* We know that an editor is compelled by various circumstances to publish articles, sometimes, that contain statements that he does not endorse. We would enjoy an investigation of the question of *Infant Baptism*, but we have no desire for a controversy. Sometime since we proposed to him, that he or some one selected by him should prepare an article in defence of the practice, and that we or some one selected by us, would prepare an article in opposition, and that the two articles should be published simultaneously in our two *Quarterlies*, so that the whole question might be placed before our readers for their study. The proposition was declined. Dr. Hinton, the Editor, tells us that, although it is not fair to hold him responsible for the positions of his contributors,

which we admit, yet his individual sentiments are set forth in his review of a book, *The People's Hand-Book—Infant Baptism: By Rev. Z. A. Parker.*

He says: "We regard the matter of Infant Baptism as by far the most important phase of this subject." "There is a deplorable lack of knowledge on this matter for which there is no reasonable apology"; and yet he says: "We would consider such a dispute an infliction of pain upon our readers, because it would protract a discussion already exhausted." It seems to us that the Doctor has rather mixed himself. In one breath he says that Infant Baptism is the most important item in the book; that there is a deplorable lack of knowledge on the subject; and in the next, he says that an investigation of the subject would inflict pain upon his readers without profit! It does seem to us, that, if it is an important subject, and if there is such deplorable ignorance concerning it, that the presentation of the arguments for and against it, side by side, would assist very materially in removing this ignorance. We publish in this number an article on *Infant Baptism*, by G. W. Longan, which if he will publish in his *Review*, we will publish his reply in the next number of ours, after the reception of his reply. Will you do it Doctor?

But let us see what the Doctor holds on this subject. He says: "But whether infants are entitled to the rite of baptism, to alliance with the Church of Christ—this is momentous. In our view the argument is a brief one, but quite conclusive. The Church of God is one from beginning to end. Christianity did not found this Church, it existed even in the wilderness. If infants, by express command were made members of God's ancient Church, they have presumptively this privilege still, under an economy not restrictive, but greatly enlarged in its facilities."

"Christianity did not found this Church, it existed even in the wilderness," Whoever said that "Christianity founded Christianity"? A thing can not found itself. Does he mean to say, that Christ did not found the Church of Christ? Christ said: "Upon this rock I will found my Church." A difference in opinion! We suppose Christ is the best authority. He said: "I will found my Church," plainly saying that it was not then founded—that it was an Institution yet to be founded, therefore, the Church of Christ did not exist in the wilderness.

"If infants, by express command were made members of God's ancient Church, they have presumptively this privilege still." Let us look at this. "Infants by express command were made members of God's ancient Church." Then God has two Churches, the *ancient* and the *new*; then the two are not identical. Infants were made members by express command under the old covenant, then they should be made by express command under the new. The Jews, or the ancient Church if you prefer, were under a special covenant, which, by express commandment made Jewish infants members of it, but Christ is the mediator of a new covenant. "In that he saith, A new covenant, he hath made the first old. But that is becoming old and waxeth aged is nigh unto vanishing away." Two covenants could not exist at the same time. The ancient Church vanished away as the new one was established. If infants were made members of the ancient Church by express command, then, logically, they should be made members of the new by express command, and the burden of proof is justly with the advocates of Infant membership to show the express command in the new covenant. The new Church was founded upon belief in Christ—a public profession of that belief. No one, under the new covenant, could have membership in the new Church who did not *believe*. The old covenant was national, was between God and the Jewish nation; the new is individual. An infant can not individually enter into a covenant, for "covenant" implies mutual ability to accept or reject. "Infants have presumptively this privilege still." Under the Jewish covenant infants had no privilege, they were members of the covenant by virtue of being born of Jewish parents, they had no privilege. They were Jews whether they wished to be or not. Infants have no privileges, because they can not accept or reject. Under the practice of Infant baptism they have no privilege of becoming members, because they are baptized without their consent.

Baptism means something, it was for some purpose. Methodists say: "Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth." Let us suppose that this is correct, and apply it to infants. An infant can make no "profession," therefore baptism to it, can be no sign of profession. It distinguishes between a Christian

and those who are not; then when an infant is baptized it is a Christian. A Christian is one who believes in Christ, and has accepted him. An infant can not believe in Christ or accept him; therefore *baptism* can not be administered to an infant. Besides being a profession of faith in Christ, it is also a sign of regeneration. Then, before an infant is baptized it is not regenerated, and were it to die, it would be judged as an unregenerated person, and on account of the neglect of its parents, without any ability on its part, it would be condemned. "Enough has been written on the mode (of baptism), and we think too much. How any man can persuade himself that God cares more or less for a disciple on account of the manner of making profession, we can not understand". *We can.* When Christ gives a positive command to do a definite act and one man obeys it, and does that act, and another substitutes some other act for the one commanded, and does the substituted act, there is no trouble with us in understanding how God will care much more for the former than the latter. Christ commanded his messengers to go and make disciples of the nations, and to do something to them. Peter, in the opening of the doors of the kingdom, told those who would enter, to repent and do something. Surely this something was a definite act that all could understand; if it were not, then Christ intended that confusion should prevail in his kingdom. Will the editor of the *Methodist Quarterly Review*, say that John, the disciples of Christ, or the apostles in obeying this command, did different things? This is a fair question. We say that they all did the same thing, and we say so, because the same word is used to describe what they all did; now is it not right that he, when he says they did not, should give the Scriptural example where one did one thing and another did a different thing?

CHRISTIAN THOUGHT, for January, Edited by Charles F. Deems, New York, contains a number of interesting essays. In looking over its announcement for its first volume, we see it stated that it contains an article by *Isaac Errett, D. D.*, and in its notices of new books, *Christian Missions* is stated to be written by *Rev. T. M. Green*, with an introduction by *Rev. Dr. Pendleton*. These statements are calculated to do the cause we plead and the gentlemen

mentioned, an injustice. They should publicly protest, and the Editor should make the correction. Bros. Errett and Pendleton are not D. D.'s, nor is Bro. Green a *Rev.* These brethren must speak out.

THE AMERICAN CHURCH REVIEW, (New York), for January, must be a number particularly interesting to an *Episcopalian* reader, as of its ten articles, three are given to the *Prayer Book* question, two to replies to *Monsignor Capel*, and one to the *Relation of English to American Church Law*. We were more interested in *The Outlook of Toleration*, by John Johnson, M. A. It is a well conceived and written article. There is much truth in it, and it is timely. He shows clearly that tolerance is not permitted in governments, in society, in science, and in the professions, and should not be in religious faith and practice. We were disappointed, and regretted that he narrowed his application down to his own religious organization; we would have much preferred that he should have applied his arguments and deductions to the question of denominational relations—how much tolerance or intolerance should characterize the relations between the various religious organizations. He probably intended that deductions in this direction should be drawn from what he says under the sub-heading, *A Demand for Fundamentals*.

Having concluded that some errors are "tolerable" and some "intolerable," that some truths are "fundamental" and some "non-fundamental," he wants some certain rule by which to distinguish the two. He is undecided whether a *rule* or a *catalogue* is most desirable, but insists upon the one or the other, and demands that the Bishops of the *American Episcopal Church* shall furnish whichever may be decided best. He quotes, with *quasi* approval, a rule that Waterland gives. "Whatever verities are found to be plainly and directly essential to the doctrine of the Gospel covenant, they are fundamental verities; and whatever errors are plainly and directly subversive of it, they are fundamental errors." Waterland then goes on to enumerate the "fundamental verities". "A founder and principal covenantor; a subject capable of being covenanted with; a charter of foundation; a Mediator; conditions to be performed; aids or means to enable performance; and sanctions also to

bind the covenant and to secure obedience." These are "fundamental verities," and every Christian should accept them; but then we need an additional rule by which to find these "fundamental verities." Probably there would be no difficulty concerning the first "verity," but how about the second? We say that a human being who is capable of receiving evidence and deciding upon it, is the only subject capable of being covenanted with; while Episcopalians say that infants are subjects of the covenant. Where is the rule to decide this? We may differ about conditions to be performed, and aids or means to enable performance. We might insist upon the immersion of a believing person as a condition to be performed for the remission of sins, as Episcopal standards teach, while an Episcopalian might claim, as Dean Stanley, that sprinkling would do just as well. We might insist that independent local congregational organizations, with a plurality of spiritual overseers in each, were the means necessary to performance to spiritual growth; while the Episcopalian might insist that a centralized ecclesiastical organization, with the membership divided by geographical lines, each parish ruled and taught by a priest, and a group of parishes ruled and taught by a Bishop, with established liturgical forms of worship, were the means to enable performance.

To decide these questions there must be a rule, and as we are both intolerant as to "fundamental verities," we can not make the rule; we must go to some authority recognized by both. There is no such authority but the Bible—the Word of God. We must let it decide between us. But how shall we use it as a rule for this purpose? We propose this: "*Where the Bible speaks, we speak; where the Bible is silent, we are silent.*" Can any objection be fairly urged against this rule? Who will accept it? If it were accepted, denominationalism—sectism—would be destroyed. Are you willing to give up your denominationalism? or do you love your sect more than you do a united brotherhood of Christians?

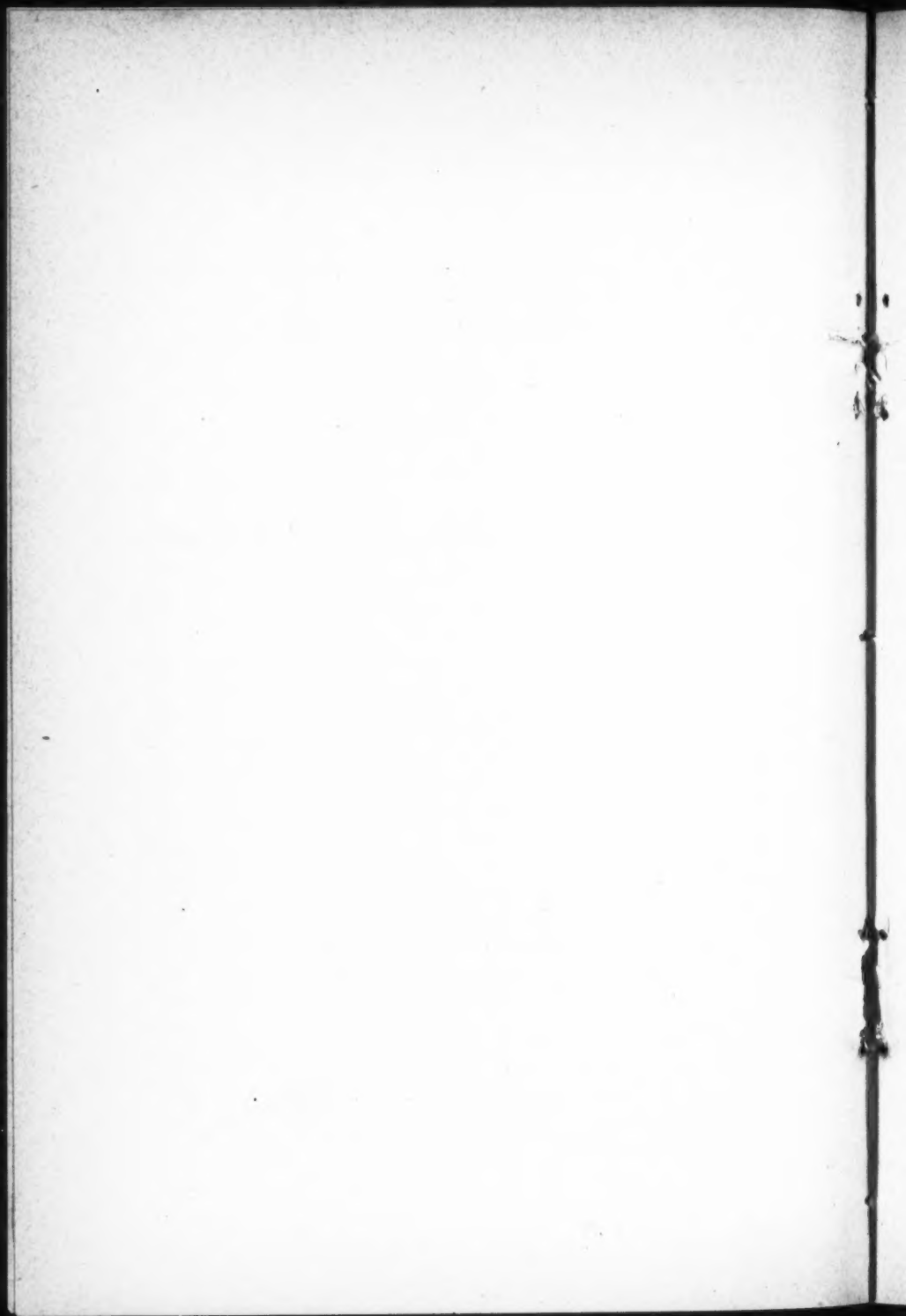
1885.

THE CHRISTIAN
QUARTERLY REVIEW.

“Παντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

EDITED BY
E. W. HERNDON.

VOLUME IV.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE Co., Mo.



THE REVIEW.

JULY. 1885.

THE SYNAGOGUE ELDER NOT SCRIPTURAL—A NEW STUDY.

Before entering upon this discussion we ask the reader three questions, which, if he can answer affirmatively, we advise him to read on; if not, we will not advise him to go further.

1. Do you admit that your views of church organization may be erroneous?
2. Are you willing now to re-examine the subject without fear?
3. If you find, after a full and careful study of the whole question, that the popular views of church independency are without foundation in the Bible, and the doctrine of systematic organization of the whole Church for government and work is fully sustained in the Old and New Testament, will you manfully advocate it with a view to its acceptance throughout the Church of God?

If you can say, yes, to each of the above, your company is solicited to the end of this discourse, and we will set about our work without formality or delay. Without assuming to be infallible interpreters of God's word, our arguments shall be direct, cumulative, honest; and our conclusions, we hope, clear and satisfactory. Depending much upon the saying of Paul, that, "The things written aforetime were written for our learning," we will first look into the constitution of the Jewish church, which was "our pedagogue to lead us unto Christ." The first proposition, though not denied by any, must at least be stated, on account of its connection with those that are to follow.

First. *The Jewish Church was an organized unit.* They were not a mass of unassociated independent tribes and families, but a solid, well organized *unit*, inasmuch that they were called by the name of an individual. "When Israel was a child then I loved him and called my son out of Egypt." Hosea 11:1. Moses sent messengers to the king of Edom, saying: "Thus saith thy brother Israel." Nu. 20:14. They were collectively a "Congregation," a "Nation," a "people," a "house," a "vine," an "inheritance;" but when individualized they were Jacob, Israel, a child, a son, a brother. Their unity of organization was intended to be as definite and pronounced as that of a human body.

The Christian Church is characterized in the same unique and personal way. "They are not all Israel who are of Israel." The converted Jews were still *Israel*. They are also a "holy nation," a "peculiar people," a "chosen generation," a "Royal priesthood." They are "One body," "One fold," a "Spiritual house," a "Temple," the "Bride," the "Lamb's Wife." These and other terms descriptive of the new church forbid the possibility of her being composed of a multitude of unassociated congregations, independent of each other in doctrine, discipline and enterprise. On the contrary they are "soldiers" under the "Captain of their salvation," and were intended to work in the best possible order, in closest co-operation and mutual dependence of soldier upon soldier, company upon company, division upon division. These passages imply a well defined organization throughout this grand unit, and not a mere spiritual union of love and good will, as the popular heresy has it. This is not intended as an argument for the united organization of all religious bodies, but is *directed to our own people*, to show our own own deficiencies and the loose notions so dominant among us as to church independency. As no nation is composed of the mere inhabitants of States, counties, and townships lying adjacent to each other, but without organization, it is fair to conclude that the "holy nation" must be so organized as to secure the co-operation of all in the work of the Lord.

This position is greatly strengthened by noting how thoroughly the "congregation in the wilderness" was organized. Their entire people was numbered, especially the men that "were able to go forth to war." Every tribe was numbered "according to their families and the house of their fathers." The Levites, consecrated

to the sacred service of the tabernacle, were numbered. Of these the sons of Gershon, Kohath and Merari were particularly numbered. They knew their entire working force to the man, and every tribe marched under a tribal commander, according to the following order:

TRIBE.	NUMBER OF WARRIORS.	LEADERS.
Reuben,	46,500	Elizur.
Simeon,	59,300	Shelumiel.
Judah,	74,600	Nahshon.
Issachar,	54,400	Nethaneel.
Zebulun,	57,400	Eliab.
Ephraim,	40,500	Elishama.
Manasseh,	32,200	Gamaliel.
Benjamin,	35,400	Abidan.
Dan,	62,700	Ahiezer.
Asher,	41,500	Pagiel.
Gad,	45,650	Eliasaph.
Naphtali,	53,400	Ahira.

603,550

"These leaders were the renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel." The tribe of Levi, not being numbered with Israel, were, nevertheless, numbered and distributed to their several posts with equal order and precision, and the work of each family assigned, either in striking, bearing or pitching the tabernacle. Then the order of marching of the twelve tribes, lead on by Judah, was definitely prescribed, so that everything should be done in most systematic order. System reigned everywhere, and in everything, by the command of Him who is not the "Author of confusion." No tribe was independent of the other tribes. No family or individual was allowed to do as he pleased, regardless of the good of the whole, but firm, compact co-operation in every movement, especially while on battle ground in the land of their enemies.

To make these facts available as an argument for a close working organization of the whole church, two questions must first be settled:

a. *Was this civil and military organization of Israel typical of organized co-operation in the Church of Christ? Was this, as*

well as other historic facts, "written for our instruction?" It would be difficult to say why this most prominent fact should not teach its lesson as well as so many others that are confessedly didactic; such as the Egyptian bondage, the mission of Moses, the paschal lamb, their baptism, the pillar of cloud, the wilderness, the Jordan, Canaan, the high priest, the sacrifice, the altar, the temple, their wars, their rest, their inheritance, and every other important fact in their peculiar history—strange if all these have a meaning for us, and yet their most remarkable organization should mean nothing. Is it probable that the altar of incense would be dignified as a type, while the military, civil and religious organization of the whole people contained no "admonition" to us? Could their battles be typical of our warfare and yet their strong, fighting organization bear no significance? Were not all these things "for ensample to us"?

b. If Jewish organization, order and co-operation were typical at all, were they typical of the external and visible organization, order and co-operation of the Church of Christ, or of spiritual oneness only? Doubtless the spiritual was typified in some of the historic facts; such as the manna, the water of the rock, the sword and shield, but most of the facts typified objectivities—Moses was a type of Christ, a real person, their baptism was a type of a real objective ordinance, the paschal lamb, the high priest, the shew-bread, the congregation, and many of their acts of worship have their visible objectivities in the Christian system, and it seems most probable that their close organization, national and tribal, bodied-forth something more than the proper spiritual state of mind in the church. They were united, both in mind and body, to do God's work, and why should we be less so in any respect? Is it reasonable that their union of mind and body typified merely the union of mind among us *with no visible co-operation to show that we are united in mind*? If both their mental agreement and organic oneness were written "as ensamples to us," it follows that the entire lesson is not spent on our spiritual state. *Therefore* it is evident that we, like them, are to form ourselves into solid organization to make war upon the armies of Satan and plant the energies of the cross in every land. Every one "that is able to go forth to war" should be enabled to feel that he has a place in the army that embraces the whole organized church of

God. If types teach us anything, this lesson seems as plainly inculcated as any in the typical word.

Second. But leaving the civil and military organization of the Israelites, and the lessons they teach, to the judgment of the reader, we now ask attention, no less candid, to what some may call a revolutionary view of the Eldership of the Church of Christ. No word is to be written here, however, for the sake of novelty, but, feeling that a weakness in someway inheres in our church government, and having for years seen the discrepancy between the Jewish and Christian idea thereof, I venture to bring it forth to be examined in the light of infallible Truth. For half a century, and more, we have been maintaining that an Elder's jurisdiction is limited to a single congregation. No position we have ever taken has rested more undisturbed in our own minds than this, and no investigator would be received with less favor by most of our brethren than the one who would even insinuate an error in our theology at this point. But all who are real disciples and students of the word of God will feel a readiness to re-examine this or any other position we have ever assumed, and whoever cannot endure such a discussion would gain nothing by reading another line of this paper, and we could agree to dispense with his company for the rest of the way. Then we say:

a. That the New Testament idea of the Elder's position in the new Church was, in the main, taken from the Old Testament Elder. If one was a "ruler", the other is. If one had authority, the other has. If one was to be obeyed, the other is. If the jurisdiction of a Jewish Elder was confined to a single congregation, like that of a synagogue, the Christian Elder is also confined to a single church. If they had Elders of a wider jurisdiction, why may it not be true of our Elders? If they had "Elders of the city," why should we not have "Elders of the city" also? The early church either inherited its views of the Christian Eldership from the Jews, or received them by new revelation, but as no evidence of the latter is on record, the former must be true. Many things were revealed in the Old Dispensation that were not, in any formal way, re-enacted, because the former revelation was sufficient and was not to be considered sunk capital. Not the slightest intimation is given in the New Testament as to any change of their

jurisdiction, and if we find a teaching in the Old Testament different from our theory, we may well suspect a mistake somewhere.

b. All Bible students know that divine legislation on this subject, whether by Moses or the Prophets, was all made previously to and during the Babylonish Captivity. After Ezekiel, who was in the Captivity himself, only three Prophets—Haggai, Zachariah and Malachi—ever spoke a word to Israel from the Lord, and neither the word Elder, nor anything concerning them, is found in the writings of either of them. It follows, therefore, that all the law we have upon the subject must be found in the sacred books written previously to the return from Babylon. It is also well known that the synagogue and its peculiar form of worship, was a growth after the Captivity, and, therefore, no law concerning it or its worship, or its Elders, can be found in the Old Testament anywhere, and from this it follows that the synagogue Elder cannot be set up against the teachings of the word of God before the Captivity. It is admitted that each synagogue had its own local Elders, and it will be admitted before we are through, that our ideas of the Eldership have been formed from the synagogue instead of the Old Testament word of God.

c. The synagogue worship had no divine authority beyond the merely permissive and a kind of endorsement by Christ and the Apostles by preaching in them. The word, "Synagogue", is found but once in the Old Testament, and in that case Prideaux holds that it refers to the Proseuchae or places where people assembled, to pray. David complains—"They have burned up all the synagogues of God in the land." Ps. 74:8. Prideaux shows that these must have been Proseuchae, as the chief feature of synagogue worship, consisted in the reading of the Law which would require that every synagogue would have a copy of the Law. But it is well known that copies of the Law were so scarce in the days of the Kings, that when Hilkiah found the Book of the Law in the Temple, it was an utter stranger, both to himself and King Josiah, and that the reading of its contents was like a new revelation of God's wrath upon that guilty people. If even the high priest and the king were such total strangers to the Law, it would be preposterous to suppose that synagogues were scattered all over the land with a copy of the Law in each one of them as it was in the days of Christ. Then examine II. Chron. 17:9, and see how Jehoss-

phat undertook to "teach in the cities of Judah", by sending out five Princes, nine Levites and two Priests as a band of missionaries that they might go forth and "teach in Judah." And did they go out expecting to find the Law wherever they went, as a preacher nowadays expects to find a Bible on every pulpit? No. "And they taught in Judah, *and had the book of the Law of the Lord with them*, and went about through all the cities of Judah and taught the people." If these facts show the scarcity of copies of the Law in those days, they show as clearly the improbability of there having been any synagogue worship before the captivity, which, from the first till this day, consisted chiefly in reading that Law. The Proseuchae did not require the Law, as they were merely places of prayer. This leaves the assertion well fortified that there being no synagogue worship previous to the captivity, it had no divine authority for its particular form of worship, and, therefore, our views of the Eldership, so far as derived from the synagogue, are without divine authority. And the synagogue is the pattern after which we have formed our ideas of the limited jurisdiction of the Elders, more than from the Word of God, as will now presently be shown.

d. Before proceeding to examine the primal laws of the Eldership, let it be carefully noted that the New Testament makes no new arrangements in regard to that office. The primitive Church, both ministers and members, were Jews with all the Jewish cast of mind and grooves of thought, and forms of worship, and seemed to be interested in little else than the new doctrine of Christ and his salvation, and when the question of church organization first came up, the accustomed thought of Jewish Elders, without much, if any, modification, rose naturally in their minds at once. Let us now look at the Old Testament idea of an Elder.

And first of all we search in vain for the synagogue conception of an Elder as confined to a single congregation. Instead of this we have "Elders of the city," "Elders of the Tribes" and "Elders of Israel." The reason there were no Elders of congregations is that that form of worship had never been established in Israel; but there are ten passages in which "The Elders of the city" are spoken of; five that speak of the "Elders of the tribes," and twenty-four that speak of "The Elders of Israel" or "of the People," which is the same thing, and in one case "the Elders of the (whole)

congregation." Whoever will read these passages with any attention will readily see that in no case were these Elders merely the old men of Israel or of the cities, but that they were "rulers" in Jacob.

A further study of said passages will show that they principally had charge of the social, moral and religious interests of the people, and not the military. It was their duty to punish the "stubborn son", to hold coroner's inquests over those found dead, to handle family troubles, to fix the perpetuity of family names, to counsel and sympathize with persecuted prophets, and sometimes their duties merged somewhat into civil affairs. But they were distinguished in the Pentateuch from other men who had charge of the more secular affairs of the people, as seen in Deut. 29:10, "Ye shall stand this day before the Lord your God, your captains of your tribes, your Elders, and your officers"; and also Deut. 31:28, "Gather unto me all the Elders of your tribes and your officers." So then a Jewish Elder was not a military commander, nor a civil officer, except as the civil and religious would at times run into each other somewhat, as when David became king over all Israel, at Hebron they united in his coronation.

These "Elders of the city" are read of, not only through all the centuries before the captivity, but even after the return we read in Ezra 10:14, "And let all them that have taken strange wives in our cities come at the appointed times, and with them the Elders of every city", and in the same verse we read of the "rulers of all the congregation." Here then for nine hundred years of Jewish history we find Elders of wider jurisdiction than that of a single church, and yet this synagogue notion of the Eldership, that never had the sanction of either Moses or the Prophets, is the tap-root of all our confidence in our limitations of the Presbytery to a single congregation. This idea of "the Elders of the city", shows what was in Paul's mind when he directed Titus to "Ordain Elders in every city as I had appointed thee", the fair implication being that one set of Elders was sufficient for all the Disciples in each city in how many buildings so ever they might meet to worship. This language harmonizes well with Ezra's "Elders of every city" and intimates no breaking up of the pre-captivity idea of the Eldership. So far as we know there were no Jewish Elders of narrower field of operation than those of a city, and it is

fair to conclude that the expressions, "Elders at Jerusalem", &c., mean the same as "Elders of the city."

Can we trust the Bible if it should lead us still further into "ecclesiasticism"? Is the Bible "sound", or is it liable to lead us off into "sectarianism"? If the Lord knew it would be dangerous for Lexington, Cincinnati, and St. Louis to have a single Board of Elders for all the Disciples in each city, strange that he would have laid track in the Old Testament that might lead us into this very error. It is still more strange that among those same things that were "written for our instruction", he would have established an Eldership of the whole nation leading us to think the same arrangement might prevail in the Church of Christ. "The Lord said unto Moses: Gather unto me seventy men of the Elders of Israel, whom thou knowest to be the Elders of the people, and officers over them, and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone." Num. 11:16. These Elders represented all the tribes, and took part with Moses in the care and burden of the whole people. "Moses with the Elders of Israel commanded the people, saying." Deut. 27:1. After this "the Elders of the congregation of Israel" took counsel together for an important interest of the whole tribe of Benjamin. Judges 21:16. We find this class of Elders continuously until and after the captivity. Ezra 10:8. Nor was the law creating them ever revoked, unless it fell when the whole law was abolished.

e. This system of Eldership obtained in the patriarchal age before Moses was born, as seen in Ex. 3:16, where the Lord said to Moses in Egypt: "Go and gather the Elders of Israel together and say unto them". Elders for the whole people before they had any civil or military organization, as in the wilderness and Canaan,—showing that their primary functions related, as shown above, to the social, moral and religious interests of Israel as a commonwealth. It was from among these men that the seventy were to be chosen to be the especial assistants of Moses in bearing the burden of the people. Num. 11:16. Hence it is said, Deut. 27:1, "Moses and the Elders commanded the people", just as in Acts

15:8, when Paul and Barnabas went to Jerusalem on the question of circumcision, "The Apostles and Elders came together to consider of this matter"—in the interests of all Israel—and after it had been decided, Paul and Silas "Went through the cities and delivered them the decrees for to keep that *were ordained of the Apostles and Elders* who were at Jerusalem." Acts 16:4. Here note several particulars:

1. The Elders joined Moses both in the Patriarchal and Jewish ages and joined the Apostles in the Christian age in consultations about the affairs of the whole Kingdom of God.

2. Moses' jurisdiction was as wide as all Israel, and that of the Elders who were at the command of God associated with him though not so deep, must have been as wide. The jurisdiction of the Apostles was as wide as the whole Church, and that of the Elders, if not as responsible, was in this case, at least, no less extended, for Paul and Silas delivered to the churches in many cities the "decrees that were ordained of the *Apostles and Elders*." It is impossible to tell how many churches they visited, for just after the council at Jerusalem they "went through Syria and Cilicia confirming the churches"; they went "throughout Phrygia and the region of Galatia" and "through the cities" delivering these same "decrees," which the Elders had a hand in making. This Presbytery, at least, was not based upon the synagogue idea.

3. The Jerusalem church is our model church. They were converted under the purest teaching, had the constant oversight of the Apostles themselves, must have been sound and unsectarian, and yet they did not believe that the widest jurisdiction of any Elder was limited to a single church, for their Elders, not only unrebuked, but encouraged by the Twelve, assumed to teach the churches all over Syria, Cilicia, Phrygia, Galatia and the cities. On what ground could they justify such presumption if they had been smitten with the modern notion of church independency? How could such braves in our day escape the charge of "ecclesiasticism," "progressiveism" and "unsoundness". How many lectures they would hear from some of our wise ones about sticking to the Bible and the Bible alone? They would be reminded that, "where the Bible speaks we speak, and where the Bible is silent we are silent"—and that too by brethren who never gave the Bible one full year's study in their lives, and know but little of what it says on this

question. Moses and the Elders of Israel bore the same relation to the Jews that the Twelve and these Elders bore to the Christians, for the Apostles understood that what was "written afore-time" was to be utilized by them, nor were they afraid to trust the wisdom of God, nor did they ever suspect that their movements at Jerusalem revealed any desire for undue authority, or for "lording it over God's heritage." Let those who doubt the conclusions of this investigation tell us what dispositions can be made of the foregoing facts of Bible history, and on what authority they place a dozen Elderships in a single city.

Third. From these quotations and reasonings the following conclusions will scarcely be denied.

a. That the fundamental idea of the Eldership was taught in the Old Testament religion, and that the primitive Church of Christ constituted its Eldership after the teachings of the Pentateuch and not after that of the synagogue—having Elders of the city and Elders of Israel rather, than Elders of single congregations, unless the whole membership met to worship in one place. And even then they were "Elders of the city." But it is rather clear that the five thousand Disciples in Jerusalem would require at least ten different places of worship, and yet we read only of "The Elders which were at Jerusalem" as a single body of officers.

b. When we read in Deut. 21:19, that certain parents should bring their stubborn son to "the Elders of the city" and that Titus was to "ordain Elders in every city," the thought and form of expression are so much alike that it is not possible to think that Paul desired a separate Board of Elders in each congregation where there might be more than one in a city. So then where there is but one congregation in a city an Eldership is required, and where there may be a dozen only one Eldership is required. When it is said, "They ordained Elders in every church," Acts 14:23, it is because in those cities of Derbe, Lystra, Iconium and Antioch, the congregations had just been gathered on their outbound tour and on their return, (same journey,) they found most probably no more Disciples than could meet in one place. But when Paul and Barnabas visited Jerusalem "they were received of the church, and of the Elders"—one church of 5000 or "many thousands," but one Eldership. On a former occasion when the same two ministers took some relief money to Jerusalem, they gave it

"to the Elders" without any hint of its being distributed around among different Boards of Elders for their respective poor.

c. It must also be admitted that the Pentateuch established the "Elders of Tribes" and the "Elders of Israel" of still wider fields of operations and responsibilities than those of cities. Nor was this idea absent from the minds of the Apostles, as is clearly demonstrated by what is shown above—that "the Elders at Jerusalem" shared the responsibilities of the Apostles in issuing and publishing "decrees" for the good of the whole Gentile church "in Syria, Cilicia, Antioch, Phrygia and the regions of Galatia." The Elders of a city might have no right to work so widely, but "the Elders of Israel" had a right and did exercise it under Apostolic supervision and authority, and as the Apostles are still with us, why may there not be Scriptural "Elders of the city" and "Elders of Israel" to-day? As if to emphasize this thought, Peter says, "the Elders which are among you I exhort who am also an Elder". Of what local congregation was Peter an Elder? Also the first word in both the second and third Epistles of John is John's claim to be an "Elder" himself. From all of which it is certain that the thought of an Eldership of *Israel* was not foreign to the primitive Church of Christ, however suspicious it may appear to "modern thought."

If we insist however upon the synagogue conception of Elders—an Eldership to each meeting house—it would not be difficult to find in the Sanhedrin and the two lower courts, among the Jews parallels to the different classes of Elders before the Captivity. If we consider the recognition given to the synagogue worship and government by Christ and the Apostles as our authority for confining our Elders to a single church, we must remember they recognized the Sanhedrin, the Temple service, and all their other forms of worship the same way, in which case nothing is gained for modern independency.

Fourth. What now are the practical conclusions from all we have shown above?

a. That the grand organization of the Jews, both national, tribal and urban, shows that a close organic co-operation of the people of God for war, both offensive and defensive, and for every good work, is according to His will. Such a lesson would not have been taught in the Old Testament if it had been dangerous to the

New. It was the sins of Israel that first broke up this solid co-operation and sent them abroad at the Dispersion. If the lesson teaches us any thing, it is that of concentrated organized effort in our soldier life, and in every good word and work as the true Israel of God.

b. That if the Troas church could all meet in one third story room, and if the five thousand in Jerusalem required twenty such rooms on every first day, each city had but a single church, for it was still only "the church" at Jerusalem, at one time with 3000, then 5000, then "many thousands," and yet but the one Eldership. Lexington, Kentucky, a few years ago, tried a single Eldership over their two churches, but objection being made to it as unauthorized by the word of God, it was soon abandoned for the usual synagogue idea of church government, as we have it to-day in all the great cities of the land. But had St. Louis, Indianapolis and all such centres of Christian influence but a single Presbytery, it is easy to see the economy in church expenses, the absence of all bickerings and rivalries between the churches that sometimes nowadays impede our city work. If the present pastors should have to be "the Elders that labor in word and doctrine," and the other Elders the co-rulers with them, it would not then require all the present city pastors to do the work, and some of them could be spared for the evangelistic field. But the city would be a unit in every good work, as it was in Antioch when "every man according to his ability determined to send relief to the poor saints which were at Jerusalem."

c. There is too little information in the New Testament about the "Elders of Israel" to speak very positively, or to lay out any definite order for them, but the passages quoted above show that the idea was no stranger to the divine Mind in New as well as Old Testament times, for it is undeniable that "the Elders which were at Jerusalem" did join the Apostles in making certain "decrees" that were to be "delivered" to the churches all over "Syria, Silicia, Galatia, Phrygia" and wherever else the Gentile Christians were troubled with the question of circumcision. As Paul and Silas "went through the cities they delivered them the decrees for to keep which were ordained by the Apostles and Elders which were at Jerusalem." Acts 16:4. This seems very much akin to the passage in Deut. 27:1, "And Moses with the

Elders of Israel commanded the people saying, Keep all the commandments which I command you this day." Moses and the Apostles stood in similar relations as revealers of God's will to the people, and why not the Elders who assisted in both cases; and if so, where is the heresy in teaching that there should be "Elders of Israel," now as well as then? and where is the evidence that every Elder's field of labor is limited to a single congregation? and how can one teach the whole truth with that theory in his mind?

Where the members were few in any city in primitive times, and all met in one place, of course they had Elders over the single congregation, but if the Elders were a unit in every city, whether the members could all meet in the house of Gaius or numbered "many thousands," as in Acts 21:22, they could act as one body in all the missionary and other benevolent enterprises of the church. We, every day, feel the need of Elders of the tribes and Elders of Israel, and attempt to meet the want by our State and General Missionary Boards, which is the best we can do for the present. When the ancient Israel of God had such a perfect organization, and when we are compelled in order to carry on our general work at all, to make a poor imitation of the same, why not admit the whole truth, and if we cannot agree upon the election of "Elders of Israel," why not at least endorse and encourage the organizations we have, that are meeting the general wants of the church the best they can? If the "Elders of the city," would as a unit, co-operate with "the Elders of Israel," it would not be difficult to send out evangelists to support home missions, foreign missions and to have "a care of all the churches." The Elders could then rule at home, and the evangelists, like Jewish Prophets, could go "to the nations." These Prophets were the Jewish itinerant preachers as the Lord said to Jeremiah, "I ordained thee a Prophet unto the nations; thou shall go to all that I shall send thee. See I have this day set thee over the kingdoms to root out and to pull down and to destroy, to build and to plant." So in the Old Testament we have Moses and the Prophets, and the Elders, and in the New Testament we have Christ and the preachers (including the Apostles and evangelists) and the Elders. These preachers were also prophets, (See Acts 15: 32), for the expression, "Apostles and Prophets," refers to the Prophets of the New Testament and not of the Old. The Bible

would be the last to encourage disorder, separation, modern independency and unassociated effort. When the Jews became chronic sinners against God they lost their organization, lost their inheritance, and lost their tribal and national existence. These things "were written for our admonition," but there is no lesson the Church of Christ has been so slow to learn as that of *church organization in a wider sense of the word*. We have been so terrified at the thought of concentration, ecclesiasticism and of what we feared might be incipient popery, that we have fled to the arms of Chaos, invoked the aid of Disorder and elected Inefficiency to preside over all the general enterprises of the Church. We fear to have an Elder in the church modeled after the pattern shown us in Jerusalem; we are scarcely willing that any Evangelist nowadays should be a Titus to "set in order the things that are wanting;" we fear any general supervision of the churches over "Syria, Cilicia, Galatia and Phrygia." In short our false theories have made us distrust the wisdom of God, and not to trust the church with any thing like an efficient working organization. Hence we do not go forth conquering and to conquer, as we should, souls are not saved, the waste places are not built up and all to the glory of—Independency.

CONCLUSION.

All the enemies of Christianity are evidently massing their forces against our two principal strongholds—the Divinity of Christ, and an *organized Church*. Had Christianity no more organization than spiritualism has, they would have but little fear of us. If they could only abolish the Lord's Day, drive off all Elders and Evangelists, forbid congregational worship and the ordinances, they would have but little concern about the Divinity of Christ. They know that the transmission of the Bible and all Christian literature has been the work of a church *organized*, that "the church is the pillar and support" of the very truths they hate the most, and that if they could only disorganize us or even discount the value of organization in our own estimation, we would as certainly be lost as a peculiar people in the world, as ever the Ten Tribes were lost in Assyria when their home organization was broken up. Some of our wild evangelists who boast that they belong to no church, and are filling the world with churchless confessors, and in more ways than one depreciate the value of or-

ganized churches, are unconsciously helping our opponents. True, we have but few details in the New Testament as to the organization, but that is no proof that they were not well organized. We have no account of Elders in the Jerusalem church for thirteen years after Pentecost, but that is no proof that they had no Elders. No mention is made of Elders in the Corinth church at all, but that is no proof that they never had Elders, for without leaders no society can continue very long.

There were both Elders and Deacons in the Ephesian church, and Paul's habit was to organize alike every where—"So ordain I in all the churches." When Philip, King of Macedon had failed to conquer the Greeks to his satisfaction, he sent word to them that, "If they would deliver up to him all their orators he would make peace with them." When Demosthenes heard it he said: "Yes, so said the wolf to the sheep, 'deliver up to me all your watch dogs, and I will protect you.'" So if the Devil could only capture or destroy all the preachers and the other ministers, and so abolish church organization, he knows how soon "The sheep of the flock would be scattered abroad," and how soon all Christian truth would perish. And so I plead, not only for church organization, but for a strong, solid, thorough working organization, and present to the brethren everywhere the foregoing studies of the Old and New Testament histories as the ground of the conclusions I have reached.

THOMAS MUNNELL.

ECCLESIASTICISM.

When there passed before the eyes of the prophet while in a vision, as a great panorama, the rise and fall of the four great empires which swayed successively the then known world, each rising on the ruins of the other, at the end he saw an object no larger, as it were, than a man's hand—a little stone, cut from the mountain. He saw it start in motion and gradually roll onward, and as it rolled, to increase in size. In the vision it grew until it filled the whole world, subduing by its silent action and peculiar power,

all the kingdoms of the world. It gained universal dominion, but not like the others had done. It moved not with the din and clash and tramp of a great army. There was no moving of armed hosts, no headlong charge of soldiery, and no onset with deadly weapons. Plains were not strewn with the dead, nor streams stained with blood. There were no trumpet blasts nor martial music announcing victory. There were no scenes of devastation to mark the course of its progress; nor manacled slaves led in triumph as trophies of war. Yet it moved, with a constantly increasing force, and people after people, yielded their submission, and rejoiced in its triumphs and success. From hostile foes they became soldiers of the new empire, and sang songs of joy and gladness under its blood-stained flag.

The rise of this kingdom was a new phenomenon on the earth. Arising from the grave of one who died as a malefactor, the kingdom began its onward movement with but a handful of men; with no prestige or power among men, and with no worldly honor and distinction to offer. It had all that was worldly to oppose it, and nothing but truth and righteousness to aid it. The passions of men were barriers to its progress, the pleasures and fascinations of the world, were obstacles which it had to overcome, and ambitions, and love of power, and desires of the human heart, were things which its spirit forbade, and its principles disallowed. The empires that preceded it had all these as incentives of action and means of success, the very life and energy of their warfare. But the power of the new empire came down upon the peoples it invaded, as sunshine on the gentle flowers, and as rain on the thirsty ground. Life, not death, marks its pathway; joy, not sorrow, springs up in its course; and peace, hope, and love, and not war, despair, and hate, are the feelings it plants in the hearts of its conquered. The wilderness blossoms as Eden of old, not gardens and waving fields made dismal deserts. "The lion lies down with the lamb"; swords are beaten into pruning knives, and iron darts into plowshares. The Prince rides on his pure white horse, clothed in fine white linen, and the sword of his conquests flames from his mouth, gleaming with heat kindled on the altar of infinite love.

The little stone comes heralded by a star. Helplessness lies in the lap of helplessness, and poverty covers the threshold of his

life. Though of the royal line, his parents are without power or influence. He grows up as "a tender plant, and as a root out of a dry ground." "He has no form nor comeliness," and when the world looks on him, it sees no beauty nor glory to enlist its interest. "A bruised reed he does not break," nor quench the aspirations of the feeblest heart. The fallen he lifts up and encourages, and the broken hearts he heals and cheers. Wherever he goes, distress and want crowd about him, disease clings for healing to the skirts of his garments, and bleeding hearts fall at his feet, and go away in peace. Crowded and pressed on all sides; glorified and praised by all who feel the power of his healing; and extolled in hallelujahs, he is not elated with human pride, nor his heart excited by human ambition. He goes among the lowly who need his aid and sympathy, speaks comfort and assurance to sinning and sorrowing hearts, and bids them in love to go and sin no more. He feels the affliction of all hearts, bears the burden of every oppressed spirit, and bows down under the load of all.

What a King! Washing the feet of his disciples who could but wonder at his condescension; denied and abandoned by the same in the hour of trial, yet praying for the ungrateful and timid friend; murdered, yet finding an excuse for his slayers; "possessing all things, yet having nothing", and working a miracle in an extremity to pay his due to Cæsar! What subjects! How like their King! "Believing all things, hoping all things, enduring all things, and loving while suffering; "counting all things as naught" for the service of the Master; persecuted, but still encouraged; cast down, but not dismayed; forsaken, but not hopeless, they endure all things, if they can be but counted worthy to suffer for his name! What an empire! Sway over the lowly heart! Dominion over the contrite and trembling spirit! The poor are exalted because of their gentle and uncomplaining spirit, and are granted the possession of the kingdom! The rich are humbled because of their pride and haughtiness, and enter the kingdom as camels through the eyes of needles! The high and the low stand on the same plane; the plane formed by the Beatitudes, over which the soft zephyrs of a meek, gentle and merciful spirit move continually. What a power! The power of love and good will; kindness, gentleness, unselfishness, fraternal devotion and goodness! It is the power of life, the power of the infinite God, before which

adamant crumbles, and to which all other forces yield. The tiny plant that finds a nidus in the crevice of a rock, grows to the rupturing of the huge mass; so this life-power in the soul grows and fills it and banishes from it all that is not congenial. The little stone swells by accretions; but leaven, which is life-power, grows by assimilation. The one shows the extent and sway of the new empire; the other, its power. The sound of the rushing wind, the lingual forms of the flame of pentecost, or the gleaming light on the Damascus road, were not of its life-power, the power that strikes the conscience and breaks down in anguish the obdurate heart. It works not with such displays, nor in the pomp and circumstances of worldly power; but like the life-sustaining air that finds its way into inmost recesses, it comes gently into the heart, and establishes its sway in the soul, filling it with its own life, and imparting to it its own power and nature. Like a silent and unseen messenger, it finds its way into the kingdoms of this world, undermines their forces and power, molds their material into its own form; and ere the "Powers that be" are aware of it, their kingdoms have become "the kingdoms of the Lord and of his Anointed."

The spirit of the gospel is simplicity and unpretention, love and self-sacrifice. It vaunts not itself, nor carries itself proudly, nor ostentatiously. It seeks not worldly glory nor distinction; not power, but love, truth, righteousness and goodness. It does not threaten, but entreats; does not command obedience, but pleads for it. It comes with the gentle words of persuasion and the pleading tones of disinterested love; and when it wins, it is love that wins, and not ostentatious authority. Its power and influence grow as does leaven, and replaces death with life.

The spirit of the gospel rules in its principles, its forms, and in its methods and means of growth and extension; simplicity in its forms and methods, and righteousness and love in its principles. All of it that is outward is but an expression or manifestation of its nature. The life of the Master is reproduced in the life of his servants; so that, though on his throne in the heavens, he is yet on the earth in the person of his saints. The gospel is to subdue the world to Christ through the manifestations it makes of itself in the lives of the disciples. They are the living, moving, and

ever-constant proclamation of the gospel; the animus of its power, and the stability of its progress.*

To the spirit of the gospel the spirit of the world is in open and direct antagonism. "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life", is opposed to Christ and destructive of the Christian life. Under these categories come all the pomp and parade of the Apostate Church, all the symbols and emblems of worldly grandeur and distinction, and all the unholy ambitions which have shown themselves in the Church since the death of the apostles.

The innovations which apostasy has brought into the Church have given the religion of Christ a new form, a new body, foreign and unwieldy, and wholly unsuited to its aims and purposes. They have been derived from Judaism and Paganism, and the worldly wisdom of Grecian philosophy. Even Jewish Christians, in the days of the apostles, were insanely zealous for Moses and the law, and pagans not well instructed in the principles and purposes of the gospel, led time-servers and ambitious men in the Church to incorporate in the gospel, Jewish and pagan notions and forms. The more erudite among the clergy, fond of Grecian philosophy, borrowed not a little from it, so that one thing after another coming in, the youthful David was hampered and made to fight Philistine giants in an armor he could not wield.

The simplicity of the gospel, in contrast with Judaism and paganism, and the Apostate Church, is shown: 1. In the absence of their peculiar and laborious ceremonies; 2. In its means and plan of the forgiveness of sins; 3. In the means ordained for its extension in the world; 4. In the plain and simple organization of its congregations; 5. In its worship; 6. In the life and manners of Christians. In regard to the first, no two things could be in greater contrast than were the temple and synagogue worship of the Jews, and hence in contrast with that of the Church, since it was modeled after the synagogue. The forms of pagan worship, though greatly different in some respects from the ritual worship of the Jewish temple, were yet wholly foreign to the simplicity observed in Christian worship. As respects pardon, here was simplicity itself. The reception of the king with the whole heart in loving obedience, secured to all the forgiveness of sins, and a place among the saints of God,—the sanctified, the pardoned and sepa-

rated people of God. The compliance with these terms of pardon is possible to the humblest mind, and more effective, as respects the purposes of the gospel, than any other means or plan that could have been adopted. The onerous and expensive sacrifices required by Judaism and paganism, with all their oppressive ceremonies, were burdens which were more calculated to repel than to attract the sin-laden heart. Under the gospel there are no costly hecatombs; no degradation and infliction of the body for the benefit of the spirit; no seclusion in caves and deserts, hovels or cloisters, that the soul, freed from the temptations of a busy life, may attain purity of life and intensify its heavenly aspirations. On the contrary, the gospel sanctifies the relations of the family, calls the soul into an open and active life in the world, where the interests of others are to be considered as demanding our consideration; a life manly, hopeful, faithful, and courageous; a life positive, tried, and made firm under temptations, stable under change, and joyous in tribulation.

As respects the means and plan ordained for the extension and propagation of the gospel, these are alike plain and simple. As Christians are "a royal priesthood," each has the privilege, as well as the duty, not only of serving the Lord in the ordinances of his house, but also of proclaiming the gospel in whatever way each may be able; by proclaiming it from the rostrum; by reading and expounding the Scriptures from house to house, and elsewhere as opportunities may afford; by the regular and accustomed worship of the church; and by persons specially directed to particular places.

The simplicity of the religion of the Lord Jesus Christ is again seen in the ordained worship of the Christian assembly. We have no account of its institution. It may have been specially ordained by the apostles, or it may have grown up in the Jewish synagogue, as one became gradually Christian. The worship of the synagogue was wholly spiritual, as was that of the church; and all that was necessary to convert a synagogue of Jewish worshippers into a congregation of Christian worshippers, was simply to associate Christ with God the Father in worship. Indeed, the providential purpose in the institution of the synagogue may have been to make it the immediate harbinger of the church. Here the apostles found pious, if prejudiced, believers in God; and when these

became Christians, there was no other change in the worship but the addition of that which was peculiarly Christian. The order and items of worship were essentially the same in the church as in the synagogue, which consisted of reading and expounding the Scriptures, prayer, praise and exhortation. These in the church all gathered about the Lord, and derived their inspiration from him. The synagogue was, therefore, well adapted to the exigencies of the gospel as these existed at the beginning.

The Scriptures are equally silent respecting the organization of the Church; but it is evident from what has been said of the worship, that the church was modeled in this respect after that of the synagogue; for there were essentially the same functionaries in the one as in the other, and whose duties, *mutatis mutandis*, were likewise the same. These officers, if such they were in our conception and use of the word, were men who instructed or taught the congregation, who ruled in the assembly, and directed and managed its spiritual affairs, and who had the care and oversight of the flock of which they were the overseers. These were the spiritual guides of the congregation, and the permanent, as contradistinguished from the temporary and extraordinary gifts—the apostles, prophets, teachers, evangelists and pastors, which continued until the permanent could be prepared for the work. These are the elders, overseers, presbyters and rulers spoken of by the apostles, and ordained to the spiritual work of the congregation. To these were given power and authority to be judiciously used, since they are cautioned not to “lord it over God’s heritage.” They are under-shepherds, and accountable to the Chief Shepherd, as the stewards of God. There was a plurality in each congregation, but no *official* distinction or preeminence, except that which provided that he who did the more work—he that labored in word and doctrine—should “be counted worthy of double honor.” Congregations thus organized and equipped for the work of the gospel, were gathered in various places, and shone as lights in the surrounding darkness, presenting the peculiar aspect of a kingdom in the world, but not of it, extending as far as its integrals—congregations of Christians—were found, being manifested to the world by these assemblies, and the lives of his people. Everywhere they presented the same features, and were modeled so accurately after a common pattern, that one might be regarded as the reproduc-

tion of another. Individual organisms, each represented the whole gospel, the life of faith and the form of godliness. Thus it is, that the kingdom may be fully represented by one congregation, while numbers show only the extent and prevalence of the kingdom. Just as leaven, distributed in a thousand parcels, is still leaven, each possessing all the power, life, and characters of the original mass.

The manner in which men were placed in the position of bishop or elder was in perfect accord with the simplicity observed in other matters. It was the custom of the Jews to do this by the laying on of hands, a custom coming down from the patriarchs, and beautiful in its emblematic meaning; but it can hardly be regarded as of divine prescription, nor can it be considered, in reason, as carrying any "grace" or power with it. Whatever power or authority attached to any office in the church, came of the organic law of the kingdom, the teaching of Christ and his apostles, and not from any form of ordination or power of the ordainer. It was not such an ordinance as that which attended the consecration of men to the office of the high priesthood under Judaism, under which there were forms and ceremonies of consecration to office. But these were particularly described, and had a symbolic significance, which finds its meaning and realization under the gospel where men are consecrated as "kings and priests to God," but not as functionaries in the church. The investment of office imposes on the party taking it the service or duties prescribed by the Scriptures, and limited to the congregation which the party invested is to serve, but it does not make a clergyman or minister of him for life, as the conferring of the degree of doctor of medicine does for the doctor. No such a thing was known in the apostolic congregations, and not for long years after, when "the mystery of the iniquity" had assumed a more open and definite form; an iniquity which worked, not among the mass of the congregation, but among its ambitious rulers.

It is a sad and discouraging thought to know that all the corruptions that disfigure the Church of God, have been brought upon it by men invested with office; corruptions which, in turn, have increased the evils they bring with them, by exciting unholy ambitions. The pride and ambition of men were not restrained by the teaching and example of the Lord they professed to rever-

ence and honor. Those who are expected to be examples to the flock, were not long in feeling the pride of position, and soon began to put on airs, to carry themselves proudly, to arrogate to themselves power and peculiar privileges, and to prefer claims which had their inspiration in self-love. The apostle Paul spoke of their coming in very emphatic, but by no means complimentary language. "Know this," he says, "that in the last days perilous times shall come, when men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, false accusers, incontinent, fierce, despisers of the good, traitors, heady, highminded, lovers of pleasure more than lovers of God, having the form of godliness but denying the power of it." II. Tim. 3:2. This language describes men who were to be found in the church "in the last days," and men, too, who claimed to be the "consecrated ministers" of God! From such we are authorized, and, indeed, commanded to turn away. That catalogue is so fearful that it seems incredible, and, indeed, impossible; but the apostasy has shown that the description falls short of the fact.

The evils potent in "the mystery of iniquity", mentioned by the apostle Paul, began to develop in the third and fourth generation after the death of the apostles; and, in the latter part of the second century, it assumed a definite form in a distinction, as respects ranks, among the bishops or rulers of the Church. "Whatever may have been the cause, a distinction began to be made, in the course of the second century, between bishops and presbyters, which finally resulted, in the century following, in the establishment of Episcopal prerogatives." One reason for this was assigned by Jerome to be, "That the standing office and authority of a bishop were a necessary expedient to still the cravings and strife for preferment which, by the instigation of Satan, arose, in process of time, among the presbyters."* The success of the bishops established in the church a superior order which enjoyed supremacy until dioceses were extended, and archbishops inaugurated.

The defeated presbyters were not to be at the bottom. Some body must be lower than they. Their wound found a balm in Gilead. If they were to be counted inferior in rank to the bish-

* Ancient Christianity Exemplified. p. 97.

ops, they must be exalted above the people, and categorically distinguished from them. A bulwark of sacredness must separate them from the people. They were to be heirs *par excellence*, (κληροί—clergy), the first-born with his rights and privileges, and the people abased to unquestioning obedience. "Without reference to the causes which the distinction between the clergy and the people, laity, this is worthy of notice as another important change in the constitution of the church, which gradually arose in connection with the rise of the Episcopal power. In opposition to the idea of a universal priesthood, the people now became a distinct and inferior order. The clergy claimed for themselves the prerogatives, relations, and authority of the Jewish priesthood. Such claims were a great departure from the original spirit and model of the church derived from Christ and his apostles. It was a falling back from the New to the Old Testament, and substituting the outward for the inward spirit. It presented the priesthood as again a mediating office between man and his God. It sought to invest the propitiating priest with awful sanctity, as the appointed medium by which grace is imparted to man. * * * No change, perhaps, in the whole history of the changing forms of church government can be specified as more destructive to the primitive constitution of the church, or more disastrous to its spiritual interests. 'The entire perversion of the original view of the Christian Church', says Neander, 'was itself the origin of the whole system of the Roman Catholic religion—the germ from which sprang the papacy in the dark ages'; that spiritual despotism which completed the total subversion of that organization which the church received from the apostles as a free and independent body."*

The power and possibilities of germs are not known until we have the effects of their matured organisms. Small sources may swell to immense streams, and a cloud no larger than the hand may bring on night and a tempest. The evil and sin of the clerical or ministerial order, are seen in its perfected fruit, the papacy; and the order must perish, if the little stone is ever to fill the whole earth, and the religion which Christ and his apostles taught and ordained is ever to be represented in the world, as he intended

* Ancient Christianity Exemplified. pp. 98, 146.

it to be. That the clerical order subverts the purposes and ordinances of Christ, is shown by its fruit, and that its inception and establishment have led to disastrous consequences, the history of the church, in its struggles against all forms of corruption, has most fully shown. The order and distinction once established, it was not long before the clergy were in full bloom, and the people subservient; and to crystalize their power and influence, numerous offices were conceived and established, and filled with pliant tools. They held themselves as a consecrated class, and by their consecration removed from the people and placed above them. Their subsequent history assures us what crimes a consecrated class in the church can commit. Among them we look in vain for one with the spirit of his master; in vain for one who esteemed God's ordinances sufficient and the best. Even the best of them never lost sight of the assumption that they belonged to a consecrated class, and invested with rights and privileges of which the Scriptures know nothing. A hierarchy was fully established, and has continued from that day to the present, and to-day is seen in all its power and compass in Romanism, somewhat modified under Episcopacy, and thence shading off in the various denominations, but disappearing in none.

The depression produced by the persecutions on the part of pagans was followed by a rebound under state toleration and protection; and when power came to the church in the person of its hierarchy; the real spirit which animated their hearts was not long in becoming apparent. The church was then really the hierarchy, the church, so-called, being simply the means by which their power was maintained and increased. Not brooking opposition nor contradiction, these were to be suppressed at whatever cost. Hence the persecutions by the hierarchy, in comparison with which, those inflicted by pagans were merciful. For ingenuity of invention; for heartless and refined cruelty and the merciless infliction of pain and torture; for Satanic hate and malignancy; and for deafness to all cries from those who incurred their wrath, commend us to the "Christian" hierarchy—the high functionaries of an apostate church. Were one gifted with a perfect command of language, the fullest and most expressive, and had all its words on the end of his tongue, he could not adequately portray the cruelties visited on recusants by the command of the hier-

archy, a power in the church who used the church simply as a means to accomplish their own selfish ends.

When the several hierarchal orders were established in the church, they constituted themselves a distinct class, separated from the people by the impassable gulf of consecration and ordination. The churches became the property of the orders, and were ruled and governed by them as states were by monarchs. Their jurisdiction passed from a single congregation to a number in one locality, and these localities were embraced in a diocese, where the presiding bishop had jurisdiction over all the inferior clergy, as well as the churches. Dioceses became integrals of a more extended jurisdiction by the archbishop, and so on to the universal bishop or pope. The establishment of the hierarchy in a single congregation, and in every congregation, led to a common feeling and interest among the orders, and Ecclesiasticism followed, which made the various orders of the clergy, first as representatives of churches, and then as their own representatives, a power in the church at large, which perverted the church from its original constitution, and made of it an organization more human than divine, and very different from what it was intended to be by Christ and his apostles under the direction of the Holy Spirit. Beginning with distinctions between the rulers of a congregation, the apostacy, century after century, through the godless ambition of men who claimed superior spiritual privileges and powers, continued to grow until all ecclesiastical power and authority were centered in one power—the pope. "Thus the beautiful and sublime simplicity of the Christian System has, for a thousand years, been continually sacrificed by attempts to improve—to build upon it.

Thus, its progress has been continually impeded by loading its movements with immeasurable additions of man's invention, until, at length, at an infinite remove from the lives and teachings of Christ and his apostles, papacy, that master-piece of cunning among the inventions of men, rears aloft its impious head, the sole representative of the Church of Christ on earth!"*

Shading from this huge and monstrous organism of impiety, the perfected fruit of the seed sown in the earliest distinctions that arose in the church—the end of the apostacy—shading from

* Ancient Christianity Exemplified, p. 148.

this culmination of iniquity, we may pass downward in time, through the ecclesiastical organizations that have arisen from repeated attempts to get to the divine original, and find in each some differences, but the same characteristic feature in all, that which made the grand apostacy possible, and which must ever prevent a complete return to the Church of the days of apostolic direction. Ecclesiasticism is the deadly poison of the Church, crippling its powers and marring its beauty, even in the smallest doses, and the poisonous plant will never cease to produce its deadly fruit until torn up by the root, and at the root. The stream must be stopped at its fountain. This has not yet been done.

An Ecclesiasticism may be regarded as an association of churches "of the same faith and order," but an association of which the clerical orders are really the integral constituents—an association of churches in or through them. The apostolic churches were entirely independent, and so independent that one congregation was a true and adequate representation of the Kingdom of Christ. The administration of each congregation was in its own hands. The kingdom at large was constituted of these integral elements, but independent, individual organisms, with no bond of connection or union other than the life and spirit of the gospel. "But in the second century this primitive liberty and independence began to be relinquished, and merged in to a confederation of churches of a province or country, into a larger association," like a political confederation, and managed by conventions composed, at first, of representatives of the churches composing the association, and finally by the clerical orders only. Out of these conventions or councils came creeds and confessions of faith, which were intended to still further crystalize the power of the clergy, and render the congregations still more subservient.

In what vivid contrast is an ecclesiasticism to the simple life and independence of the apostolic churches! If the panorama of the fifth kingdom, which was granted in vision to the prophet, could pass before our own eyes, we would see the world dotted here and there, and ultimately everywhere, with worshiping assemblies, independent, yet united; separated in space and internal management, yet joined together in the same love and in the same spirit, as members of one common body, indeed, yet of isolated and inde-

pendent movement, with none of the distinctions and characteristics that differentiate the apostacy from the Church of Christ. The same spirit that bound the individuals of a congregation together, bound the separate or individual congregations. Each was a lump of the same leaven, and hence doing the same kind of work, leavening the mass of humanity as individual particles came into contact with the leavens. The work of leaven is vital; and it is the growth of the living organism in the leaven that is the thing with which the gospel is compared, the life-power in it having a similar effect on the souls of men, giving to them life. The work of the spiritual life is like that of the life-power in the organic world. It works by making all things tributary to it, and models all after its own likeness. It consumes and assimilates all with which it comes in contact, and thus makes its work permanent when nothing interferes with its action. This is the nature of its work—life giving; and it extends in the world as the extension of life in the world does.

The little stone, as it rolls onward, gathers and accumulates by contact; masses are leavened by the distribution of leaven through the natural and normal agencies ordained. As each individual Christian is a particle of leaven, he is a natural means of its extension. "They went everywhere preaching the word," though not specially directed by the congregation. But the assembly itself may be regarded as leaven and equally effective; for the worship was such as to impress the unbeliever with the conviction that God was indeed among them. Christian congregations were like Jewish synagogues. All the worshipers in the one were Christians, and in the other Jews; and as Jewish synagogues were individual, they were also of the same faith, and the same is true of Christian assemblies. There was no such a union of either as we have in ecclesiasticisms, and nothing, it would seem, was farther from the wishes and purposes of their founders; and hence, everything that pertains to ecclesiasticism, or was instrumental in its genesis, or is so in its continuance, must contribute to its power of injuring the cause of the Redeemer. The evil began in the distinction of clergy and laity, grew by the establishment of a consecrated class and a subservient people, and culminated in the monstrous deformity seen in the papacy. Protestant efforts and movements have done much to abate many of the evils of the pa-

pacy, but all have kept and nourished the tap-root—the clerical orders. Though much has been done in the way of enlightening and liberating the enslaved people or laity, the clergy still continue, and are the main obstacles in the way of the people getting back to the simplicity and freedom of the apostolic church.

H. CHRISTOPHER.

HERMENEUTICAL CRITICISMS.

Every truth is homogeneous with all the vital principles of Nature and society, so that every fact believed becomes a subsidiary evidence, enabling us to believe any other fact upon similar testimony. And every deception imposed upon us, detracts from our power to receive the best authenticated evidence. Skepticism could never have had an existence, had no one ever perpetrated a falsehood. So we have a right to infer that those who have drunk the deepest at the fatal spring of falsehood, and know by experience the bitterness of being deceived, have made the strongest endeavors to reform from credulity, by plunging into the absurdity of bottomless, shoreless skepticism. But while we pity this inconsistent plunging into the Charibdis of universal doubt, to avoid an occasional uncertainty, every Christian should feel it a sacred duty to throw a rope to those wrestlers with a sea of doubt. *Crebro nantes in gurgite vasto!* Every man who hopes for heaven, should show by his life, that he believes Christianity to be true. And by his chaste and honest behavior, should help his fellow-man to obtain a like precious faith, which will lead both to obtain eternal life. And every competent scholar should contribute his influence in the direction of procuring a perfect rendition of the Divine word. For it is the belief of the sense of the original gospel that saves, and not the belief of erroneous renditions. This is plain enough, if we speak of a rendering which misrepresents the Gospel of Christ. True it is, however, that many have been saved, and are still being saved, by believing in Christ, and ignor-

ing erroneous translations. But many again, have been injured by holding on to some inference he has drawn from a faulty rendition.

But everything which tends to render uncertain the meaning of Scripture, and divide the minds of intelligent Christians, derogates from the evidences of our holy religion. Hence, the importance of an exact representation of the sense of the original.

Although these criticisms are intended for the inspection and approval of learned men, yet knowing the infirmity of our common nature of adopting the undigested notions of our predecessors, I have taken the pains to point out the grammatical relations of the text, to secure the attention of those who are competent to be judges in such cases, to turn their attention to the text itself, and not to what some predecessor has said about it. It is excusable in men who cannot think for themselves, to let others think for them; but hardly for men of full intellectual maturity. For if we must take the renditions of the past century as perfect models, what use have we for all our linguistic attainments? Certainly none in sacred criticism, the most important of all literary investigations. And what compensation have we realized for all the labor we expended in mastering that grandest of ancient idioms?

SECTION I.

There are two kinds of faults in translating the Scriptures, which deserve notice. The one is such as merely obscures the sense without introducing new theological dogmas or any foreign thought whatever. As in Phil. 1:22, "For to me to live is Christ, and to die is gain." This, to be sure, introduces no false doctrine; but as it stands it is not a perspicuous sentence, and it is very far from rendering the sense of the original, which, when grammatically translated, plainly means, "I have Christ in living, and gain in dying."

Of course every blemish and every obscurity should be removed from the sacred text; but such faults as the above, are far less harmful than those which seem to teach doctrines not homogeneous with the tenor of Scripture, or which inculcate a palpable contradiction of what is elsewhere written. Such a fault occurs in the common version of *hamartia*. This word, like many another word, has two distinct meanings. 1st. It signified sin—a transgression of law; and 2nd. it means sin-offering. These

definitions are very easy to distinguish by the sense of the context, and we can hardly find an excuse for this translation of II. Cor. 5:21, "For he hath made him *to be sin for us*, knew no sin, that we might be made the righteousness of God in him." We are fully informed that Christ was made a sin-offering for us; but it is contrary to every intimation of Holy Writ, that he, who was holy, harmless and undefiled, was ever made sin, in the noxious sense of that word.

Theologians have made the efficacy of Christ's sin-offering consist in a putative imputation of Christ's righteousness to the sinner, and the sin of the transgressor to Christ; and on the strength of this theory our translators have overlooked the true meaning of *hamartia*, as here used; and have foisted in a word which makes a most unfortunate contradiction of one of the most important facts of revelation—the immaculate character of Christ. If it be true, that Christ "was made sin for us," then he did not "die the *just* for the unjust;" but as a sinner dying for other sinners! Could there be a more shocking and blasphemous contradiction? True, we read of faith being imputed to Abraham, *for* [εἰς] *in order to* righteousness, and not αὐτῇ which *might* mean *instead of*; but εἰς never has such signification. God imputed or reckoned that Abraham's faith would lead him to right living—to rectification of character; but there is no evidence that any man's faith was ever accepted in lieu of upright behavior! True, we read of righteousness without works in Rom. 46; but that is explained in the next verse as meaning the *pardon of sins*. The man whose sins are pardoned, has a standing with God as one whose *sins* the Lord will remember no more; but not upon the sinlessness of his former life. If he had always done right, and never sinned, his righteousness would have been by works—he would have needed no pardon, nor would faith have been imputed to such a one in order to righteousness. His rectitude of character would be awarded him as a debt, and not as a favor.

Some persons may think that this explanation abolishes the sin-offering of Christ; yet such is not the fact; but on the contrary, when this question has been pushed into the absurdity of vicarious imputation, many persons seeing its want of symmetry, have come to the conclusion that there is no sin-offering at all, nor need of any.

Something very similar to this transpires in the baptismal controversy. In Acts 2:38, baptism for remission is commanded; but the doubter raises the question, "how can water wash away sins"? And feeling sure he has tied a Gordian knot, which can neither be cut nor untied, he refuses to obey the command in any sense. But suppose we leave the knot just as it is, would it not be safer to obey God's command just as he spoke it, than to reject it for any cause?

So the sin-offering of Christ is the great central truth of Christianity. It cannot be ignored. It must not be forgotten. To perpetuate its memory the holy supper was instituted; but all the depths and heights of Almighty Love, as displayed in that Divine Sacrifice, may never fairly be unfolded in this world. It may even be a theme of investigation in the eternity of the world to come; but it would be far safer for the present to let this question go without any kind of explanation at all, than to put such a construction upon it as would invalidate the justice and mercy of God.

Let us now return to the proof that *hamartia* means *sin-offering*, as well as *sin*. We quote from Dr. James McKnight. "There are many passages in the Old Testament, where *hamartia*—sin, means sin-offering. Hosea 4:8, They (the priests) eat up the sins of my people, i. e. the *sin-offerings*. * * In the New Testament likewise, the word *hamartia*, sin, has the same signification. Heb. 9:26, 28; also 13:11; and II. Cor. 5:21." The passages to which the learned Doctor refers are, "But now in the end of the world, hath he appeared to put away sin (sin-offering) by the sacrifice of himself." The 28th verse is thus rendered by the Doctor himself: "Even so Christ being offered in order to carry away the sins of many, will, to those that wait for him, appear a second time, without a sin-offering in order to salvation."

In Rom. 8:3, we have the phrase *περὶ ἀμαρτίας* which most English translators have rendered *for sin*, which in the context is without any distinct meaning. Dr. Whitby tells us that this phrase is used in the Septuagint for sin-offering, as an indeclinable word. But from its use in Heb. 10:18, it appears to be elliptical for *προσφορά περὶ ἀμαρτίας*; but we find *hamartia* without the preposition prefixed, used in the sense of sin-offering. It occurs in Lev. 4:24, in such connection as this, the whole pro-

cess of the sin-offering is described when it is added, "it is *hamartia*." But to say it was a sin to offer the sin-offering is too absurd to be thought of. Also in Lev. 33, "He shall lay his hand upon the head of the *hamartia*, certainly not upon the head of *sin*! but upon the head of the sin-offering. Also, same chapter, ver. 34, "The priest is to take the blood of the sin-offering." Here again it is simply *hamartia*.

Examples could be multiplied of this use of *hamartia* and *peri hamartias*, for sin-offering throughout the Greek of the Old Testament. But these are deemed sufficient to establish the fact that the sacred use of this word recognizes this definition.

Among translators, John Wesley and H. T. Anderson have paid attention to the true meaning of this word in Rom. 8:3, and in II. Cor. 5:21; while the Bible Union, and the International Revision still follow, with servility, the erroneous rendering of King James.

SECTION II.

I. Peter 4:1. "For as much then as Christ suffered in the flesh, arm yourselves also with the same mind; for he that suffered in the flesh, hath ceased from sin, that ye no longer should live the rest of your time in the flesh to the lusts of men but to the will of God."—*International Revision*.

If the careful reader will compare this rendition with the Common Version of this passage, he can hardly fail to discover a great improvement; for it is far better to represent Christians as having given over living to the lusts of men, than to suggest that our Savior ever led such a life. Yet, even this improvement is by no means, satisfactory to an accurate thinker; for to suggest that Christ ceased from sin, carried with it the absurd intimation that he once labored in it; for it is impossible for any one to cease doing what he never did. And it is self-evident that Peter never intended any such intimation; for in the 2d chapter of this same epistle he says, Christ "did no sin, neither was guile found in his mouth." Dr. McKnight understands this resting from sin, to be resting from temptations to sin; but the objection to this is, that temptation resisted is never called sin. Indeed a negation is put upon this theory, both practically and verbally. Practically, by the forty days of temptation in the wilderness, in

which Jesus did no sin; verbally, in James 1:12, "Blessed is the man that endureth temptation."

But it must be confessed there are some serious difficulties in the common Greek text, which is quite plainly evinced by the various readings of this passage. But following the common text, I translated some three years ago, the first two verses thus: "Since Christ hath suffered for us in the flesh, arm yourselves with the same mind, because he who suffered in the flesh, hath caused sin-offerings to cease." There is no strain upon either of these words, *πένανται* or *ἀμαρτίας* in the rendition, "hath caused sin-offerings to cease." But upon a more extended examination a better reading has been found, which precludes all difficulty in the passage. The text is that of Tischendorf, as explained in his notes, *in loco*. This text outhorizes the following rendering:

"Since then Christ suffered for you in the flesh, arm yourselves with the same mind. Because he that suffered in the flesh hath restrained sin, in order that man should no longer live the rest of his time to lust, but to the will of God. For that which is past is long enough time for those to work out the will of the Gentiles, who walk in licentiousness, lusts, wine, carousals and hateful idolatries. Wherefore they think strange of your not running with them to the same excess of riot, and speak evil of you."

All this variation from the English versions, is effected by the alteration of one letter, *ἀνθρώπων* for *ἀνθρώπων*, and the omission of *ὑμῖν* a redundant word; and restoring the participle *πεπορευμένων* to its grammatical relation in the sentence. If we omit the pronoun *ὑμῖν* there is nothing in this passage that can make their walking in profligacy apply to Christians. But if we retain it, it is still harder to make a participle in the accusative agree with an antecedent dative!

Dr. McKnight thinks this an accusative absolute. For which notion he quotes from Mr. Blackwall, who remarks, "that grammarians think the *genitive* is the only case that can be put absolute, but the accusative often, and dative sometimes, are absolute in Greek. For example: Mark 9:28, and Matt. 7:1." Both these citations have been examined, but they afford no evidence of any such construction, as the Greek text now stands. And if there ever was such a combination of words, as seemed to require such a solution, it would be better to look upon it as a *lapsus pennæ*, or

typographical error, than to make an effort to cover it with an unauthorized rule of grammar.

But to return. I find in Mark 9:26, an accusative before an infinitive mood—commonly called the subject accusative. But this can hardly be what the learned Doctor means; for his translation does not make it a subject accusative, nor yet a case absolute; for he makes this participle in the *accusative*, depend for its sense upon a pronoun in the *dative*. It is hard to tell what is really meant. But if he meant the subject accusative, by the case absolute, and had translated accordingly, he would have made a part of this criticism unnecessary; for the *πεπορευμενους* is plainly equal to *those who walk*, in English.

NOTES.

RESTRAINED SIN. A parallel to this expression is found in Rom. 8:4, "God sending his own son in the likeness of sinful flesh, and of a sin-offering, condemned *sin* in the flesh." This condemnation of sin in the example of Christ, acts as a check or restraint upon its practice.

Second. *That man should no longer live * * to lusts*, etc. To take the singular *anthropon* as subject accusative, makes much better apodosis, than the genitive plural. And there being but the change of a single letter between the two cases, common sense, in the absence of higher authority, might almost be competent to make the above change, when the one reading makes a clear consistent sense, and the other confused, if not inconsistent.

Third. *And speak evil of you*. The Sinaitic reading gives the verb in the present tense, instead of the present participle.

SECTION III.

In this section there will be an examination of John 3:8. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whether it goeth, so is every one that is born of the spirit."

The impenetrable obscurity of this rendering has staggered many an honest inquirer after truth. While it has been the pabulum of life to every fanatical mystic. To the mystic it means that conversion, or regeneration, is such a mystery as no human understanding can comprehend; but to the materialist it conveys the notion that there is no kingdom of heaven in this world, and no regeneration this side of the resurrection.

But neither of these notions deserves refutation; for if we give the true sense of the original in plain English, such interpretations will vanish into thin air.

The word here translated wind, is *pneuma*. In very ancient Greek, it meant wind; but in the time of Christ it had lost that signification, and was used by him and the writers of the New Testament, exclusively in the sense of spirit, as in John 4:24, "God is spirit," not *wind* surely! And every time it is used by any of the New Testament writers, it retains this signification, except in one quotation from the 104th Psalm, in Heb. 1:7, where it holds the older meaning of *wind*; but here the Common Version, by a most inexcusable blunder, has it *spirits*, instead of *winds*. This quotation was made by the apostle to prove that the terms *angels* and *ministers* can be applied to material agents, such as winds, and flames of fire; but as this unfortunate rendering turns the reference to spiritual nature, which can be predicated of God himself, (for God is spirit), the argument that angels are of a nature inferior to that of a son, is entirely lost. So much of a digression we make for a mere exception.

But to return to our main question. There is no arrogation of originality in claiming that *pneuma* means spirit, and not wind, in John 3:8, for A. Campbell demonstrated this fact many years ago.

But before proceeding further, it would be well to examine the text of the Common Version. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one who is born of the spirit."

This version contains two absurdities, besides being no kind of a representation of the original thought.

1st. It is absurd to hypothecate that the wind is a voluntary agent, or that it takes pleasure in blowing. We know it to be inert matter, and entirely passive. This indeed is a compound absurdity. The allegation is untrue; and it is more than absurd, it is profane, to put such an assertion into the mouth of him whose very life was truth itself.

2d. It is absurd to compare the *man* born of the spirit to the wind, when the question at issue was the birth itself, and not the man who was thus born. And so patent is this, that the mystics,

who have the greatest use for this text, generally, if not uniformly apply it to the manner of the new birth. Yet it only requires a moderate degree of attention to observe that the comparison terminates upon "*every one that is born of the spirit,*" and not upon the manner of his birth; but let it be understood that these defects inhere to the Common Version, for which the original is not at all responsible.

There can be no doubt but that the Gospel teaches the doctrine of the new birth; and if so, there must be some Scripture which describes it in historical language; and from such history as teaches how men were brought into the kingdom, we can determine accurately the meaning of this passage. The history of the conversion of the three thousand on Pentecost, demonstrates exactly the meaning of the new birth; for if these were not true conversions, there never has been a true one since. So any exposition of John 3:8, which will not quadrate with the conversions on Pentecost, is necessarily false.

The doctrine of the text is, that the voice of inspiration is to determine how the new birth must be effected. The voice of the spirit is that which must be obeyed. Christ promised to ratify the Gospel the apostles should preach, and in order that they might make no mistake in their ministry, he sent them the inspiring spirit, and his voice, as it speaks through them, must be obeyed, if we would become children of God. The nascent man hears and obeys the voice of the spirit, although he has no personal acquaintance with that Divine person, until he passes through the regenerative process.

With this introduction we are prepared for the following translation.

"The spirit inspires whom he pleases, and you hear his voice; so is every one [born], who is begotten of the spirit, yet you know not whence he comes, or whither he goes."

REMARKS.

It is not as every one *feels* when he hears the voice, that he is begotten and born of the spirit, but as he *hears*. This word *hear* has two significations in Scripture. The one is to take in sounds so as to understand them; and the other is to obey what we hear. Both these uses of the word are applicable in this passage; for he who is seeking regeneration, must not only under-

stand what the apostles uttered when they spake by the spirit, but he must obey what he hears, in order to become a subject of the New Birth.

CRITICAL NOTES.

1. *Inspires*. This word occurs but twice in our Common Version of Scripture, and it is represented by its verbal noun. (See Job 32:8, and I. Tim. 3:16). But the words used in both cases are but other forms of the word here used.

2. *Whom he pleases*. But should we say, the spirit inspires *where* he pleases, the meaning would be the same; for it is holy men of God who are moved by the Holy Spirit; and these are they whom he designs to inspire.

3. *So is every one (born)*. This word born, is legitimately understood when we give *pneuma* its proper signification, and know that birth was the question of investigation, and not how a man was to exist after such experience.

The Greek language uses the same word for begetting and for birth. With the knowledge of this fact, the translator is left to his own good sense in selecting the words of his vernacular, to express the thought of the original. If he inadvertently puts *born* for *begotten*, he introduces obscurity, if not absurdity.

The following rendition of the sixth verse obviates a serious difficulty.

"That which is begotten of flesh is flesh, and that which is begotten of the spirit is spirit."

The renewal of man's nature begins in his spirit. A spirit of rebellion leads him wrong; but when the human spirit is vitalized by the Divine Spirit, through the incorruptible seed, the word of God, a new spiritual life is the product; and when thus renewed in the spirit of our mind, our physical nature is also cleansed with a bath of water by the word. So when thus renewed by the word of God, and passed through the bath of regeneration, we are "born of water and spirit," and are prepared to enter into the kingdom of heaven on earth.

It is worthy of remark, that all the gospel preached after the ascension of Christ, was done by the inspiration of the Spirit; hence the Acts has been called the gospel of the Holy Spirit. So every one convicted by their preaching, or by their recorded words,

is vitalized by the Spirit; for their words were the words of the Spirit, and the seed of regeneration. (I. Pet. 1:22, 23.).

Although regeneration bears some striking resemblance to natural birth, we must still remember that it is a figure of speech, and figures are not intended to go on all fours.

The analogies are, God is our Father in the regenerative process, and his word is the life-giving germ in our new life of faith. But further than this, it is unsafe to press the figure; for when we can find out the exact meaning of any figure, it is unwise to torture it further in order to get additional information.

We know that the new birth, or regeneration, is equal to conversion; and the history of Pentecost shows us precisely how the first converts were made, when the Holy Spirit was sent down from heaven. Then it was that the Spirit inspired whom he pleased; and he pleased to inspire the Holy Twelve, who spoke as the spirit gave them utterance; and three thousand heard his voice; and as they heard his voice, they obeyed, and so were born of water and spirit, and entered the kingdom of God on earth.

Yet you know not. For this definition see Dr. McKnight's Preliminary Essays, No. 4, Sec. 76. Such expressions as, "to know whence a man comes", and "whither he goes", denote a familiar intimacy. In Acts 1:21, is a similar phrase, and as I apprehend, of a kindred signification, "All the time the Lord Jesus went in and out among us;" that is, all the time we enjoyed his personal acquaintance. Again, in John 8:14, the Jews having accused Jesus of bearing witness of himself, and therefore his testimony being unworthy of belief; but Jesus answered them, that his testimony was worthy of belief, "because I know whence I came, and whither I go," i. e., because I know myself well. In the next verse, he tells the Jews that they did not know whence he comes, and whither he goes, i. e., they were still unacquainted with him.

Hence the teaching of this eighth verse of the third of John, is that men are born again by hearing and obeying the voice of the spirit, when he speaks through inspired ambassadors, whom the spirit sees fit to commission, because they cannot become personally acquainted with him, previous to regeneration. See John 14:17. "The spirit of truth, whom the world cannot receive." God gives the Holy Spirit to his own children; but the

unregenerate must be converted by hearing his voice, without a personal interview.

The foregoing notes and criticisms being correct, the following version will convey the exact sense of the original, from verse 5 to 8, inclusive.

"Jesus answered, most assuredly I say to you, except, a man be born of water, and of spirit, he cannot enter into the kingdom of God. That which is begotten of flesh is flesh, and that which is begotten of spirit is spirit. Do not wonder that I said to you, You must be born again. The spirit inspires whom he pleases, and as you hear his voice, so is every one born, who is begotten of the spirit. Yet with himself personally, you have no acquaintance."

SECTION IV.

Col. 2:20. "Wherefore if ye be dead with Christ, from the rudiments of the world, why as though living in the world, are ye subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using), after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."

Such is the Common Version of this passage; but as it here stands it is by no means a perspicuous version; but besides being obscure, it has a bearing towards a grave perversion of Scripture. In the first place, to hypothecate that Christians are dead with Christ, carries with it the absurdity that Christ is dead; but he it is that liveth, and *was* dead, but behold he "is alive forever more!" The International Revision, correctly renders it, "If ye died with Christ," etc.; which is true to the original, as well as to common sense.

"Why as tho' living in the world, do ye subject yourselves to ordinances?"—*International Version*. This again is far better than, "why are ye subject to ordinances;" for men may be subject to human ordinances against their will; and in such cases accountability is hardly counted; for compulsion destroys accountability; but if we subject ourselves to the ordinances of the world, the matter is different, and we may justly be called to account by "*a why do ye so?*"

But taking this sentence as a whole, it is badly rendered by all the English versions I recollect seeing. They are all very obscure, with a touch of ambiguity, which is still a greater fault; but the cause of this obscurity is that our translators have neglected to make such transpositions as would properly denote the grammatical relations in our idiom. By placing the three verbs, touch, taste, handle, negatively qualified, just after the word *ordinances*, they have led many innocent people to think that Paul discarded ordinances of every kind, both human and divine; but nothing could be further from the apostle's intention! It was only those which were made by the doctrine, and commands of men, which are to be thus avoided, and because they tend to corruption in their using.

The following is proposed as an accurate translation of this passage, beginning with the 18th verse.

"Let no man wilfully in his humility and angel-worship defraud you of your reward, by insisting upon things he has seen, vainly puffed up with his fleshly mind, and not holding on to the head, from which the whole body, by joints, and ligaments receiving a mutual supply, and knit together, increases with a divine growth. If you have died with Christ, from the rudiments of the world, why, as though living in the world, do you subject yourselves to ordinances according to the commandments and doctrines of men? Whatever tends to corruption in its use, you should neither touch, taste nor handle. Which things have, in some sort, a show of wisdom in will-worship and in not sparing the body, [but] as to affording satisfaction to the flesh, even these are without any value."

NOTES.

Let no man wilfully in his humility. Θελαω here is construed with *μυθεῖς*, and not as a part of the word for humility; therefore, it is not *voluntary humility*, but wilfulness in his humility; therefore, no more impropriety in the expression, *wilful* in worship, than in will-worship. It is generally understood that Abel worshipped God according to God's own command, but Cain was wilfull, and brought an offering according to his own will. This was will-worship, and was not accepted.

Insisting upon things he has seen. The Sinaitic text omits the negative particle *not*; and as it describes that dangerous class

of deceivers, whose confidence arises more from what they have seen, than from that faith, which comes by hearing, there can be little doubt but the Sinaitic reading is the true one.

Whatever tends to corruption in its use. Human ordinances of religion, have a tendency to corrupt the religious nature of man, and, therefore, should receive no recognition from Christians; but the same principle should be carried out in things merely physical; and as tobacco and alcohol tend, in their use, to corrupt our physical nature, they are properly included in *whatever* tends in their use to corruption, and so should be discarded.

You should neither touch, etc. This rendition is much nearer the letter of the original, than the imperative *touch not* of the Common Version.

In some sort, instead of indeed. *Mev* may be rendered *indeed* in most cases; but here it is much too strong a word; for it was not the apostle's intention to intensify the affirmation he was making concerning the show of wisdom in their will-worship, but it is merely thrown in as a rest word, upon which to balance a contrast between the design of such worship, and its actual consequences. The indefinite nature of the compound relative *ἀτινα*, together with the too intense signification of *indeed*, furnished the argument for changing it into *in some sort*; which rendition gives the exact meaning of the original.

Without any value. *Τιμη* means value as well as honor; but here it manifestly imports value and not honor. Honor refers to moral worth, but *τιμη* means value, or worth of any kind. So as *τιμη* here refers to satisfying the flesh, to render it honor, introduces confusion.

SECTION VI.

An ordinance is a decree published by authority. There would be neither propriety nor utility in any religious observance but for the authority from which it emanates; but in order that such authority be justified for wisdom and mercy, as well as power, the ordainment must be proposed in the most definite language of human speech. It would be neither good government, nor sound morality for an earthly sovereign to publish a decree with a penalty for non-observance attached, but yet couched in such ambiguous language that few could tell whether they were observing it or not.

Those two commandments in Christianity, which all parties have agreed to call ordinances, baptism and the Lord's Supper; and both these the Lord has proposed in words of the most definite character; and, in addition, he has also surrounded them with such circumstances as would naturally make their misunderstanding a logical impossibility. Hence, it took the Apostate Church just one thousand years, with all her pretended infallibility, to change Baptism into Sprinkling. Hence, it is now contended, that baptism may mean something besides immersion; for the sake of the argument, let us suppose that it may. But the question now is, can it mean anything else in Christian baptism? This question must be answered with an emphatic negative; for inspiration has surrounded this question with such accessaries as make every kind of affusion impossible; only two of which need here be mentioned—The burial and resurrection of baptism. (See Rom. 6 and Col. 2.)

But, for further illustration, let us refer to the institution of the Lord's Supper. Matt. 26:23, says, "Jesus took *artos* bread." But *artos* may have some other meaning.

Some of the old lexicons gave *brazen bolts*, as a definition of the plural of this word. Now as this may be a definition of this word, could any one logically ask, how do we know Christ did not take a brazen bolt, instead of a loaf of bread? There are just two infallible reasons why we know he took bread, and not brass. First, Christ broke the *artos*, and brazen bolts were not intended to be broken. Second, he said, take, eat; but metal is not to be eaten. These circumstances fix the meaning of *artos* in the Supper, whatever it may mean in other connections.

Just so the accessories of burial and resurrection in baptism, fix its signification in the Christian ordinance beyond a peradventure even could it be proved to mean affusion among classic authors; though nothing of the kind has ever been proved. So we are just as sure that those who were buried in baptism, were immersed, and not sprinkled, as we are that *bread* and not brazen bolts should be exhibited on the Lord's table.

But we shall hear the objection that the Catholics have misunderstood the Supper, full worse than they have baptism, and claim the very words of Christ, for their perverted views of that ordinance. That this assumption of theirs is a sheer mistake, is easily proved; for the very words of Christ, which they so tri-

umphantly quote, when accurately analyzed excludes transubstantiation, as thoroughly as the burial and resurrection of Baptism exclude sprinkling.

If, when Christ instituted the Supper, he had said *οὗτος ἐστὶ σῶμα μου*, the phrase might have meant, or indeed would have meant, grammatically, this bread is my body; but even then it would not prove transubstantiation; but it would have shown upon its face that it was intended as a representative figure. But, *τοῦτο ἐστὶ το σῶμα μου*, cannot mean, this bread is my body. *Τοῦτο* is a neuter adjective, and cannot agree with a masculine noun; and *αὐτός* is masculine gender, and when this is understood, there is no ground whatever for the doctrine of the real presence in the holy Supper. In truth, the gender of the adjective *τοῦτο* excludes the notion of the bread being his body in any sense. If we would confine our investigation to Matt. 26:26, and Mark 14:25, it would be natural to take *τοῦτο* adverbially—so, is my body [broken]. He took bread, and blessed and broke it, saying, so is my body. But when we carry our inquiry into Luke 22:19, and into I. Cor. 11:24, we are sure of the soundness of our interpretation; for Christ could never have exhibited a loaf of bread, saying, *this* is my body, which is given for you. Or as in I. Cor. 11:24, "This is my body which is broken for you." No, it was not a body of bread, which was given, and broken for the world, but it was the living body of Jesus. But the criticism which makes *τοῦτο* refer to bread, has to depend upon the sacrifice of a loaf of bread for the sin of the world instead of the body of Christ. Look at it again; "This bread is the body of me, which is broken for you." Let us contemplate it well. If we take *τοῦτο* as an adjective, it will, grammatically, belong to *σῶμα*, and translated it will mean, "this body of mine." But if we defy grammar and make it belong to bread understood, thus, "this bread is my body," then the sense of the connection as repeated by Luke and Paul will be, "This bread body of mine, is broken for you." This is rather an inverted transubstantiation of body into bread, instead of bread into body! In other words, the real presence implied in such construction, is simply the real presence of bread, but not of the corporeal presence of Christ.

But if we understood the adjective *this* as referring to body, as the grammar of the original imperatively demands, all ambiguity is at an end; and we have the memorial of the fact, that Christ

died for our sins, according to the Scriptures. Is not this a thousand times more impressive than to have a loaf broken for our transgression? Yet it must be the one, or the other; it cannot be both. If the *this* of this text implies bread, then is it bread that was broken, and given for our sins; but if it implies body, as proved above, then is it the body of Christ that was broken for us.

So there are two facts here also, protecting the Holy Supper from the illogical abuse of the Apostate Church. A fundamental principle of philology, and the inexorable logic of an impending absurdity; for it is absurd to talk of a loaf of bread being given for the sins of the world.

Ordinancial precepts differ from moral teaching, in this respect, that the one depends for its authority, exclusively upon a positive declaration of the Lord's will; while in moral duty, we are in a measure a law to ourselves. The foundation of morality is, "whatsoever ye would that men should do to you, do ye even so unto them." So we find our duty as men, by an appeal to our own consciousness; but our religious duty can only be found in a positive, *thus saith the Lord*. "Ye are my friends if ye do whatsoever I command you." Here the obligation is entirely and exclusively in the command, and no appeal to our consciousness can abate, or intensify its authority; and for this reason, ordinances must be expressed in the most definite language possible; otherwise there could be no theodicy in religion; for God could not be justified in giving indefinite commandments, whether he required obedience, or not; for to require obedience to an ambiguous command would be unjust. To give a command without intending obedience, would be trifling with his creatures.

This position being self-evident, every ordinance of the New Testament must be examined in the best light of philological criticism. Hence, it is that the ordinances of baptism and the Lord's Supper are expressed in language so hard to misunderstand, that every errorist in these ordinances so constantly skulk the laws of philology and lexicography in these investigations, and take refuge in circumstantial doubts, deduced from faulty translations, and from traditions which originated in the dark ages. But grammar, lexicography and common sense criticism, if earnestly and faithfully applied, will soon restore baptism to its proper form,

and the Holy Supper to its import as a memorial of Christ. For if it be a sacrifice of the body, blood, soul and Divinity of Christ, who is really present, it cannot be a memorial institution; for it is absurd to talk of remembering what is actually present, and upon which we know ourselves to be feeding. But Christ says, "Do this in remembrance of me." Luke 22:19, and I. Cor. 11:24. This command is another safe-guard thrown around the Holy Supper, which forever forbids the Roman perversion of this ordinance.

All of which is respectfully submitted to the candid consideration of Biblical scholars. It is here distinctly acknowledged that transubstantiation has been often confuted, just where its absurdity defied all argument; but the foregoing criticism meets this absurd delusion in its very seat of life.

B. U. WATKINS.

THE ATONEMENT.

Man is brought into being without his desire or consent. He remains clothed with the active energies of life, but a little while, and then disappears from among the living. This, also, without his consent! In vain he searches the material records of earth for the cause of this seeming harshness in the law that governs his being. He may question the hills, but they answer not. The secret is not hidden with the aged of earth. But the One who sees the end from the beginning, has kindly condescended to tell whence this mortality.

The Divine Architect placed man, as the master-piece of His handiwork here, subject, as is all the created universe, to law.

But he was, at the same time, clothed with the power of volition. To obey the law to which he is subject, insures his perfect happiness; to violate it, brings death. Adam, the father and representative of the race, violated that law. He was cut off from access to the tree of life. His offspring shared his banishment from Eden, and when the labors and toils of life consumed the store of vital energy furnished him in the beginning of his existence, he fell a helpless prey to the great enemy, Death!

But can he do nothing to appease the Author of that violated law? Can he not, again, obtain his restoration to favor? Ah, this is what he has been trying to accomplish for the long period of six thousand years. Anxiously our hearts ask, "makes he any progress?" And, again and again, as the cold clods fall upon the coffined remains of the "hence-bound," the cheerless answer is forced upon us,—"None"! "The soul that sinneth, it shall die." "Dust thou art, to dust shalt thou return." For four thousand years, God permitted men to feel after Him, if possibly they might find Him. Acts 17:27. Still, during this period, there were some whom God accepted, not because they were innocent, but because *they obeyed His known requirements* and were restored to His favor.

Our race dies because of its separation from The Tree of Life. Gen. 3:22, 24. This occurs to all, without reference to character, and will continue till God shall see fit to terminate this state of existence. Death eternal, that is pronounced against the sinner, is like nearly all of God's threats and promises, conditional. The conditions upon which the forgiveness of sins is to be obtained, are those which will liberate the sinner from the punishment of everlasting death. Those conditions under the Mosaic Law were the offering of the required sacrifices, in the proper place, and by the proper person. All of which point with varying degrees of certainty to other agencies under the New Covenant.

So we may inquire, Why did sacrifice under the Law of Moses procure, so far as the individual was concerned, the remission of sins? And the only reason we can give, that is at all satisfactory is, "GOD APPOINTED IT." Not then, because of any inherent *value* in the *sacrifices*; but, simply because "God said it." So, this is the means by which the sinner can show himself reconciled to God, and, by which, at the same time, he could know that God accepted him.

We may reasonably ask, in this connection, Was there any substitution of the *animal* for the *sinner*? when he offered it according to the law. I confess *I think not*. Again it may be asked, How, then, could it procure forgiveness? Simply because God appointed it for that purpose. Why He made that appointment instead of some other, will, in all probability, remain a mys-

tery, until such time as God shall see fit to make known the reasons that have impelled Him to its selection.

I remember that it is said, God is so enraged against sin, that He cannot look upon it with the least degree of allowance; and that He can be *just* only when He *punishes every sin*. And, *per consequence*, man could find no acceptance with Him till some one had been punished to the full extent of the law for them. From this assumption, it is claimed Christ died as a *substitute* for the sinner. This leads us to inquire if it be true, that God punishes the just *instead* of the unjust?

Well, if we go to the 53d chapter of Isaiah, the language seems to point unmistakably to that conclusion. But interpreting the statements of that prophecy in the light of the New Testament, we are compelled to say No! Prophecy is usually written in the most florid poetic style. Then to try to interpret it, ignoring this truth, will simply be to go astray.

The Savior died to reconcile man to God. And part of the work that He did was, to commit the word of Reconciliation to faithful men, witnesses chosen by Himself, to bear the divine message to the world. Prior to His coming, there was no wisdom on the earth that could teach man how to live, so that God would accept him. The Savior came, then, that He might teach man the way of God in truth; or, in still plainer words, the way of life.

What He taught was not *His word*, but the *word of The Father*, who sent Him.

He came, then, to make known to man the *conditions of acceptance with God*. But here it may be asked, Was not His *death a necessity*? Yes, of *man*; but *not of God*. The necessity for His death was upon the side of *humanity*, and not upon the side of Deity.

God intends man to be guided by his intelligence in all matters pertaining to Him and His Word. Hence, *faith comes by hearing*. Rom. 10:17.

God, not only furnishes man the *truth*, but at the same time, the means of *knowing that it is the truth*. And herein lies the necessity for Christ's death. The Savior came to teach man what God would have him do in order that he might have eternal life. But man must know that his *teacher is God-appointed*; and furthermore, that he is *true to his trust*. These the Savior verified

at every step of His earthly mission. When He taught, wonderful as was His wisdom, He did not rely upon that to satisfy men of His Messiahship; but, as He said to some, on one occasion, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, *believe the works*; that ye may know, and believe, that the Father is in me, and I in him." John 10:37, 38. "Then many of the Jews who came to Mary, and *had seen the things that Jesus did*, believed on him." John 11:45. Thus, the Savior convinced the world by His *works*. Nicodemus expressed the sentiments of the world generally when he said, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." John 3:2. Besides, the Savior gave the people the privilege of testing Him by this rule.

After having shown that He had power over all manner of diseases, by curing them, He said to the people, "You will surely say to me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country." Luke 4:23. He thus points to this as the *proper test*.

Notwithstanding His constant condemnation of Scribe and Pharisee; notwithstanding His strange interpretations of Scripture; notwithstanding His strange teachings, God endorsed ALL by clothing Him constantly with *miraculous power*! When He announced to His disciples the revolting truth, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," (John 6:53), they were offended. "Many therefore of His disciples, when they had heard this, said, This is a hard saying; who can hear it?" John 6:60. The Savior then said to them, "Doth this offend you? And if ye shall see the Son of man ascend up where He was before?" John 6:61, 62. Thus His implied teaching is, that, if He ascend up where He was before, even the repulsive sentiment just uttered must be admitted to be *true—endorsed of God*. At His crucifixion God openly declared in His favor, by shrouding the sun in darkness, and by rending the Vail of the Temple, and when, after His resurrection, He appeared to his disciples, the *past* of His teaching by this means having been endorsed of God, we hear Him making the still more startling announcement, "All power is given unto me in heaven and in earth." Mat. 28:18.

Will God permit any one thus, unrebuked, to lay claim to that which has hitherto been confided to none? We hear Him proceed to appoint these same disciples as *witnesses* for Him to the world. They are to testify to the things they have *seen* and *heard*, He announces to them the terms of reconciliation, by compliance with which, sinful man may be restored to the favor of God. Will the Father uphold Him in thus seemingly assuming the authority of heaven? Lo, the Son himself estops them from beginning the work of proclaiming the newly learned terms of pardon, till they are assured by a *visitation from heaven*, by the *Holy Spirit*, who, as the Savior told them, *would testify concerning Him*.

They tarry for that message and that authority. They come upon Pentecost, simultaneously; and the Apostle Peter said, moved by The Holy Spirit; "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36. We are led to the conclusion, therefore, that Christ's death was a necessity, simply as a matter of *testimony*, to enable poor, weak humanity to *know* that He was the Messiah, and that His teaching was the will of God; hence, to enable man to become *reconciled* to God.

OBJECTIONS.

1. Do not the Scriptures teach, that God "hath laid upon Him the iniquities of us all?" Isaiah 53:6. Yes, and this means that God has laid upon Him the responsibility of teaching man the *terms* of *reconciliation*, which He has done. And by following His requirements, we *can all appear before God justified*.

2. But, do not the Scriptures teach that we are *saved* by His blood? Yes. The meaning of which is, that by the shedding of His blood, (i. e., by His death,) we are enabled to know that He has taught *fully* and *truthfully* the terms upon which God will accept us.

When man, by transgression, had placed himself in a state of enmity towards God, it was necessary that some one teach him the conditions appointed of God for his reconciliation. The bearing of this gracious message to the world, God committed to his Son, who accepted the difficult task as a labor of love, though it was foreknown by Him that it would lead Him by way of the cross to the tomb. But accepting the mission, He laid down His life of Himself, (Jno. 10:18), thus authorizing the historian to say of Him, "The Good Shepherd giveth His life for the sheep." John

10:11. He made this sacrifice of Himself for us while we were His enemies. Rom. 5:10. Therefore, as man could not know definitely that Jesus was the Christ, nor that His Words were those authorized of God, *ONLY* as they were *attested by His stupendous miracles*; and finally, by *His own death and resurrection*, we can easily see why His death was a *necessity*. Hence, we conclude that the necessity for Christ's death was upon the side of *man*.

CONCLUSION.

We are driven to the conclusion that Christ wrought His miracles, underwent the agonies of the cross, died, was buried, resurrected; and that He ascended into heaven for a testimony to the world of His divine character and mission, and of His fidelity to the divine trust reposed in Him by the Father; so that all may *know*, when following the Savior's instructions, that they are walking according to God's will. Realizing that this is true, let us strive by patient continuance in well-doing to reach eternal life.

L. Y. BAILEY.

OUR COLLEGES.

Under the above heading we include all of our church schools of a higher order. For convenience in discussion, the following analysis will be observed:

I. The need of such schools. II. Their number, location, and character. III. Their ownership and government. IV. Their endowment and patronage.

Much has been said of late, and some of it well said, upon the subject to be discussed in this paper. But much more remains to be said, and somethings richly deserve repeating. Indeed, few questions demand a more thorough and impartial review by our best thinkers than this college question. Our educators, educational benefactors, preachers, and other leaders in the great interests of the church, ought to have the clearest possible conceptions of what is needed in this matter, and how this need may be most

fully and satisfactorily supplied; and the public mind and conscience of the whole church needs to be informed and energized by a clear statement of facts and truthful deductions.

I. THE NEED OF SUCH SCHOOLS.

The united experience and wisdom of all the great religious bodies about us, certify to the necessity of church schools, in order to church success and permanency, and unless it can be shown that there is some peculiarity of means and ends among us, the fact just stated should be taken as very strong presumptive evidence, at least, that such schools are likewise necessary to our success and permanency as a religious body. Experience and reason abundantly prove that any church that fails to foster higher education as a part of the work of the church, must die. Brute force and superstitions, born of ignorance, are daily becoming less and less potent in the great energizing, unifying, and controlling forces that rule the church and the world. Educated mind will ever rule the world, and rule it as it is educated. Church success, like all other results, depends upon the laws of causality, not blind chance or any supernatural partiality. All must reap as they sow. Cause and effect will always be equal in quantity and quality. The doctrine of "the survival of the fittest," holds eminently true of churches, and "is a wholesome doctrine and full of comfort."

It may be worth while, in this connection, to know what our religious neighbors and the State are doing in this great educational field. The United States Com's. Report, closing with June, 1883, gives a total enrollment in the public schools of this country of over 10,000,000, and over 500,000 in private schools. This makes about 65 per cent. of those of school age, or 21 per cent. of the whole population in the schools. These schools are maintained at a cost of many millions of dollars annually. This same report enumerates 365 colleges and universities of a literary and scientific character.

This number, doubtless, includes many that are such only in name. These colleges and universities give to the country the vast majority of the leading members in all the professional and business vocations of life. As these institutions teach, so the people will believe, and so they will act. According to the report named, there are 227 female colleges and seminaries; 171 admitting both sexes, 85 law schools, 134 schools of medicine, pharmacy and

dentistry. Including State Agricultural schools, there are 86 scientific institutions. The theological schools represent some 25 denominations, and number 145, and contain about 5,000 students and 712 instructors. The Roman Catholics take the lead in number of these schools and students. The Baptist come next with some 899 theological students, while the Disciples are credited with only 115 students in their Bible schools.

It is generally conceded among us as a people, that we need schools for the education of our preachers. The prevalence and popularity of this notion are sufficiently attested by the numerous efforts to establish Bible courses in connection with our schools. We probably need fewer of these Bible courses or schools, than have already been announced. But the few that may be chosen ought to be well endowed and manned by the ablest men we have among us.

But important as it is that the church maintain Bible schools for the purpose of thoroughly preparing young men for the Christian ministry, this is very far from filling all the needs of the church in an educational point of view. The suggestion that has been made by some, that we establish our Bible schools near our State Universities, and dispense with all church literary schools, is very short-sighted, to say the best, for so crude a notion of the influences of schools and their proper relations to the church. Bethany College, "the mother of us all," has, indeed, sent out a host of strong preachers, a crown of glory to her and a tower of strength to the church. But Bethany's influence has been felt scarcely less in the family, school room, office, shop, on the farm, at the press, on the bench, and in the halls of legislation, than in the pulpit itself. We may well ask, "What would this effort at Restoration have been but for Bethany and other church schools?"

The schools may not be conducted in the least as a proselyting or recruiting institution. But there is a quiet, far-reaching, and continuous influence, a kind of prevailing atmosphere, about every properly conducted church school that produces results beyond all computation; an influence that extends from generation to generation. The *Alumni* and other students of such a school will ever carry with them, not only a high regard for the church controlling such schools, but will think, feel, and act largely as they have been taught or imperceptibly influenced by school sur-

roundings. No student can ever wholly free himself from these influences, be they good or bad.

Again, the very fact that any religious body owns and controls a strong and popular school, will have no unimportant effect upon the people at large. It is a good advertisement. The world readily and rightfully asks, "What are your people doing in the great educational work of the age?" Churches, like individuals, will be "judged by their fruits;" and this educational test of fruit-bearing, is not the least conclusive evidence. No church in modern times has been able to prosper without maintaining her colleges, and it seems safe to conclude, that none will succeed without such schools. The better intelligence of the age can scarcely be brought to favorably consider the claims of any church that fails to send from her schools, strong men and women to fill honorable vocations in life, to be leaders in all that pertains to good citizenship.

We dare not ignore the great law of demand and supply. The world will have educated minds, and these will continue to rule the world politically, socially, morally and religiously. Shall this education be Christian or Infidel? Never before did the world have greater need for sound Christian scholarship, untainted by medieval priestcraft, and untrammelled by human creeds and formulas. Mysticism, Agnosticism, Materialism, Spiritualism, Socialism, bald Atheism, and the whole brood of false and dangerous isms and associations, are poisoning the religious faith of the people, and undermining the social and political fabric of our country. This they do under much pretense of progress and science. These must be met and fully refuted by those who are qualified for the task. Unfortunately most of our State institutions lend their influence largely in the wrong direction, so that Christian scholarship can hope for little from these schools, which being "public," become "political," and becoming "political," must be "liberal," and this, in common parlance, means little else than at least semi-skeptical or infidel. It is very significant, however, that after all the boasting concerning education leading to skepticism, and religion being compatible only with ignorance, Gerard College is the only distinctively Infidel College out of the 365 of our country. Bishop Newton said, in his time, "Christianity has

monopolized the head and heart of the civilized world." Let this fact be perpetuated.

II. NUMBER, LOCATION AND CHARACTER.

1. It is not easy to determine just how many colleges the church should attempt to sustain. That would depend very much upon circumstances, and these are not always clearly developed at the beginning of the enterprises. We are taught not to despise the day of small things. We are assured, too that even such schools as Yale and Harvard began with very humble assets and unpromising surroundings. But it is probably true that we have started too many schools, and that many of our so-called colleges are unworthy of the name. All this may be readily admitted; but these schools have not been without some compensation to the church. They have done much good in their way. At all events the men who have had public spirit and self-sacrifice enough to try to do something for the church and the world, are to be commended, rather than the selfish, miserly, fault-finders who have stood back with folded arms and stolid indifference and asked, "Why didn't you do it some other way?" If the church and the world had to wait for such men to inaugurate any great enterprise, it would be a forlorn hope. This hint applies to some college professors, and to some preachers, as well as to others. If more enterprising men with unrequited toil, or men of large benevolence, will only make some easy places, with fat salaries, these fussy, grumbling drones of teachers and preachers would gladly occupy them—sometimes they do occupy them.

But it is said, "we have organized some fifty-four colleges, and that thirteen of these are dead and others are very sickly." Well, sad as this may appear, the per cent. of dead and dying colleges among us, is not greater than that of the dead and dying congregations, or even of church papers. Must we, therefore, cease to organize congregations because many have failed? We learn some things by experience, and some things are determined only by experiments. No amount of foresight can infallibly determine what site in a new country will prove to be that of a great city; nor can country people always successfully determine the best locations for churches and schools. That founders of colleges should prove like fallible is not wonderful. Certainly the aggregate of influence and the average wisdom, energy and unselfish

devotion manifested in connection with our colleges, is at once praiseworthy and encouraging. If our schools shall prove too numerous, there is a way, or ought to be a way, for the church to correct the evil. The method of doing this will be made more apparent during the discussion under another head. Ordinarily, no doubt, one school in a State is all the church ought to attempt to support. This should have the moral and financial backing of the whole brotherhood of that State.

2. Where should these schools be located? If the medieval idea prevail that men and women are to be educated for the recluse of the monastery or nunnery, to spend their lives in chattering cells or as hermits, then it would appear that the places chosen as seats of learning should harmonize with that idea. They should, in such a case, be located in some out-of-the-way place, remote from the activities of real life. But if the students of our colleges are to stand in the arena of the world's great conflicts, do their full duty as citizens, and perform the actual duties of men and women in real life, then a very different theory concerning location ought to prevail. In this view of the matter, colleges ought to be located in close proximity to the great intellectual, political and business centers, where students may feel the warm and quickening pulse of the active business world, and where their mental nerves may be touched by the vibrations of the thought-chords that vibrate through all the great religious, political, social, business and philosophical questions of the living present, as well as to gain a familiarity with the musty literature of the dead past. Lycurgus, when asked what boys should study, replied, "They should study while boys, what they are to practice when men." No wonder that a rebound from the old impracticable notions of centuries past, should have driven many to the opposite extreme and cause them to decry all classical studies as useless, and to run wild upon the "craze" for so-called "practical education." The writer is an uncompromising advocate of classic as well as of scientific studies; but these should be vitalized and made practical by familiarizing the student with the active realities of life. To these ends, quiet, healthful, and moral suburbs of commercial, political, and social metropolises should be chosen as the seats of institutions of learning. In such locations their can be quiet and pleasant surroundings for study, and yet the students

will be brought into contact with the energizing and refining influences of leading minds in all the vocations of life. The acquaintances formed under such conditions will also be of incalculable benefit to students in after life.

But the stereotyped objection is raised that the large cities present so many allurements and demoralizing influences, that they are unsuited for colleges. A consideration of facts and apparent reasons will disabuse the minds of all on this point. It is a matter well attested, that schools located in small villages, where there is not sufficient moral and official force to control the students, produces infinitely more boorishness, rowdyism, hazing, vandalism, and dissoluteness, than the schools in large and well governed cities. The writer's own experience and observations, which have been somewhat extensive, fully confirm this conclusion.

A proper location for a college is just as important as that for a church house or a business house. All these should be where the people are, or can readily reach them. The Roman Catholics have shown their usual sagacity in locating their schools as well as their churches. They exhibit in all this the richness of experience, reaching back over many centuries, and a clear, comprehensive foresight that plans for centuries to come. An illustration of this wisdom is furnished by the late Plenary Council at Baltimore, where it was undertaken to build up a strong National University, not in some rural village, but in Washington, D. C., the Capital of the Nation, and the political and social metropolis of the continent. One woman proposed to start the enterprise by a contribution of \$300,000.

"Besides Miss Caldwell's munificent gift, Bishop Ireland said, they had assurances from wealthy Catholics in all parts of America, and a few in Europe, that they are willing to contribute towards the establishment of the much-needed university. Several smaller gifts, ranging from \$1,000 to \$10,000, have already been received, and the indications are that upon the first call they would receive about \$1,000,000. He said that something like \$2,000,000 or \$3,000,000 would be required to complete the building and outfit, but the one million dollars would put it on a solid footing. At first the institution will be used for the higher education of the clergy. Afterwards it will develop into a full-fledged

university, such as some of the secular universities in America and Europe, possessing all the latest improved appliances."—*Catholic Examiner*.

Does any one doubt the sagacity and far-reaching plans involved in this stupendous enterprise? Can any one doubt that such an institution, located among the rulers of the nation, will wield a mighty influence in shaping the future history and destiny of this country? Why should we be less wise than our enemies?

3. What shall be the character of our schools? It goes without saying that they ought to be first-class in every particular. They ought to include Literary, Bible, Law, Medical, and other special schools. They should secure for themselves that influence and support which comes of sending leaders out into every honorable vocation of life. The church needs this influence, and should prepare to secure it. This can be done, and must be done, if the church would gain that high position within her reach.

The sneers sometimes aimed at our church schools by our own members, and even by some of our teachers who have made no sacrifice of time, labor, means, or influence to aid in building up such schools as we need, are both distasteful and disgusting. Our school men will always take well-meant criticism in good part, when it comes from those who have evinced a willingness to share in the sacrifice necessary to build up first-class institutions. But they have only righteous contempt for those who ape superior culture by adulating and patronizing other schools, while they do nothing but discourage their own schools. If positions of honor and profit are at the disposal of the church, let them be bestowed upon those who have manifested some interest in the church's welfare and the support of her institutions.

Perhaps one other point ought to be briefly discussed under this head, viz., that of mixed schools or the co-education of the sexes. But this question has been so nearly determined affirmatively in the minds of all well informed educators, that it scarcely merits further notice. The new schools of the country pretty nearly all recognize the justness and superior advantages of such co-education. Long, repeated, and varied experience has demonstrated, that in endurance and ability, the girls are the equals of their brothers in educational work. While this co-education improves the scholarship, morals and manners of both sexes. Forced

by such facts and the just demands of the age, one by one, though often very reluctantly, the older schools have opened their hitherto exclusive courses to our daughters as well as to our sons. While the exclusive female schools are regarded as still permissible, where only a little literary and etiquette "veneering" is required. But where substantial work is demanded, the girls are put into the colleges, instead of the female seminaries. It is nothing commendable to Germany, Austria, Turkey, and Greece that they still close the doors of their universities against women. It is the reverse of evidence of high and progressive civilization. The few exceptions included in the schools of those countries and a few others, cannot long combat the inevitable success of the doctrine of equal and co-education of the sexes.

III. OWNERSHIP AND GOVERNMENT.

The expressions, "our schools," "Christian Colleges," "the educational institutions of the brotherhood," and like phrases have long been familiar in our literature, pulpits, and social circles. But it has too often happened that the force and signification of the emphasized "*our*," have been mostly exhausted in the plea for financial support and patronage. True, the majority of the boards and of the teachers, have usually been members of the church, and the work done has usually been commendable. But in fact, few of these schools have been the real property of the church, or under its absolute control. They have usually been the property of a few individuals, and under individual or local control. The church, as such, has no distinctive or authoritative voice in the matter. To this fact may be largely attributed many of the disgraceful and disastrous college troubles that have befallen us.

If colleges could be brought into existence only by the action of state conventions or other representative bodies of the church, and if the absolute ownership and government of such schools were in the hands of such conventions, or their chosen representatives, fewer institutions would be organized, and these would be better located, better supported, and better governed; and besides, the disgraceful college squabbles would be largely avoided. Supreme controlling authority ought to be lodged in the hands of the church, which is supposed to be interested only in the general good of the cause, measurably free from personal and local interests and prejudices.

Why should the church of any state be called upon to bear responsibilities and make contributions to institutions over which it can exercise no authority? Is it not time that our conventions should either assume control of the schools now in existence, or free themselves from all obligations or recognitions of any schools that will not submit to such ownership and control? By such control the number, location and character of our schools can be much better regulated and determined. But it may be objected by some that "for our conventions to assume control over our colleges and other outside matters, would be a perversion of the objects of such conventions, and would burden them with too many things." But pray say, what are our conventions for, if not to look after the great general interests of the church? We used to have our old fashioned *mass* meetings where we came together and had a "good time;" then adjourned without having accomplished anything in a *business* way. But we are learning to hold *representative* conventions for business. If, then, our colleges pertain to the general interests of the church, these representative conventions should provide for the business control of said colleges. It is high time this fact was recognized.

There is also a subordinate question of college government that deserves a brief mention in this connection. It has long been the custom in Law, Medical, and other professional and special schools, where the students are generally of mature age, that the faculties and boards should take no particular cognizance of the moral conduct or other behavior of the students. In all these matters students are left, like other people, amenable to the civil authorities and the social restraints of the communities in which the schools happened to be located. Of late, several of our colleges and universities have announced that they will assume no control or responsibility over the student outside of his class-standing. Such an arrangement would, of course, free the college officers of a vast amount of care and responsibility, and the scheme might appear at least plausible if all our students were adults and depending upon their own resources. But so long as many of our college students are minors, supported by their parents or guardians, and so long as benevolent individuals furnish a large part of the funds by which it is possible to maintain these schools, it is not proper to remove from the boards and faculties of our

the real intention

schools the responsible watch-care over the students of such schools. College laws, well enforced, remain a just and necessary provision, beneficial alike to students and the colleges. Obedience to rightful authority and ready and cheerful compliance with just laws are lessons to be learned by all good citizens.

IV. ENDOWMENT AND PATRONAGE.

To suppose that such institutions as are needed, and the demands of the age imperatively require, can be built up and maintained without heavy endowments, is a very grave mistake. Tuitions alone can never support such schools. Indeed, tuitions should be made as low as possible. These schools ought to command the most thorough scholarship and the most successful teaching talent of the age. These instructors should have ample time and facilities for original research in their respective departments, and to become authors of fresh and authoritative works. But no teacher can do this on a meager salary, and when he has to teach from five to seven hours per day, and probably preach on Sundays, or run a boarding house or some such a thing during the week. It takes time and access to adequate libraries and apparatus to do the work that ought to be done. What a commanding influence would one of our schools hold which could name within its faculty a half score of men, each a world-wide known authority in his department. Is it too much to hope that the time is not far distant when we shall have such schools? Let our men of wealth richly endow such schools, and let our professors, thus aided, strive to attain eminence in their respective branches of study; then let the ripened fruits, not the crude egotisms, of such labors appear in published form. Are not such an ambition and such efforts praiseworthy? But all this pre-supposes heavy endowments and good management. Our teachers and a few friends of our colleges have done wonders already, when we consider the apathy and parsimony of the many who ought to lend a helping hand. Not even our preachers have displayed such heroism and self-sacrifice as our teachers have done. God bless them for it; but the church should arouse to their relief.

That some other religious bodies and some benevolent persons are making ample provisions for such work, the following facts, taken from Commissioner Eaton's Report for 1883, will sufficiently indicate. Yale College had then \$1,343,538 in productive

funds, and an annual income of \$174,693. Johns Hopkins University, a productive fund of \$3,000,000, and an annual income of \$228,000. Amherst, \$410,000 productive funds, and \$25,000 of income. Harvard, \$4,511,862 in productive funds, and an income of \$373,313. Williams had in productive funds \$336,608, and an annual income of \$41,632. Washington, \$250,000 productive funds, and an income of \$90,000. Dartmouth, \$500,000, and an income of \$41,000. Princeton, \$1,208,690, and an income of \$98,300. Cornell, \$1,263,999, and an income of \$98,991. Vassar, \$298,677, and an income of \$134,880. Kenyon, \$230,000, and an income of \$27,000. Oberlin, \$247,354, and an income of \$34,903. Lehigh, \$1,900,000, and an income of \$120,000. Columbia leads all the colleges with a productive fund of \$4,680,591, and an annual income of \$240,496. Many of our State universities are provided with incomes of like princely proportions.

These figures do not include the values of college buildings, grounds, libraries, apparatus and other non-productive assets. Since this report most of these schools have received large additional bequests and contributions. According to Mr. Eaton's report, during the year 1882, there was donated to educational institutions in the United States \$7,146,663.

We recall a few of the generous contributions made by men of wealth within the present generation. Johns Hopkins gave \$3,000,000 to Johns Hopkins University; W. C. De Pauw, \$300,000, to DePauw University; Amasa Sate, \$650,000 to Adelbert College; an anonymous friend, \$135,000 to Harvard College; Paul Tulane, \$1,000,000, to Tulane University; Ovid Butler, \$75,000 to Butler University; Gen'l. F. M. Drake, \$25,000 to Drake University; John I. Blair, \$15,000 to Iowa College; E. A. Goodnow, \$10,000, E. A. Whitten, J. H. Morrill, \$5,000 each to the same. Many other like contributions have been made of late, but the names of the donors and amounts given are not at hand. These figures will sufficiently indicate the work that is being done, and the demands that are upon us, if we would keep our colleges fully abreast of the times.

It is a hopeful sign when men of means begin to realize that they can leave behind them no prouder monument, nor do a greater service to the world and the church, than to aid in building up strong colleges.

As a people we are yet young, nor have we had a large membership in the east and in the large cities where wealth has so largely accumulated. Possibly, too, our people have not been rightly educated and encouraged in this matter of benefactions to our great educational interests. But it is to be hoped that the day of better things is at hand. Already are there a few noble examples among our wealthier brethren. We shall confidently expect larger and more numerous contributions to our better colleges, now that we have become a strong people, and wealth has begun to accumulate in the west, where the bulk of our membership is. Fortunately, too, for us, a far less sum in this new west, will enable our schools to compete with the best schools of the east.

If we have not those among us who can give their hundreds of thousands or millions, we have many among us who can give their fifties, hundreds, and thousands. Smaller contributions from the many have some advantages over the large donation by a single person, since they give to the mass of the church a stronger feeling of ownership and sympathy toward the college. Results will richly justify the most liberal dealings with our colleges. Indeed, no investment will pay the church better.

One other point demands a brief discussion before closing this paper, namely, that of patronizing and giving our moral support to our own colleges. Tuition aids in the financial support; but numbers and moral support are equally important. Do brethren who, for trifling considerations, send their children to other schools, realize what an injustice it is to their own schools? Do they realize how greatly such a course tends to jeopardize the religious future of their own children and that of those influenced by them? Do they realize how much of influence and what numbers of membership such a course tends to take from the church, where it rightly belongs? Bro. Smith, for instance, has a son, that is desirous of obtaining a good education in some college. His neighbor Jones likewise has a son of like aspirations. Jones and his son are non-professors of religion, and have little interest in such matters, and have no feeling of obligation toward any particular school. Probably, however, they may have a slight preference for some state school or some other school not under the control of the Church of Christ. But the two boys have made

up their minds to attend the same school, wherever that may be. Now, if Bro. Smith readily consents to allowing the two boys to attend some school other than one under the control of his own church, there are at least two students with from \$60 to \$100 a year lost to Bro. Smith's church school. But this is not all; the probabilities are that the two boys, thus thrown under the influence of either skepticism or sectarianism, will, in some way, be lost to the church to which Bro. Smith belongs. But this by no means fully measures the consequences of Bro. Smith's thoughtlessness in this matter. The younger brothers and sisters of these two boys, and the neighbor boys and girls, are induced by the influence of the first two boys to attend the same school, and these in turn have their friends that follow their example, and these have theirs, and so on indefinitely, and from generation to generation, children desiring to attend where parents had attended.

If this continuous, and ever widening current of influence and pecuniary support had been turned at the start to one of Bro. Smith's own church schools, and all these young people thus brought into the associations and under the influences of such Christian society and influences as usually cluster about our colleges, eternity alone could have revealed the grand results of such a course. It is not necessary in our schools or others, that any peculiar tenets be emphasized. There is a quiet and almost imperceptible influence about every college that is mighty for good or for evil. If a parent wants his child to be an Infidel, let him send him to an Infidel school; if he wants him to be a Roman Catholic, let him be sent to a school of that church, and so on. A hint is sufficient at this point. Alas, how many parents regret mistakes of this kind, when regrets have become unavailing! No real pecuniary advantage or pretended educational superiority of other schools, can compensate for that bias or absolute estrangement from the Church of Christ that is almost sure to grow out of the course above condemned.

CONCLUSIONS.

1. We need church colleges; they are essential to the church's best interests and permanent success.
2. We should not attempt to have more of such institutions than the church can amply support; and these should be in every sense, first-class, and occupy the most central and influential loca-

tions, near the great metropolises rather than in some out-of-the-way place.

3. The church, through its representative conventions, should hold absolute ownership and control over these schools.

4. These colleges should be liberally endowed and receive the patronage and moral support of the whole church.

G. T. CARPENTER.

OUR POSITION.

The title of this article does not refer to the position of the writer, or to the position of this magazine; but it is intended to refer to the position of those who are identified with the religious reformation inaugurated by the two Campbells, Barton W. Stone, and some others, about the year 1809. The purpose of that movement has been persistently misunderstood by the then-existing religious organizations, and has not been clearly comprehended by some who are identified with it. Classes of men look at propositions and events through media that are peculiar to themselves, and the natural result is, that the impressions received are also peculiar. Some few individuals in all classes are able to free their minds of pre-conceived conclusions, and to look at new propositions without prejudice. At that time, and for a number of years previously, the religious world was divided into distinct ecclesiastical organizations, founded and organized upon certain interpretations of Scripture and preferred plans of ecclesiastical polity. Their doctrines and their polity combined constituted their individuality and were the conditions of membership. All of them held some things in common as matters of doctrine, but separated themselves, or were cut off from the prior organization, on account of some differences in interpretation of Scripture or opinion of government; hence, at that time, the opinion was almost general that the various organizations were *branches* of the body of Christ, entirely distinct, yet deriving their vitality from one com-

mon source. This was the theory, but the belief was that every other branch was very much misshapen and needed much pruning. It was held that all the subdivisions of each special organization constituted *The Church*, and that those of other organizations *might*, through the infinite and inscrutable ways and mercy of God, be finally accepted.

The Methodist organization was an exception to the usual history of new organizations. Its originators had no objection to the doctrines or polity of the Established church of England. They accepted her doctrines, endorsed her polity, and admired her ritual; but they mourned over the lack of spirituality in many of her communicants, and determined to overcome this evil. They sought to produce a reformation in the religious lives of their fellow-communicants, but had no intention of separating themselves or being cut off from the old organization. The movement grew and events occurred which, in the judgments of the leaders, necessitated a severance of church relations and the formation of a new organization. There was no change in doctrines, but a radical change in polity and ritual.

The purpose of the Campbells, Stone and the others, was not to increase personal piety in the members of any one or all the existing organizations, nor to form a new organization, cut off from any existing organization. Their position was this: The cause of Christ is brought into disrepute by controversies between his people; its growth is retarded and its strength dissipated by divisions. Divisions are contrary to the spirit and prayer of Christ, that his people might be one, as he and the Father are one. They recognized the existence of many persons in all the organizations who feared God and were striving to keep his commandments, but they realized themselves that there was something wrong or there would not be divisions. They proposed that, as the life of Christ had been written by inspired men to be the basis of Christian faith, that these writings be taken as the basis of faith, and that all else be cast away. As religious sects had been founded upon interpretations of Scripture, that hereafter the Scripture itself be taken. Chillingworth had proudly boasted that "the Bible, and the Bible alone, was the faith of Protestants"; but this did not exclude the privilege of basing parties on opinions. This was not sufficient, and something else was needed.

These men proposed this: "We will take the Bible, and nothing but the Bible for our rule of faith and practice; and where the Bible speaks we will speak; and where the Bible is silent we will be silent." They thought that if all who loved God could not unite upon that pledge, then there could be no unity.

This proposition being made and pledge given, these noble men commenced anew the study of the Bible. As they read the commands and learned the apostolic practice they obeyed them. Practices to which they had been accustomed, concerning which the Bible was silent, they abandoned. They believed all that was taught in the Scriptures, obeyed every command as far as human weakness would permit, and refused to make opinions matters of belief, and would observe no practice as an expedient. They labored to induce those who loved God to come away from the various organizations which gendered strife, and stand upon the Bible, and to persuade sinners to believe in Christ and obey his commandments. Of course this disfellowshipped them from their party organizations, and they were independent of all ecclesiastical control. They had no desire to organize another party, for the destruction of parties would logically follow their teaching. They claimed that the Church of Christ was set up and its doors opened on the day of pentecost after the ascension of Christ, and that it had existed ever since; that its doors had never been shut, and that as those who entered in on that day entered, so may and must all enter who do enter to the end of time. There could be no new Church, for the Church was existing; there could be no new organization grafted into the vine, because there were no directions as to how it could be done. They denied that these organizations were the branches, because Jesus said to his disciples, "I am the vine and ye are the branches. If a man abide not in me, he is cast forth as a branch, and is withered." They labored to persuade men to become branches of this true vine. The object of these men was to persuade men to be branches of this vine, to be members of the Church of Christ, citizens of the Kingdom of God's dear Son.

We who have endorsed those men have pledged ourselves to the world and to each other that, *The Bible and the Bible alone, shall be our rule of faith and practice; and that where the Bible speaks we will speak, and where it is silent we will be silent.* That

is our position as a people, the position of this magazine, and the position of its Editor. We feel bound by a moral obligation to teach and practice according to that declaration. We believe it to be the only correct position for a Christian to occupy, and the only hope for the unification of God's people. No religious organization now existing can adopt it and continue to exist, hence the effort has been persistently made to deny its sufficiency, or, failing in that, to regard those who accept it as another sect. We have not formed an ecclesiastical organization, and as such been cut off or withdrawn from any existing organization. We claim that we have become "obedient to the faith", as did the three thousand on that memorable pentecost, and as all others who became Christians under the preaching of the apostles and the first evangelists, and sustain the same relation to the Church that Christ founded that they did. By virtue of their faith and obedience they became members of that Church, citizens of that kingdom, and living stones in that building of which Christ is the chief corner-stone. We know no other Church than the one founded by Christ, we have no other creed but the Bible as written by inspiration, we acknowledge no spiritual head but Christ, and we have no name, but the name of our Redeemer. This basis of unity and pledge of fidelity was re-presented to the world about seventy-five years ago, but the Church of which we are members was founded on the first pentecost after the crucifixion of Jesus, eighteen hundred and fifty and more years ago.

The early Christians formed local organizations, but they were not *the Church, the Kingdom*. They were not authorized by any express command, but were regulated by the apostles so as best to perform the purposes of their organization. The converts from Judaism came with the synagogue idea and habit as a part of their very life. The Gentile converts came with the customs of their different organizations, and, as a natural consequence, they almost involuntarily formed their local ekklesia, for the same general purposes as the synagogues and the Greek and Roman associations. Wherever there were several Christians they formed an informal association for worship and for social assistance. These local organizations could not have been suggested by the Jewish national organization. It was understood to be done away with, and the Jews, as a nation, ceased to exist. As Christians they

ceased to be Jews and Gentiles. The temple and its laws and ritual made prominent the distinction between Jew and Gentile. Legal uncleanness to the temple and the individual followed from contact with a Gentile. Religiously and socially there was no sympathy. The national theory and polity was to be a distinct people, and the laws were framed accordingly. The synagogues were the great characteristic institution of the later phase of Judaism. The synagogue organization and worship were most familiar to the converts from the Jews, and from them were they most likely to take the outlines and even details of the organization, government and worship of their local organizations. To a Jew who spoke Greek as well as Hebrew, synagogue and ekklesia were synonymous. In James 2:2, the writer, addressing Christians, says: "For if there come into your assembly (synagogue) a man with a gold ring." He most assuredly had reference to a local assembly of Christians, and as it was modeled after the Jewish synagogue, his Jewish training led him to call it the synagogue. If the ekklesia had been modeled after the national organization he would not have called the assembly a synagogue. In every town or village where the Jews were sufficiently numerous, one, and sometimes quite a number of synagogues existed. The number of organizations and buildings depending upon the number and financial ability of the resident Jews, and sometimes upon the liberality of some rich Gentile. The national organization permitted only one place of worship, the temple. The individual idea permitted as many places as the individuals could afford. The national organization, culminating in the temple, was to keep prominent the thought of *one* God; the synagogue organization was for individual growth in holiness and mutual support. When the temple was destroyed the national organization ceased, but the synagogue continued. As the temple was taken away, the *Kingdom* was established. As the Jew had been accustomed to look to Jerusalem as the holy city and to the temple as the dwelling place of Jehovah, so the Christian was to look to that invisible city, the new Jerusalem, and to that house not made with hands as the dwelling place of the Father and the Son. The new nationality and the new temple were spiritual. In it there were neither Jew nor Greek, bond or free, and it was in the heart of every Christian. There could not have been a single visible organization em-

bracing all Christians without containing Jews and Gentiles, bond or free; for men remained in these conditions after becoming Christians. Such an organization could not exist without a head, and if Christ is the head, then he must have a vice-gerent in the person of a man. There must be a central place of general worship for stated occasions, and from this vice-gerent must decisions and directions come. God was the head of the Jewish organization, but at all times he was represented by chosen men. If the Kingdom of God, the ekklesia of Christ, has a visible organization or can have, then the Romish organization has the true theory. The synagogue was local, personal, independent, and was suffered to remain. The Temple was national, centralized, compulsory, and was destroyed. Each synagogue was independent of every other synagogue, no matter how many might exist in the same town. Each had its own officers, each worshipped independently, and independently enforced discipline.

Men in all ages have had a disposition to organize, and organization means a head and members. Christ established a spiritual kingdom, he is a spirit, and is the head of his spiritual kingdom. His kingdom has for its subjects the spirits of men. Those elements of our natures which distinguish us from the brutes are what constitute the subjects of his kingdom. Our animal natures do not enter into his kingdom. His Kingdom, therefore, while organized, with a king, laws and subjects, and having an existence, is entirely spiritual and is not perceptible by our animal senses, but is seen and known by our spirits. There can not be, in the very nature of the case, a visible organization of the Church or Kingdom of Christ, and just here has come the error upon which Christian men have antagonized the prayer of Jesus for unity. No visible organization of men can be made acceptable to all, and whenever the attempt is made to form such an organization to represent, or be, the Church of Christ, divisions will occur. It is impossible to have a visible organization without making human additions, because revelation, not having contemplated such an organization, made no provisions for it, and whenever human additions are made, strife and divisions will inevitably follow. Such has been the universal testimony of history from the very first attempt to effect the organization of a visible universal church.

1 The desire of general organization has always been based upon
2 the supposed necessity for an exhibition of strength, for the final
3 control and regulation of the membership, and for collection and
expenditure of money. It was not intended by the great head of
the Church that either of these things should be controlled by an
organization. It is contrary to the spirit of Christianity to use
numerical strength as a factor in converting the world. Any one
who is influenced to become a Christian, or to unite with any religious
organization because it is numerically strong, has failed to
understand the nature and spirit of the Master. We are not to
have sentence passed upon us by our fellow-men. Judgment is
with the Almighty and not with man. Local organizations can
exhort, reprove, and rebuke the disorderly, and may withdraw the
fellowship of the organization from such, but no human organization
can influence or determine the standing of any one in the
final court of heaven. But this effort at control of the membership
is considered more particularly necessary in the case of certain
officials of the organization, which officials are the result of
the organization. The clergy are the persons to be controlled by
this organization. The clergy is the special class from which the
officers are drawn, and it constitutes the effective official strength
of the organization. The laity are the hewers of wood and the
drawers of water. The ranks of the clergy are opened for the admission
of new members only at the will of themselves—no member
of the congregation can become a clergyman except the clergy
so will it, and no one can be placed in a position of authority in
the organization except he be a clergyman and then by decision
of his peers. Christianity recognizes no such distinction between
its professors, all are kings and priests before God. But such is
the necessary polity of a universal visible church.

It has always been urged by those who have advocated a universal visible church, that by it alone could the financial strength of Christians be fully developed and effectively utilized. We admit that in a compact centralized organization more money can be secured and be made to do more effective work, but we emphatically deny that the interests of Christianity are thereby advanced. The Roman Catholic, the Methodist and the Mormons have the nearest approach to the ideal visible universal centralized organization, and we see that in proportion to the financial strength of their

memberships they collect into the general treasury the largest amounts of money, and are enabled to show the largest returns for it; but does not every one see that all this money is used for the building up of these particular phases of Christianity? By neither of them is the *unity* of Christians advanced one step. Christ did not wish to have warring sects built up, and hence he made no provisions for such an organization. In *the Church* we have the great commander, but there are no major-generals, brigadier-generals, colonels, captains, lieutenants, sergeants, corporals or privates; but each individual comes as a volunteer bringing all the talents that God has given him, and God utilizes these talents by the possessor working just as the talents force him to work. In the physical body the head—the intellect—directs, but the head does not say to the hand, because it is the hand, that it must write; to the ear, because it is the ear, it must hear; or to the eye, because it is the eye, it must see; but when the head wishes to write the hand writes because that is its talent, the ear hears and the eye sees because hearing and seeing are their work. If God gives a man a logical mind and an eloquent tongue, when that man becomes a Christian, God does not say to that man, "You have a logical mind and an eloquent tongue, therefore you must convince and persuade sinners"; but God says, "Sinners must be convinced and persuaded," and the logical mind and the eloquent tongue perform the work. Christ commands this army of volunteers, he has arranged the plan of his campaign against the prince of darkness, and although we may think we see defects and points of weakness, yet we know that our Leader is omniscient, that he can see the end from the beginning, that his ways are past finding out, and we should be willing to trust his own kingdom to his own management.

Questions are continually arising which we are anxious to regulate and control. We imagine that such questions did not occur to Jesus and that he overlooked them, and we *must* provide for them. We think that the surroundings which were familiar to him, and under the influence of which he legislated, have passed away, and as such different conditions now exist, surely the Lord intended for us to use our "sanctified common sense," and make additional provisions to the divine constitution. We see the increase of human knowledge and skillful training to which the

human intellect is subjected, and we feel that we, as Christians, must make provisions for the training and educating of minds for the work of the Master. We see what some of the compact religious organizations are doing in this direction, and we become restive under the divine order. We see what we could do if we were organized and had a centralized government.

On a previous page, Pres. Carpenter in his article on "Our Schools," uses this language:

"The united experience and wisdom of all the great religious bodies about us, certify to the necessity of church schools, in order to church success and permanency, and unless it can be shown that there is some peculiarity of means and ends among us, the fact just stated should be taken as very strong presumptive evidence, at least, that such schools are likewise necessary to our success and permanency as a religious body. Experience and reason abundantly prove that any church that fails to foster higher education as a part of the work of the church, must die."

"It may be worth while, in this connection, to know what our religious neighbors and the State are doing in this great educational field."

"Again, the very fact that any religious body owns and controls a strong and popular school, will have no unimportant effect upon the people at large. It is a good advertisement. No church in modern times has been able to prosper without maintaining her colleges, and it seems safe to conclude, that none will succeed without such schools."

The writer here completely abandons one distinctive and important item of our plea for restoration, that we are not a *denomination*, are not one of the *sects* into which the religious world is divided, and that there is nothing of means and ends peculiar to us in our plea in contrast with the human religious organizations around us. If "we" are *one* among the other *sects*, then "we," as a religious movement, are a failure. "Any church." So there are many churches, and "we" as one of the numerous churches, if we do not use, at least one of the appliances of the *other* churches, "we" will die! "We" who claim to be of the Church of Christ, the Church that Christ founded, and who deny the validity of all other religious organizations, say that the Church of Christ, the

Church against which the gates of hades will not prevail, will die if we do not have a denominational college!

The Church of Christ needs an advertisement! What for? To make men take stock in it? We thought that the gospel was the *advertisement* of the Church of Christ; but it seems as if we are mistaken; that a large well-endowed college owned by the Church of Christ is an absolute essential to induce men to come into the church, for if she does not have it, she "must die." "No church in modern times has been able to prosper without maintaining her colleges, and it seems safe to conclude that none will succeed without such schools;" therefore the Church of Christ will not succeed unless *men* will it that she shall succeed by building strong colleges. Is the Church of Christ one of the churches of modern times?

No church (human religious organization) in modern times has succeeded without a compact centralized organization. The Methodists have the best human religious organization, except the Jesuits, that ever has been, then if we are looking to human wisdom and human experience, and are striving to build up a rival religious organization, why would it not be wise in us to adopt the Methodist plan, with a few variations? If we are *one* of the churches of modern times, why not use every expedient that experience has shown to be effective in building up such organizations?

Speaking of the proposed Roman Catholic University, he says: "Does any one doubt the sagacity and far-reaching plans involved in this stupendous enterprise? Can any one doubt that such an institution, located among the rulers of the nation, will wield a mighty influence in shaping the future history and destiny of this country? Why should we be less wise than our enemies?" Then "We" and the Roman Catholic church are similar organizations, but rivals for national influence! And what our rival does which we think tends to give her the advantage over us, that thing we should do, so that we may not be defeated! She proposes to build a National University; what is back of this proposition, and what makes such a proposition practical? It is her compact centralized organization. Without that, such a proposition could not be made. If we would imitate her work, we must imitate her methods. Whenever "we" are ready to have a Pope,

Cardinals and Bishops, with all that they imply to Romish minds, then "we" can have a National University, and not before.

In speaking of the ownership and control of schools, he uses this language: "The expressions, 'our schools', 'Christian Colleges', 'the educational institutions of the brotherhood', and like phrases have long been familiar in our literature, pulpits, and social circles. * * * But in fact few of these schools have been the real property of the church, or under its absolute control. They have usually been the property of a few individuals, and under individual or local control. * * * Why should the church of any state be called upon to bear responsibilities and make contributions to institutions over which it can exercise no authority."

We wish to ask where is *the* Church in a corporate existence to own property? Christians associated together in a congregation can hold property in the name of trustees who hold it for the use of the congregation; but where is *the* Church corporation to own and convey property? If there is such a corporation, it is not the Church of Christ, for it has no corporate existence. "The church of any state"; what church; what does he mean; does he mean that the Church of Christ is divided up by state lines, and each division independent of the others? The Church of Christ has only one head, Christ; if divided it must have assistant heads, because it is absolutely impossible to conceive of an organization without a head, or a subdivision of that organization without a subordinate head. Who is the head of the church of Iowa, the state in which Pres. Carpenter lives, and who made him the head? Of course it would be absurd to ask the church of any state to contribute to a college and then not permit it to have some control of it; but seeing that the Church of Christ has no visible State organization, when and how has she ever contributed to any college? If she has contributed, supposing such a thing possible which is not possible, she is only a co-partner, a co-contributor, for contribution signifies co-operation, then she has only co-operation in controlling, and hence may have fellowship with very ungodly men.

Individual Christians are asked to contribute to the building of colleges, and also sinners—all is fish that comes into the net of

college solicitors—and the contributors according to the terms of the contribution have the authority in the management.

Again: "But we are learning to hold representative conventions for business." Yes, we are learning to do a number of things for which we have no authority in the New Testament. "A representative convention," forsooth, and pray, who does the convention represent? Not all the congregations in the state, for many of them have no delegates in the convention. Have the men who attend these conventions any authority, if so where did they get their authority? What can they do? Suppose a certain number of men get together and adopt a constitution fixing the future membership to be those who pay so much, and so many from each congregation that pays so much into its treasury, is their action binding on the church, or on all Christians in the state? They resolve to build a college, do they order the necessary amount of money to be drawn out of the convention treasury for the purpose? No. They appoint men to solicit from individuals, money with which the convention will build the college, and this is the church contributing!

We are not opposing education, or the building and endowing of efficient colleges by Christian men, or having them officered by men who are members of the Church of Christ, for we know that such schools exert a powerful influence for weaning men away from infidelity and the churches of modern times, but for consistency at least, if not for loyalty to our plea, do not let us seek to become one more of that numerous host of warring religious organizations.

The Lord Jesus Christ never intended that his Church, or his Kingdom should own colleges to teach boys and girls mathematics, book-keeping, or any human knowledge. He made provisions for teaching sinners the way into the Kingdom—the preaching of evangelists; and provisions for teaching members of his Church his laws concerning their duty to him, to each other and the world—the congregational overseers.

If we would utilize human agencies for the building up of his Church, and we recognize the influence that may be exerted by colleges, let Christian men and women use their influence to have State Universities and private colleges under the management of Christian men and women. In selecting schools for our children

let us always give our preference to those managed by such men; but as we love the Lord, do not let us debase and pervert the Church of the Living God to a level with human organizations, By all means let Christian men and women, as Christian individuals, but not as the Church, for they are not, as they are able, build and endow colleges; and as gifted by God intellectually, let them teach in the colleges.

We commence to plan what we could accomplish if we could just use "sanctified common sense." We would enumerate "*Our Brotherhood*", and finding 600,000 individuals in the United States who have given this pledge, we would say that one dollar from each one, or that average, which could easily be given, would aggregate \$600,000. This would build and endow a school where the minds of pious young men could be trained and educated so well that they could go out and meet sin and theological heresies and overcome them, and the borders of Zion would be enlarged. Some cautious brother would suggest that it would be necessary to have some persons to act as curators of this school, to attend to the property, to invest the endowment, to collect the revenues, and select the teachers, and provide the course of study. The 600,000 could not do it; a small number must be selected. The 600,000 can not meet to select, so they must be selected by a convention. The convention must be called, who can call it? The time and place might greatly effect the selection of the curators. The kind of convention, a mass-meeting or a delegated convention, must be determined; who will determine this? But suppose the convention is called, the time and place fixed by universal consent, and it is a mass-meeting, in which every man and woman in "*Our Brotherhood*," can speak and vote. Preachers, not being confined at home by secular business, will attend; by their training and special talents they will be the speakers, and the general managers of the convention. Common tastes and vocation will draw them together; they will consult and agree upon a plan. One of their number will be elected president, a committee will be appointed on nominations in harmony with their consultation, and so the work, through all its ramifications, will proceed. Everything that is done *may* be done from the purest and most unselfish motives, but nevertheless the 600,000 are not represented and the whole thing is conducted by a few of one class. The time will come

when jealousies and conflicting interests will arise, one party will triumph, and then the governing body will be still more reduced, until finally the government will be in the hands of a very few men, and as power begets ambition, so ambition will soon swallow up spirituality.

Again: We see these compact organizations pushing out their missionaries in every direction and gaining converts to their particular organizations, and we feel that we must increase and systematize our efforts. Our census is again taken, and it is estimated that an average of sixteen and two-thirds cents from each member, would aggregate \$100,000, with which we could keep fifty missionaries in the field for one year, and "Our" numbers might thereby be greatly increased. But some one must handle this money, some one must select these missionaries, and some one must select their fields of labor. To do this, the foregoing programme must be carried out, with the same result.

"Sanctified common sense" has dictated and conceived the foregoing scheme, now let us see if it is "sanctified" common sense, or only "common" sense. Sanctified common sense directs us to do what the Master has told us to do, and to keep inviolate our pledge to each other and to the world. The Master has never uttered a word authorizing an enumeration of his people or any action based upon an enumeration. He has never uttered a word or given the least intimation of his desire for the erection and endowment of a college to educate and train young men for the work of preaching the gospel. He has never uttered a word or given the least intimation that he wished his disciples to meet in mass or delegated conventions to raise money and *select and send* men as missionaries. To contradict this statement, Acts 11:19-24, will not be received, for the individual disciples in only one city agreed to send one of their number to a certain place, *not* to be a missionary, but to carry fraternal salutations from them to the new disciples. The Master never intimated that young men should be educated and trained and set apart (ordained) to the work of preaching. Not a word in the New Testament can be found where one Christian, rather than another, is to be educated and trained to be a preacher, but it does say that some have been gifted by the divine power to preach, and woe unto such a one if he does not preach, whether the brethren build a college and give

him a free education or not. *Common sense* says, we need preachers and the way to have preachers is to make them; we must have an institution that can make preachers, and then we will have preachers. *Common sense* has very singular notions about preachers. It thinks they are made by human means, that any ordinarily pious young man of ordinary intellect, (and we have seen some of very ordinary intellect even after they had been trained), who is willing to make preaching his means of "making a living", can be made a preacher by being taught and trained in a certain way; and when some preachers ordain him to preach, then he is different from other Christians. Now *common sense* thinks that he must find some congregation that needs his services as a pastor, and having agreed upon the salary, he must commence upon his work as a preacher, for which he has been trained.

"Sanctified" *common sense* has this opinion concerning preachers: An absolute obligation rests upon every Christian to dedicate his life to the service of the Master. If an individual feels and believes that God has given him talent to proclaim the gospel he commences to do it. This conviction does not take possession of a man until he understands what the gospel is. He has already acquired some intellectual culture, and if he is a man of even ordinary intellect he will naturally desire more knowledge, and if he is a man of any force of character he will find it by his own exertions. He has learned that to think rapidly and correctly his mind must be trained, and he seeks that training. He knows that to be an independent student of the Bible he must be familiar with Hebrew, Greek, and history, but now almost as independent if familiar with the discussions of those who are familiar with these things. To acquire this information more than a hundred schools in this country offer their services for a mere nominal expenditure of money. An English-speaking person who can read, can easily understand for himself, without instruction, the plan of salvation, and any one can tell to another what he understands himself. But a Christian who feels that it is his mission to preach, feels that he wishes to be able to say to his hearers, that thus spoke Jesus and the inspired writers; and to prove it, if his statement is challenged. No special school is needed for this instruction, and Jesus seeing that men would furnish such institutions for their own advantage, made no provision for them to be

the result of Christianity. A Christian who feels that it is his mission to preach, preaches; and never ceases to preach while he has strength. He is a constant student, and as his knowledge grows his power to convince and persuade increases. Such a person feels no need of ordination, for he has been called to the work by the Holy Spirit. He seeks no pastorate, nor negotiates for a salary; he does not complain that his charge has not paid him what it owed him, for there was no bargain. He does not seek Christians, but sinners. If no Christians have fellowship with him and minister to his temporal necessities, he labors with his own hands, providing such support as is honest in the sight of men. He never thinks of himself as a "clergyman", as a *Minister*, as being any thing but a Christian trying to serve the Lord. He never thinks that his work entitles him to any special consideration or accommodation. He sees no reason why railroads should carry him for nothing when other Christians are made to pay, or that merchants should sell him goods at cost when other Christians pay a profit, or that he should be exempt from jury duty when other Christians are compelled to do service as citizens. He does not see any reason why he should not work to feed and clothe himself as well as other Christians; and, in short, he does not feel that he is better or different from other Christians who are serving the Lord according to their talents. He is willing for the railroad to give him his ride free so that he can devote more time to preaching; he is willing for the merchant to give him his customary profit, for that enables him to preach that much more; and he is willing for his brethren to contribute to his necessities, so that he can do the more work. He never stops preaching because the brethren stop paying him, only long enough to work at something to earn money to support him while preaching again. He needs no convention to select him or his field of work, or to guaranty his support. Such preachers were those of the apostolic age, and many worthy men of this and all preceding ages; but, alas for the cause of Christ, there are many of the other class, and because we believe that the tendency of this age is to the latter class, do we write this article that men may stop and think. Our Position is to lead men to divine teaching and practice. Do not let us forsake this noble purpose and become another of the numerous religious factions. The motives that influence Christian men to

build Bible Colleges and organize Missionary Societies are noble, but that does not make them right. Saul spared some of his captives and some of the spoils, from the noblest motives, to offer sacrifices to God, but he did wrong. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." Even if we had not pledged ourselves to be silent where the Bible is silent, experience should hold us back.

To "ordain" men to be preachers will produce the impression that they are a separated class, and especially so when the various religious organizations do so for that very purpose. The lesson has been taught for fifteen hundred years that preachers are a distinct class, made so by ordination, therefore when we ordain them we necessarily encourage the belief. The clergy have generally been the educated class and they have neglected no opportunity to magnify their office. They have striven diligently to widen the gap between themselves and the laity. To accomplish this purpose they have hedged themselves about with barriers that no hand but their own could remove. They have striven to materialize the Church that is spiritual, and to centralize its government in human hands, and theirs have been the hands that have held the sceptre. They have exhorted the laity to liberality in giving money to the Church for them to handle and disburse. Much of it has been used for noble purposes, but it all has been to their honor and maintenance. Our Position is that there is no class distinction between the clergy and the laity, and most of us who give our time to proclaiming the gospel, feel that we are but collaborators with other Christians who are ministers of God in other ways; but the tendency is in the other direction. Young men now go to college and to Bible schools in order to become preachers, and before they are out of college they put on clerical airs. We heard a young man but a few days since, who is attending school in order to become a preacher, say that a certain congregation wished him to preach for them, but that he felt as if he should decline, so that men who were already depending upon preaching for a living might have the support of that congregation. What was his conception of being a preacher? That it was a profession, a means of making a living. Had he had the true conception, when requested to preach at that place, he would have asked, "Do you think I can be the instrument in God's hands of

winning any souls to Christ in that place? Do you think my talents better suited for that place than the talents of some others? If you think so, I am ready to present the gospel to them."

In an "exchange", a paper advocating Our Position, but a few weeks since, we read the following:

"At the last Convention at ———, it was decided that all preachers of the Disciples or Church of Christ, *by virtue of their office*, are entitled to vote and act as delegates; and that all Sunday Schools conducted by or connected with the Disciples of Christ, are entitled to three delegates each. And I *think* it was also decided that *all Superintendents are entitled to act as delegates*. This makes it entirely a Sunday School Convention, as the name indicates. Churches are not entitled to delegates. In order to make a success of the Convention, the churches should release the preacher at that time, and let him and others go, even at a sacrifice."

Now what does this mean? Churches are not entitled to a voice in a convention assembled to carry on Sunday school work! What is meant by "church"? The disciples of Christ living in the same neighborhood and worshipping together. They cannot be heard or decide upon the interests of Sunday school work! The Sunday school is separated from the congregation! But who can be heard and who can vote? Preachers. Why? *By virtue of their office*. Office! Then a preacher holds a place distinct from any other Christian? But what is there about the preacher's office that gives him a place in a Sunday School Convention that an ordinary Christian cannot have? Who else compose the Convention? *Possibly* the Superintendent of a Sunday School; but this is not certain. A Sunday School Convention with Superintendents of Sunday Schools left out, would be about as complete as "Hamlet" with Hamlet omitted. And who else? Three delegates from each Sunday School. Sunday Schools are composed of saints and sinners. We suppose the Sunday School selects its delegates. Possibly a sinner might be selected. How is the Convention to be made a success? By the congregations releasing their preachers. The congregation has no voice in the Convention, but it must release its preacher. What is meant by "releasing the preacher"? The preacher is hired for so much money to do so much preacher's work, and the congregation must let him off from some of the

work they have hired him to do. What is meant by releasing him and letting him go, "even at a sacrifice"? Not at a sacrifice on the preacher's part, but on the part of the congregation. It means that his wages must not be stopped while he is gone, and possibly his expenses must be paid by the congregation. Does not this indicate a long step from Our Position, and in the direction of ecclesiasticism, with its clergy and laity?

Another of our exchanges commenting editorially upon a letter from a correspondent on the subject of "titles" says: "All his anxiety in the matter grows out of a desire to be courteous to his fellow-ministers." Are not all Christians ministers? Are preachers a class of ministers to whom extra or special courtesy is due?

"He would like some title or prefix or affix to indicate that he recognizes his brother-preacher in his official station as a minister of the word." Why does one preacher wish to recognize another preacher differently to his other brethren? Are we not all brethren in Christ? Does he wish to call his brother preacher "Rabbi", so that his brother preacher will call him "Rabbi"? Where and whence does a preacher get an "official station"? We find no intimation of "official station" connected with preachers in the New Testament.

"This is certainly not an unreasonable or unworthy feeling, and we venture to say it is shared by preachers generally, even those who revere and accept the teaching of the Savior on the subject of Christian fraternity and equality." We hope that this is not the feeling of preachers generally, it can not be of those who accept the teaching of Christ on the subject. It may not be an unreasonable feeling, but it is certainly an unworthy one, as it is in positive violation of a command of Jesus. "But be not ye called Rabbi: for one is your teacher, and all ye are brethren". The Rabbi was the teacher in the synagogue.

"Whatever objection lies against the use of the term 'Rev.', applies equally to the use of the word 'Elder,' while to the latter is the additional objection that it is using a Bible term in an unscriptural sense." What man is worthy to wear the title given to Jehovah? "Holy and reverend is his name." Reverend means worthy of reverence, and reverence means regard or respect mingled with awe. Is any man worthy of a respect that is mingled with awe? The Hebrew word used in Psalm 8:9, which we have just

quoted, means to be feared, to be revered. That is what "Rev." means when used by the clergy. They are to be regarded with a respect that is mingled with awe, their ordination has made them higher, nearer to God, than other Christians. Some Christians are Elders, being old men, but there is no more propriety in calling an aged preacher "Elder", than any other aged Christian. "Elder", as equivalent to episkopos or overseer might, without impropriety be used to designate the fact that a man is doing a certain work in his congregation, but the term should not be used as a title.

"Our own custom is, when it is necessary to sign a document officially, to add, after our name, 'Minister of the Gospel.'" We cannot conceive when it can be necessary for a proclaimer of the gospel to sign his name officially, seeing that he holds no office. We have never read in the New Testament where a preacher of the gospel was held to be an officer, and we do not know who has authority to make him an officer. Our brother editor may say that in attesting a marriage license, he has to sign it officially. We admit that here is a difficulty, but may we enquire who authorized preachers to solemnize marriages? Not the New Testament, but the civil law, at the instance of preachers themselves. They solemnize marriages by authority of human law, and it is a relic of ecclesiastical rule. Could he not sign himself "Preacher"? "Minister of the Gospel" is not found in the Bible, "Preacher" is. He could so sign himself to signify his principal occupation, and so comply with the law, but he could not do it officially. "We have no better substitute for 'Rev.' than 'Minister of the Gospel.'" So it is a substitute for "Rev". When we use a substitute for anything we admit that the original is the best, but we cannot use it for some special reason. A physician uses something as a substitute for calomel. In doing so he admits that calomel is the remedy indicated, but special conditions forbid its use. "Rev.", then, according to our brother editor, is the original title of a preacher, but special conditions forbid him to use it, and he gets the best substitute he can for it.

We read, some time since, in a number of our exchanges, a letter from a missionary to Japan, in which he describes a missionary trip he made from the city to the country. It was cold weather, and he employed several thinly-clad natives to carry him to his destination. He had gone to that heathen country to preach

the gospel of universal brotherhood, being paid by his brethren at home, but in his intercourse with them, he must be regarded as a man superior to others. He can not go afoot, and tell his companions on the way, the glad story of the cross; but he is a superior, a "Reverend," a man to be regarded with a respect that is mingled with awe—they, the poor heathens, to whom he was sent on a good salary by his brethren, must *carry* him on their backs in his palanquin, as he goes forth among them to preach.

Very lately we read of another missionary to a heathen country, who is sent on a salary by his brethren, who, while crossing the ocean in a steamship as a first cabin passenger, finds in a young man whom he had employed as a valet, to wait on him during his voyage, a native of the country to which he was going, who had become a convert to Christianity, had worked his way to this country to learn more about the Christ, and was working to pay his way back to his native land, and the salaried missionary hires him as a servant to wait upon him during the voyage! We give these two incidents to show the conception some persons have of Christian evangelization.

If we would be true to the position taken by the originators of this restorative movement, we must set ourselves firmly against all additions to the divine word. Additions are as dangerous as perversions. Divine wisdom did not legislate for the inhabitants of Asia alone or for that age, but for all ages and all nations. It did not command immersion for the inhabitants of a warm country, and leave it optionary with the inhabitants of a colder climate to substitute something else. It did not teach equality in Christ for that age and inequality now. It did not forbid its divinely chosen messengers to assume and accept titles, and permit self-appointed messengers *now* to assume and accept them. It did not permit individual Christians of their own will to go and proclaim the gospel *then*, and forbid them to do it *now*. It did not justify men who could preach, but would not unless guaranteed a support in advance *then*, and neither does it *now*. It did not require a convention of delegates from congregations from one nation to devise plans for raising money to build colleges or support missionaries and to select missionaries and their fields of labor in that nation, or a convention of delegates from the congregations of all the nations to devise plans to raise money and select missionaries.

and foreign fields of labor, *then*, and it does not *now*. It made no provision for centralized government *then*, it does not *now*. *Where the Bible is silent we must be silent.*

The command then was to his divinely qualified messengers, and through them to every qualified Christian, to go into all the world and preach the gospel. In obedience to this command Stephen preached; at the dispersion, the Christians of Jerusalem went every where preaching, Apollos preached; Philip preached, and all of whom we have any record, and so must we. We have no account of a congregation sending for and employing a preacher to come to them and preach for them for a certain time for a specified amount of money, and we should not do it. Preachers did then go to places where there were congregations and preach the gospel to sinners, but not by invitation of the congregation, or by agreement with it. They preached in the city wherever they could get an audience. If they could not use the synagogue or the meeting-house they rented a room or used a school-house. If the brethren did not furnish them money to rent the room and to buy what they needed, between their appointments to preach they worked and earned the money.

This is the position of this movement, and to this are we pledged. To it we owe our success in winning souls to Christ and in suppressing much false teaching. Our strength is in our loyalty to God's Word and the subordination of our wisdom to His. Our weakness and danger lurk in the desire to improve upon God's plan. We have some Diotrepheses among us, who, are seeking preeminence among the brethren. Brethren, let us cast out this spirit from our hearts and have no fellowship with such persons. Ours is a noble plea, for it is a plea for loyalty to God. It is a plea to all Christians to fulfill the prayer of Jesus. It is the plea that will finally triumph. Will we falter and fail in our well-begun work? Give us strength, O, God! to resist the insidious temptations of the evil one, and to remain faithful unto death!

EDITOR.

THE NEW TESTAMENT, THE BOOK OF GOD.

All the copies of the common versions of the Bible which I have seen, read as follows on the title page: *The Holy Bible, containing the Old and New Testaments, Translated out of the Original Tongues; and with the former translations diligently compared and Revised.* "Testament, v. (French, from Latin, testamentum, from testor, to make a will.) A solemn authentic instrument in writing, by which a person declares his will as to the disposal of his estate and effects after his death. This is otherwise called a will".—Webster. "And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Hebrews 9: 15, 16, 17. From these authors, facts and citations, I feel authorized to make the following statements. First, that Jesus Christ is a testator; secondly, that the New Testament Scriptures are his will; thirdly, that the Apostles were the executors of this will, the persons to whom he entrusted its execution after he left the world; that there is property to be disposed of under this will; that there are legatees to this will; that their names are in the will; and that there are conditions in the will which must be complied with before the legatees can possess the property. I believe all persons who receive the Bible as the word of God, acknowledge Jesus Christ to be the testator of this will; that the New Testament is the will of this testator; that it became effectual by his death, and that the Apostles were his ambassadors to the world; that they executed his will as he commanded them to do it; that the conditions in the will were complied with by the legatees to whom the executors delivered this property; that the executors never in one instance

violated the instructions of the testator, and that the names of the original legatees are in the will. I will now give an inventory of the principal items of property bequeathed to the legatees. I. Corinthians 3: 21, 22. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." First, the word of God. "I have given unto them the words that Thou gavest unto me; and they have received them." John 17: 8. His Father's and his own gracious presence and favor. John 17:12, 15. His spirit. John 16:7-11, and 14:17; and Acts of Apostles all through, and the Epistles. The victory over the world, the flesh and the Devil. "Greater is he that is in you than he that is in the world." A house of many mansions. John 14:1-4. The victory over death, the grave and hell, and all our enemies. I. Corinthians 15. Justification, sanctification, redemption. I. Cor. 1:30. Acts 2:38, and all the blessings of the new will. Hebrews 8:9-13. The seven words promised to the seven congregations in the first three chapters of Revelations. They that conquer shall wear the crown; a resurrection from the dead and eternal happiness with Him in the New Jerusalem, described in the 21st and 22d chapters of Revelations. Paradise regained. This is the inheritance, incorruptible and undefiled, that will never fade away. I. Peter 1:1-5. A city that hath foundations, whose builder and maker is God. Hebrews 11:10. Such a city the sun never shone upon.

What are the conditions in this will? Are there any conditions in it or is the will unconditional, as some teach? Are there conditions in everything in the Scriptures, either expressed or implied? Let us hear the testator in a few passages of his teaching. Matthew 7:21-29. "Wherefore whosoever heareth these sayings of mine and doeth them". This one passage has two conditions in it, *hearing* and *doing*, and strikes the dogma of *faith alone*, "full of comfort" to the do-nothings, with a sledge hammer blow, from which they never recover. In the Sermon on the Mount there is not one of the five orthodox dogmas to be found; not one of the "five points of Dort of 1618", to be found. Matthew 25:31-46. At the final judgment—"I was hungry and you fed me". Here "faith alone" hath the breath knocked out of it. What Baptist preacher now in christendom preaches as did the old immerser in Matthew?

Bring forth fruits worthy of repentance, and don't shrink to say we shall be saved by grace alone as you now preach. In the third chapter of Luke he is still more plain in his instructions to the different orders of persons who applied to him. "Then said he to the multitudes that came forth to be immersed by him. O generation of serpents who hath warned you to flee the wrath to come"? He had on his sheepskin and his leathern girdle about his loins when he called these Jewish doctors of divinity a generation of vipers. No wonder they killed him; they killed him for uttering one sentence. "It is not lawful for you to have your brother's wife." "Bring forth fruits worthy of repentance, and do not begin to say that Abraham is your father, and sits at the gates of hell, and will not suffer any of his children to go down to hell." "The axe is laid at the root of the trees and every tree that does not produce good fruit will be cut down and burnt." The Roman army will destroy the Jewish nation, if you do not repent and be immersed. And the people asked him, saying unto him, *what must we do then?* "Go pray to God to give you the Holy Spirit, to regenerate you, give you faith, and give a sinner a Christian's experience". So you would answer. If John the immerser were to appear upon this earth in the present generation, unknown, and dress and preach as he did when he was here, would he be received by the present generation of Baptists? They would not fellowship him, nor hear him preach. Our Savior led an active and laborious life; "he went about doing good". A life the opposite of faith alone. Those persons who now refuse to be governed by the New Testament alone, would reject him and his teaching if he were to appear on the earth unknown! He taught and practiced things which no sect now on earth teaches, and the sects now teach what he did not teach. How many of the Calvinistic, Armenian and Sectarian dogmas are in the sermon on the mount? One of the ancients, when he read that sermon, said: "Either these are not the sayings of Jesus Christ, or else we are not Christians. These are his sayings, and we are not Christians, but sects". This may be said of the whole New Testament, if the present sectarian world is to be tried or measured by it. It is the only infallible rule of faith and practice. So say all the creeds of opinions. Why then make fallible creeds before we have done all things in the infallible creed? Why build sects on opinions of fallible men, when we have one

infallible foundation, broad enough, and strong enough, to hold all the people of God of all former ages, of the present time, and of all future ages to the end of time?

"For other foundation can no man lay than that is laid, which is Jesus the Christ." I Cor. 3:11. Whoever attempts to lay any other foundation for the union, salvation and sanctification of God's people, does it at the peril of his damnation. When God does one thing for the salvation of men, he thereby forbids any other thing to be done. If every man is at liberty to do what is right in his own eyes, of what use is it for God to show us how to do it? It is all lost labor, it is as useless as two suns in heaven to give us light, instead of one. Let us now see how the commission that Christ gave to the Apostles tallies with the sectarian dogma, "faith alone is full of comfort." Mathew 28:19,20; Mark 16:16; Luke 24:44-53; John 20:22,23. A synopsis of this Commission we have in the 2d chapter of the Acts, and we have the way the Apostles executed it in the book of the Acts, and also the time and places where they executed it. The Apostolic letters are addressed to the converts they made under this Commission. How do all these things agree with the sectarian dogma of "faith alone"? Could they go into all the world by faith alone? Could they preach the Gospel by faith alone? Could they immerse by faith alone? Could they write these letters by faith alone or only? Are these letters addressed to sprinkled infants? To which of the Protestant sects are these letters addressed? Which of the Protestant sects had any existence before the Lutheran Reformation in 1517 to 1520? The one Gospel, recorded by the four evangelists, put together and analyzed, reads thus: "Christ and him crucified, buried and risen again, with the prophecies and miracles in proof of these facts, faith in the testimony proving these facts, a confession of Christ with the mouth, a change of heart which issued in a change of life or conduct, immersion into the name of Jesus Christ, the pardon of sins, reception of the Holy Spirit by all the Apostolic converts, perseverance in doing the will of God till death, a resurrection from the dead, and eternal life or happiness". This is the Gospel that is preached by the Apostles as recorded in the book of Acts. Whosoever sins are not remitted as they remitted sins in Acts, are retained under the guilt of their sins, are in an unpardonable state. "Whosoever sins you shall retain, they are

retained." John 20:28. God has not changed his plan of remitting sins since the death of the Apostles; if he has, he has not informed us of it. This Gospel forbids the preaching of any other Gospel on pain of God's displeasure. Galatians 1:1-8; Revelations 22:19,20. What sect now on earth preaches this Gospel? Take away from this Gospel the traditions, the opinions, the views, and the assumptions, what would become of all the sects? Would they exist? If the Gospel of Jesus Christ was restored in the letter and in the spirit of it, would the world loose or gain by it? Why do all sides oppose the restoration of the New Testament? Because the restoration of the New Testament would ruin them. The restoration of the New Testament will be the worse thing the sects ever got. And yet it is restoration or ruin, and the time draws near when it will take place. It is now late Saturday evening of the last dispensation to men. Christ commanded that his Gospel should be preached to all the human race—to every human being. How then can that be a mystery to any person, which was proclaimed from the housetops to all persons?

In the examination of our great Will case, we have not yet found one of the legatees claiming under this will who have complied with the conditions of this will as executed and required by the executors of this will, consequently they cannot get the property bequeathed by the testator. We shall now proceed to hear and examine their different claims. The sheriff will therefore summons the oldest claimant to come and tell the court what are his claims to this large estate now in law. First, what is your name? My name sir, is the Holy Roman Catholic church! He begins and tells the whole story about Peter, and the keys, and the seven sacraments, which is too long for repetition here, and which I suppose the readers know. The court looks over the will and replies: Sir your name is not in this will; you are mistaken in supposing it was left to you. He replies to the court that names are nothing; "names are nothing, they are the counters of wise men and the money of fools." The world is governed by names. If names are nothing suppose you take the name Mohammedan or Mormon, instead of the name Catholic; will you assert that the words "Catholic" and "Christian" are the same words? Will you assert that a Catholic and a Christian are the same religious beings? As you are the affirmant you are bound to prove all these

things before you can get this immense estate. The Judge says: What I say to you, will, in a great degree, apply to the other claimants of this property. Your name is not in this will; therefore the property was not willed to you. I will now make some statements which I wish you and the other claimants of this property to remember. There are too many things assumed in religion as in all other things, things taken for granted which men never proved. I now ask you and all the claimants under this will to give to the court your scriptural authority for what you have done and are doing. Is Catholicism of God or is it of men, which? If it is from God, prove it from the will of God. When God commands one thing to be done, or gives us an example how to do it, he thereby forbids us to do any other thing than the one he commands us to do. If we do any other thing than the one God shows us how to do, we thereby reject God's plan; as he said to Samuel, "they have not rejected thee, but they have rejected Me, that I should not reign over them". I Samuel 8:7, and the whole of the 15th chapter. According to this inspired and infallible reasoning, you and all other claimants who claim this property, or who profess to save sinners, or do any other thing except in the way God has shown us how to do it in the new will, you and they have rejected God's plan of doing many things in the Bible, for deeds speak louder than words, but words and deeds speak louder than either words or deeds. It is as true of the Gospel as of the Law, that it is not the hearers of the Gospel that are justified before God, but the doers are justified. "Be you doers of the word and not hearers only, deceiving your own selves". James 1:22. The disposition which leads us to trample upon God's authority in one point will lead us to trample upon the whole Bible, or to cast it behind our backs if it stands in our way. This applies as well to that portion of our people who have partially apostatized, stood off from the oracles of God, as to the papists and all her daughters. There is total apostasy, and there is partial apostasy. Whosoever is guilty in one point is guilty of all. James 2:10. So says the spirit of God. There are but two calls to do religious things by papists and protestants; the one is extraordinary, the other is ordinary. Now I ask both of you for your miracles and prophecies as well as the Mormons. You are as incapable of miracles as I am. You, and all who scatter water on children's faces are not in the

kingdom of God. (John 3:8). So you are without the ordinary call of overseers and deacons. Acts 20:17-35. Since the days of the immortal John Wickliffe, in the fourteenth century, these have been the only orders among Christians. Now I wish all the Protestant claimants to understand distinctly that your names are not in the will, and that your claims to this property are as unfounded as the Catholics, and that the claims of both of you are either additions or subtractions to this will. Revelations 22. I spoke of sects, not of persons. I am not the author of this will, nor did the Campbells make it or execute it. If either of you have any thing better than an assumed inspiration of the spirit for your silence call to preach, and for claims to the property, produce it, or your will be taken for your inability to do it. The essence of popery in all countries and places is this pretended inspiration of the spirit, and so of her daughters. Revelation 11:5. The more intelligent among you know that this assumed inspiration is false, but as sects you are obliged to swallow it. You have to go with the party like the liquor traffickers. If this assumed inspiration were once abandoned, reason and Scripture would succeed to the office of *Faith*, and the whole system of the old Gnosticism would fall into ruin. How much do doctors of Divinity deserve pity when they are compelled by sect and custom to make defence of useless errors for the sake of living.

JACOB CREATH.

THE CERTAINTY OF GOD'S EXISTENCE.

Disbelievers in the Bible assume that the teaching of the volume is at many points in conflict with science and human reason. The Bible assumes and affirms the existence of God. Atheistic Scientists hold that this assumption of the Scriptures is in conflict with the voice of reason and the developments of science. We propose to maintain on the other hand that the teaching of the Bible in reference to the existence of God—a personal intelligence, independent and eternal—is fully confirmed by science and reason, and that he who will reject the plain teaching of the Holy Scrip-

tures at this point must ignore and set aside the manifest dictates of both reason and science. Reason has been defined as "the faculty which apprehends and affirms the reality of necessary, universal, spiritual, infinite and eternal truths." Webster says "Reason is a faculty of the mind which enables its possessor to deduce inferences from facts or from propositions." That God exists, is a fundamental truth of divine revelation, and is fully confirmed by reason. In fact, the truth of God's existence becomes axiomatic as soon as it is revealed. As writers on pathology do not seek to prove by a course of argument, but assume the existence of pain, so an inspired penman affirms, what all nature as well as human reason attest, that "in the beginning God created the heavens and the earth." In the discussion of the great question of God's existence, we may successfully reason *a posteriori*.

We know that in the domain of the physical universe three kingdoms exist. We designate these the *mineral* kingdom, the *vegetable*, and the *animal*. All material existences have a place in one of these kingdoms. And these kingdoms are clearly distinguished from each other. In the mineral kingdom we find only lifeless, insensate, inorganic matter. In the vegetable kingdom we see organized matter containing the principle of *life*. In the animal kingdom we find living organisms endowed with *mental powers*. The Bible and science concur in teaching that the vegetable kingdom preceded the animal in existence, and that the mineral kingdom in a chronological point of view was first of all. There are some sixty-seven known elementary substances in the mineral kingdom, and of these some sixteen are found in each of these other kingdom. We now ask, what is the origin of the existences in these three kingdoms? Animals and vegetables now come into existence by generation or reproduction, but science asserts that there was a first animal and a first vegetable. Whence came these? To this question science can give no answer. Reason accords with the teaching of the Bible that the first animal and the first vegetable were the creation of a super-natural intelligence. By no known law of nature could these products have come into existence. Science, Reason and the Bible all attest the inability of nature to produce them. Before proceeding farther in this investigation it may be well to present a few axiomatic principles and well established scientific facts as the basis of our rea-

soning. In the first place we mention the important truth which has certainly been fully attested of late years by the most thorough scientific research and carefully conducted experiments, that "*no life is produced without antecedent life.*" Dr. J. G. Allman, President-elect of the British Association for the Advancement of Science, in a meeting at Sheffield in 1879, said, "Every living creature from the simplest dweller on the confines of organization up to the highest and most complex organism, has its origin in pre-existent *living matter.*" A well known writer has truly said, "There is no law of nature, electric, magnetic, odyllic, or any other, which can produce a *living* plant or animal, save from the germ or seed of some previous plant or animal of the same species."

In connection with the immutable law here referred to, which is of universal application, in the vegetable and animal kingdoms, we also direct attention to the axiomatic truth that, "*From nothing, nothing can come,*" and we would likewise present the co-ordinate axiom, that, "*Nothing can be evolved which is not first involved.*" Modern evolutionists claim that man is a lineal descendant from the lower animals. But man possesses *conscience, the ability to use artificial language, moral nature, and religious instinct*—elements not found in the lower animals, and which, therefore, not having been involved in the brute could never have been evolved from that source, otherwise it is certain that something can come out of nothing. A searching and thorough investigation reveals a spanless chasm between man and the brute. The whole theory of modern evolution, so far as the origin of man is concerned, is *mere assumption*. Not a single instance of transmutation of species has ever been shown. No testimony supporting the theory of transmutation of species has ever been found in the paleontological records. "All orders, genera and species have ever maintained their immovable distinctions. The grand museum of the rocks give no trace of any organic forms of life that are *transitional*. Every species produces after its kind and has ever done so through all geological epochs as well as during all human history". Prof. Gray of Harvard University, himself an evolutionist, in his first Yale lecture on the Religious Aspects of Science, says, "When the naturalist is asked, what and whence is the origin of man, he can only answer, *we do not know at all.* The traces in Geology

which we have of man in former ages show that he was then *perfectly developed man*. There is no vestige of an earlier form".

In the year 1883, the Victoria Philosophical Institute of London, England, appointed a commission to make a thorough review of the whole debate touching the modern theory of evolution, weigh all alledged evidence which had been submitted in support of this theory, and make report. That investigation was conducted by Prof. Stokes, F. R. S., Sir J. R. Bennet, Vice-President of the Royal Society, and Prof. Beale, F. R. S. Their conclusion is summed up as follows: "No scientific evidence has been met with, giving countenance to the theory that man had been evolved from a lower order of animals, and Prof. Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man, and that any positive advance in the province of pre-historic anthropology has actually removed us further from proofs of such connection, viz., with the rest of the animal kingdom. In this, Prof. Barrande, the great paleontologist, had concurred, declaring that in none of his investigations had he found any one fossil species developed into another. In fact, it would seem that no scientific man has yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case—there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded."

From the premises now submitted it is evident that every single species of plants and animals had a supernatural origin. But the problem is not materially changed even admitting the absurd theory of modern evolution to be true. For, according to this theory, there was a first living organism whose origin cannot be accounted for by any known law in the natural world. Whence then came this first living organism? Evidently it did not and could not come from blind, insensate, lifeless, inorganic matter. In the vegetable kingdom we find organic matter containing the principle of *life*, and in the animal kingdom we find

living organisms endowed with *mentality, sensation and instinct*—elements not existing in inorganic matter. Hence, it follows that none of these elements could possibly have been eliminated from inert, inorganic matter. But the first living organism was not produced without antecedent life, and hence science and reason demand what the Bible asserts, viz., the antecedent existence of a supernatural creator.

But whence came the elementary substances in the mineral kingdom? Common sense, reason, and science all testify that they did not create themselves. Neither did these elements of themselves combine in their present arrangement in the universe. Atheistic scientists have been wont to assume the eternity of matter. But even this assumption seems to have been completely overthrown and shown to be baseless by late scientific research. Science has demonstrated that the primordial molecules of matter are of definite size and shape, and that they possess peculiar and definite characteristics, and plainly bear the manufacturer's brand which has been indelibly stamped upon each one of them. In the light of recent scientific developments, it seems evident not only that the ultimate particles or molecules of matter were manufactured, but also that they were made by an intelligent designer. As the works of man clearly prove his prior existence, so the very primordial constitution of matter most forcibly evinces the antecedent existence of a supernatural creator. Prof. James C. Maxwell in a lecture before the British Association for the advancement of science, as given in the *Scientific American*, and cited in the *Interior*, September 4, 1883, says: "No theory of evolution can be formed to account for the similarity of molecules, for evolution necessarily implies continuous change, and the molecule is incapable of growth or decay, of generation or destruction. None of the processes of nature, since the time when nature began, have produced the slightest difference in the properties of any molecule. We are therefore unable to ascribe either the existence of the molecules or the identity of their properties to the operation of any of the causes which we call natural. On the other hand, the exact equality of each molecule to all others of the same kind gives it, as Sir John Herschel has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent. Thus we have been along a strictly scientific path

very near to the point at which science must stop. Not that science is debarred from studying the internal mechanism of a molecule, which she cannot take to pieces, any more than from investigating an organism which she cannot put together, but in tracing back the history of matter, science is arrested when she assures herself on the one hand, that the molecule has been made, and on the other, that it has not been made by any of the processes we call natural. * * * That matter, as such, should have certain fundamental properties, that it should exist in space and be capable of motion, that its motion should be persistent, and so on, are truths which may, for anything we know, be of the kind which metaphysicians call necessary. * * * But that there should be exactly so much matter and no more in every molecule of hydrogen, is a fact of a very different order. We have here a particular distribution of matter, a collocation, to use the expression of Dr. Chalmers, of things which we have no difficulty in imagining to have been arranged otherwise. The form and dimensions of the orbits of the planets, for instance, are not determined by any law of nature, but depend upon a particular collocation of matter. The same is the case with respect to the size of the earth, from which the standard of what is called the metrical system has been derived. But these astronomical and terrestrial magnitudes are far inferior in scientific importance to that most fundamental of all standards which forms the base of the molecular system." It is a significant fact that every elementary substance in nature, so far as known, is compounded or combined either chemically or mechanically with one or more other elementary substances, plainly evincing the antecedent existence of a supernatural Combiner.

Atheists often speak of "the laws of nature" as if these laws were *causes* or *agents*. The laws of nature create nothing. Law is itself an *effect*, and "denotes the unceasing, regular order in which an agent or force operates." The "laws of nature" did not exist till nature existed, and hence they could not create nature. "The laws of navigation never steered a vessel—the law of gravity never gave motion to a planet—the laws or principles of mathematics never computed the time of an eclipse." The "laws of nature" evidently prove the existence of an *agent*, *force* or *cause*, that operates. Behind "the laws of nature" there must exist an intelligent *agent* or *operator*.

Matter, as will be more fully shown hereafter in this investigation, is evidently the creation of mind and subordinate to it, and is essentially passive and inert. It is certain that matter can only be an instrumental or secondary cause, and never a self-acting, original cause. It has now been shown that the animal, vegetable and mineral kingdoms all had a beginning, and it now remains to prove that reason concurs with divine revelation in asserting that the primal cause of all things that had a beginning is a *personal intelligence, independent and eternal*. We easily prove that something has always existed in the universe. 1. *"From nothing, nothing can come."* 2. Something now exists. 3. Therefore something has existed forever. This conclusion is logical and unavoidable. But again, *"Every effect must have an adequate cause."* This truth is intuitional and axiomatic—it is manifestly self-evident. By this infallible law, the great philosopher, Sir Isaac Newton, was led to the discovery of the grand principle of the attraction of gravitation. And in strict accordance with its full demands, the sage astronomers, Adams and Leverier, won immortal fame by determining the existence and fixing the exact location of the planet Neptune, before its actual discovery. In all departments of nature this grand axiomatic law is fully recognized. Some reject the inspiration of the Bible on the ground that it contains the record of *unreasonable* events, such as the miracles of Christ and the Apostles, the resurrection of the dead, &c. *Now, no event is unreasonable that has an adequate cause.* To one who is ignorant of the cause of a certain event, that event may seem unreasonable, but to one whose intellect is properly enlightened, it is in strict accord with human reason. To the untutored savage, it might seem unreasonable that a train of cars should move at the rate of fifty miles an hour, but this fact is altogether reasonable to an intelligent American. No one, therefore, can know that an event is unreasonable unless he can determine positively that no adequate cause exists. His ignorance of the existence of such a cause by no means proves that it has no existence. The law of gravitation was in full force before its discovery by Newton, and the diurnal revolution of the earth upon its own axis did not commence with the discovery of the fact by Galileo. When we recognize God as the great and all-sufficient primal cause, supernatural events are in perfect accord with reason. In order therefore that we may safely

and truly affirm that any supernatural fact or event recorded in the Bible is unreasonable, we must know assuredly that God, as an adequate cause, has no existence. But no man can know that God does not exist, and he who affirms that he does not exist, assumes for himself the character of God. "This intelligence involves the very attributes of divinity while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity by which even he would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent of the universe, and does not know what is so, that which is so may be God. If he is not in the absolute possession of all the propositions that constitute universal truth, the one which he wants, may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be God. If he does not know everything that has been done in the immeasurable ages of the past, some things may have been done by God. Thus, unless he knows all things, that is, precludes other divine existences by being God himself, he cannot know that the Being whose existence he rejects does not exist." (Foster's Essays, 15th Ed. p. 35.)

The truth of the following affirmation is manifestly self-evident. "A combination of means conspiring to a particular end implies intelligent design". But intelligent design implies an intelligent *designer*. There can not be a building without a *builder*, nor a creation without a *creator*; there cannot be an effect without a *cause*, nor a law without a *lawgiver*; there cannot be adjustment without an *adjuster*, nor an intelligent design without an intelligent *designer*. But intelligent design appears everywhere in all the kingdoms of nature. It is evidently manifest in the mineral kingdom. In the very primordial constitution of the material elements composing the earth, there are visible manifestations of order, system, and arrangement. The adjustment of the elementary substances in exact mathematical proportions, the laws relating to chemical affinity and the wonderful process of crystallization, and the significant fact of the combination of the original elements in only certain definite proportions, evidently point to an intelligent designer with supernatural skill and power.

The vast and numberless orbs that roll in majestic grandeur through fields of trackless ether are arranged in grand and orderly systems, and bear to each other exact mathematical relations, and move in orbits with exact geometrical forms. The distance of the sun from the earth and the amount of heat it dispenses, indicate forethought, wisdom, and design in this wonderful provision for the welfare of the teeming millions of animate creatures on earth. In the 300,000 varieties of plants in the vegetable kingdom we find organization, life, growth, and wonderful provision for reproduction. Intelligent design is written on every leaflet that trembles in the breeze—it is painted on every blade of grass that sparkles in the dew, and it gleams from every tinted flower that adorns and beautifies the face of nature. Some plants are fertilized only by the agency of insects. Darwin says, "In these plants are snares prepared to allure the moth and cause it to carry the pollen". In the peculiar construction of these plants there is exhibited intelligent design, unmistakably evincing the existence of an *intelligent designer*. Examples bearing similar evidence are found throughout the vegetable kingdom. "*Omne uno disce Omnes*". In the animal kingdom also every organism is replete with manifestations of design. A distinguished author has truly said, "It is a self-evident proposition that every animal structure with parts suited to certain ends and uses, and operating in combination in perfect harmony with the objects and design of their being, exhibits intelligent design, and proves the existence of an intelligent designer". The human body, "fearfully and wonderfully made," together with the wonderful faculties and powers of the human intellect, evidently indicate the most remarkable forethought and design. The geometrical skill instinctively displayed by the honey bee in the construction of the cells in the comb, is but a reflection of the wisdom of that personal intelligence who is the primal cause of all phenomena, independent and eternal. "In the sunbeam are three different principles: the chemical, the luminiferous, and the caloric. Each of these has a special function to discharge in relation to plants. The chemical principle has a powerful influence in *germinating* the plant; the luminiferous rays assist it in secreting from the atmosphere the carbon necessary to its growth, while the heat-rays are required to nurture the seed and form the reproductive elements. The first

of these principles is most powerful relative to the others in the spring; it decreases in summer, while the second becomes more powerful; in autumn the influence of these two is lessened, while the third increases in force; thus each principle becomes potent at the very time when most needed." Here we plainly perceive the most wonderful adaptation of means to ends, and a manifest exhibition of intelligent design. Manifestations of design are abundant in the starry heavens, in the rock-ribbed hills, in the depths of old ocean, in the tiny floweret that ornaments the vale, and everywhere throughout the realms of nature. In fact, there is a wonderful order pervading the entire physical universe so far as known to man, harmonizing all its different parts, and unitizing all phenomena into one grand system, thus unmistakably exhibiting intelligent design, and evincing beyond the shadow of a doubt the prior existence of intelligent causation and of an intelligent designer. Combinations of means conspiring to particular ends, plainly exhibiting intelligent design, are seen in all departments of the natural world, and as a logical sequence we must recognize the prior existence of thought and intelligence. But intelligence is an essential attribute of personality, and is never found in dead, inorganic matter. Paley says, "The seat of intellect is a person." Webster says, "We apply the word *person* to living beings possessed of a rational nature." Intelligent design proves the existence of thought, but thought necessarily implies a thinker, and a rational thinker must be a person. There is universally in men a moral sense, which is an effect demanding the prior existence of a moral designer as an adequate cause, but a moral designer must be a personal intelligence. "A moral designer," it has been alleged by a respectable authority, "must possess mind, free will, and conscience, and these united in a being constitute, personality". "A person", says Locke, the eminent mental philosopher, "is a thinking intelligent being that has reason and reflection, and considers itself as itself—the same thinking thing in different times and places". Dr. Hodge says, "Personality includes intelligence, will, and individual subsistence". From the premises now submitted it is evident that to the primal cause in the universe belong intelligence and personality, and it now remains to be shown that this personal intelligence is *independent* and *eternal*. In fact, we have already seen that reason emphatically declares the existence

of something forever. For, as "from nothing, nothing can come", and as something now exists, it incontrovertibly follows that something has existed forever. But this same conclusion may be definitely reached and placed beyond cavil by a different course of reasoning. Attention is now directed to an axiomatic chain whose five links welded together in the furnace of reason, form an irrefragible bond between man and God.

1. *In every beginning there is that which began.* This is most assuredly a self-evident fact.

2. *Every thing that had a beginning is dependent.* For if not dependent it began without a cause, and hence something came from nothing, which was impossible. It is also axiomatic that *every dependent thing had a beginning.*

3. *There cannot be an endless succession of dependent things, and hence there was a first dependent thing.*

4. It, hence, incontrovertibly follows, that *that thing, whatever it was, upon which the first dependent thing depended, was independent.*

5. *But that which is independent did not have a beginning, and hence it must be eternal.*

Firmer than the rock of Gibraltar and stronger than the pillars of Hercules, this adamantine chain of reasoning binds us firmly to the God of the universe. It bids defiance to all the fierce assaults of atheistic philosophy, and it stands unscathed amid the fiery thunderbolts of modern rationalism. We first proved that the primal cause of all things was an intelligent personal being. By a chain of reasoning, which never can be successfully assailed, we prove that this intelligent personal being is independent. Our dependence is proved: 1. By instinct; 2. By experience; 3. By our mutability. Every thing mutable is dependent. But as a *here* proves a *there*, an *in* proves an *out*, an *upper* proves an *under*, and a *high* proves a *low*; so a *dependent* proves an *independent* being. But that which is *independent* must necessarily be *eternal*, and hence the certain existence of a personal intelligence, independent, and eternal, is fully demonstrated by reason. And this personal Intelligence is the only true God.

WM. M. ROE.

THE UNITY OF THE CHURCH AS THE BODY OF CHRIST.

(Concluded From the Oct. No., 1884.)

IV. THE BASIS OF UNITY. The unity of the Church being essential to the conversion of the world, as well as to the purity and perpetuity of the Church itself, it follows that there is, and must be, an all-sufficient and divinely revealed basis for this unity. This basis can certainly be found, and ought to be heartily accepted by all the true disciples of Jesus, for without it the lost unity of the Church can never be restored; and without the original unity of the Church the world can never be turned to the Lord, and the kingdom of God on earth will eventually be brought to desolation.

That the Church was a unit in its establishment, that this unity prevailed throughout the Apostolic age, and that by means of this unity the grandest triumphs of the Church were achieved, are facts that can not be denied with any semblance of truth. Such an all-conquering unity could not have existed without a basis; and that basis must have been long enough and broad enough, deep enough and strong enough, to endure the weight of ages, and bear the Church onward to the final conquest of the whole world. That which constituted the basis of such a triumphant unity in the first century of the Church, is amply sufficient to constitute the basis of a similar unity in every age, thus reproducing and perpetuating the Apostolic Church in all its purity and power.

The obligation, "to keep the unity of the spirit in the bond of peace," is just as binding on the Church of the nineteenth century as it was on the Church of the first century; but that this unity does not prevail now as it did then, is a fact too apparent to be questioned. The practical acceptance of the original and divine basis is essential to the restoration of the primitive unity of the Church with all its attendant blessings; and for this basis, we must go back to the teaching of Jesus, and to the preaching and practice of the apostles.

The all-sufficient, divinely revealed, and ever enduring basis of unity can be none other than *the Christ Himself in His Personal Divinity as the Son of God, and in His Official Character as Savior of sinners*. This is in full accord both with Old Testament prophecy and New Testament history. In confirmation of this, it is deemed necessary to cite only one prediction from the Old Testament, and the passages from the New that set before us its fulfillment. "Therefore thus saith the Lord God, Behold, I lay in Zion *for a foundation*, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." Is. 28:16. Here we have the one sure and everlasting foundation, a tried and precious stone which God laid in Zion in "the fulness of the times," and on which the Church was founded. That the Christ who was to come, and who did come, was and is the stone, the sure foundation stone, of which the prophet is here speaking, is placed beyond all doubt, both by the claim of Jesus himself, and by the explicit testimony of the apostles.

"When Jesus came into the parts of Cesarea Philippi, He asked his disciples, saying, Who do men say the son of man is? And they said, Some say John the Baptist; some Elijah; and others Jeremiah, or one of the prophets." As none of these opinions of men were true, He turns to them, and says, "But who say ye that I am?" Peter at once responded and said, "*Thou art the Christ, the Son of the Living God.*" In response to this, Jesus said, "Blessed art thou Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father who is in Heaven. And I also say unto thee, that thou art Peter, and *upon this Rock I will build my Church*; and the gates of Hades shall not prevail against it." Matt. 16:13-18.

Here the personal divinity of Jesus as the son of God, and His official character as the Christ, are accepted by Jesus himself as the "rock," "the sure foundation," on which he will build His Church.

After the resurrection and exaltation of Jesus, Peter in explanation of the good deed done to the impotent man, said to the rulers and elders of the Jewish people, "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth whom ye crucified, whom God raised from the dead, even in Him doth this man stand here before you whole. He is the

stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4:10-12. This sure foundation stone had already been laid in Zion; upon it "devout men out of every nation", converted into living stones themselves, had been built up into a spiritual house; and the Church itself firmly established, stood before the world in all its divine beauty and power as the last and only refuge of perishing humanity.

In speaking of the founding and building of the church at Corinth, Paul says, "According to the grace of God which was given unto me, as a wise master-builder, I laid a foundation, and another buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." I Cor. 3:10,11. The Church as a whole being founded on Jesus as the Christ, every local church as a part of the whole must be built upon the same divine and enduring foundation.

To the same intent, Paul writes to the church at Ephesus. "So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of apostles and prophets, Christ Jesus Himself being the chief corner stone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the spirit." Eph. 2:19-22. It is in a subordinate sense only that the apostles and prophets are represented as the foundation of the Church; for they themselves rest upon Christ. But as they are in Him, by building on them we build on Him. "He that receiveth you, receiveth me; and he that receiveth me, receiveth Him that sent me", said Jesus to the apostles.

Near the close of his life, Peter writes "to the Elect who are sojourners in Pontus, Galatia, Cappadocia, Asia, and Bythinia," and says concerning their individual relation to the Lord, "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in Scripture, Behold I lay in Zion a chief corner stone, elect,

precious: And he that believeth on Him shall not be put to shame." I Pet. 2:4-6.

From all these passages it is evident that the Christ in the divinity of His person, and the supremacy of His Lordship, is the foundation of the Church as a whole, the foundation of every local church, and also the foundation, or living stone, on which every believer as a living stone must be laid in building up a spiritual house unto the Lord.

The relation of the Christ to the Church, and every true believer to the Christ, as set forth in I Pet. 2:4,5, will, when duly considered, furnish the key to the proper understanding of the Savior's statement to Peter, found in Matt. 16:18. After laboring so long and so successfully under the enlightenment and guidance of the Holy Spirit, Peter certainly knew at the writing of this epistle what the Savior meant when He said to him, "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of Hades shall not prevail against it." Just apply to this declaration of the Savior, Peter's conception of the mutual relation between the Christ, as the living stone, the sure foundation stone, and all the saints, as living stones built up into a spiritual house, and resting on Him, and all is plain.

In the conversation at Cesarea Philippi, Peter having confessed Jesus in His true character both personal and official, Jesus in turn confesses Peter by that significant name which designated his character as a believer in Jesus. "Thou art Peter," *petros*, a stone, a living stone, made such by faith in me; "and on this rock," *petra*, a great ledge of rocks, on this sure foundation which you discern in my person and character, "I will build my Church, and the gates of Hades shall not prevail against it." It is not the confession of Peter simply as a proposition, as a mere collocation of words, but that which the confession, as a proposition, so clearly sets forth—the character personal and official of Jesus as the Christ—which constitutes the "Rock" on which the Church is founded.

This foundation, and this alone, is the true and scriptural basis of unity. In lieu, then, of all the post-scriptural theologies that have ever been formulated by uninspired men, however wise and good these men may have been, or however true and consistent their theological systems, we present this scriptural Christol-

ogy, as revealed by the Father and enunciated by the apostle Peter, as the only basis on which unity is either possible or desirable. To build securely we must build on Jesus.

(1.) Jesus, as the Christ, the Son of the Living God; (2.) Jesus, as the Lamb of God for sinners slain; (3.) Jesus, as the Lord of Heaven and of Earth; (4.) Jesus as the Judge of the living and the dead.

V. THE ELEMENTS OF UNITY. The elements of unity, as well as its basis, must be sought in the New Testament development and history of the Church as the body of Christ, in the organization and life of the churches planted and trained by the apostles. These churches were all based on the one sure foundation, and in them were found all the elements of unity in all their purity and power. In the very act of planting a church, the divinely established elements of unity were necessarily incorporated into its very life, and their power was exemplified in its growth and influence. In this case, as in all others where the faith and worship are concerned, the apostolic churches are and must ever be the pattern in accordance with which all other churches should be planted and set in order. From the teaching and practice of the apostles, there can be no appeal; and from their teaching and practice, there should be no departure.

Paul most earnestly exhorts the brethren at Ephesus to give all diligence "to keep the unity of the Spirit in the bond of peace," and then adds as the reason for this admonition, "There is one body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all." Eph. 4:4-6. This covers the whole ground, and presents all the elements of unity in all their fulness and perfection. From these elements, nothing can be taken away; to them, nothing can be added; and of them, there can be no change or modification without marring their beauty and diminishing their power.

1. *The One Body.* This is that body of which the risen and glorified Redeemer is the head, that is the Church in the most comprehensive sense of the term. The citation of a few passages from Paul will place this position beyond all dispute. "And He is the head of the body, the Church." Coll. 1:18. "For His body's sake, which is the Church." Coll. 1:24. "And gave Him to be

head over all things to the Church which is his body, the fulness of Him that filleth all things." Eph. 1:23. "As Christ also is the head of the Church, being himself the Savior of the Body." Eph. 5:23. These passages establish beyond all question the identity of "the Church" and "the Body of Christ." As there is but the One Body, so there is, and can be, but the One Church in the New Testament sense, and according to the apostolic pattern.

Of this "One Body," "the Church," all baptized believers are members. "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." I Cor. 12:12,13. "Now ye are the body of Christ, and severally members thereof." I Cor. 12:27. The marginal reading of the latter clause of this verse is, "members each in his part." "But speaking truth in love, may grow up in all things into Him who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." Eph. 4:15,16. "No man ever hated his own flesh; but nourisheth it and cherisheth it, even as Christ also the Church; because we are members of His body." Eph. 5:29,30.

The "One Body," and "the Church," then, are one and the same, including all who are in Christ, and excluding all who are out of Christ, "for the Lord knoweth them that are His." While unsaved persons may be found in the membership of local churches, they do not, and can not, belong to the Church which constitutes the body of Christ. It should be the great aim and effort, however, of every local church to become as pure in this respect as the body itself, bringing into, and retaining in, its fellowship only those who are saved. No denomination, or ecclesiastical organization whatever, can establish any valid claim to be the "One Body" or "Church" that includes all the saved, and excludes all the unsaved. The restoration of this one element of original, apostolic unity would at one sweep blot out all denominational lines, bury all denominational names, and destroy all ecclesiastical organizations that are outside of and unknown to the New Testament.

2. *The One Spirit.* This "One Spirit" can be none other than the Paraclete promised by the Savior to His sorrowing disciples, to be their Advocate, Monitor, Helper, and Comforter, after His departure from them. "I will pray the Father, and He shall give you another comforter, that he may be with you forever, even the Spirit of truth whom the world can not receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you." "But the comforter, even the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." John 14:16-18, 26.

"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall bear witness of me." John 15:26.

"It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you." John 16:7-14.

After Jesus had arisen from the dead, and was ready to ascend up on high, His parting words contained a repetition of the promise of the Father, first given through John the Baptizer. "And being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which said He, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit, not many days hence." Acts 1:4, 5. "Behold, I send forth the 'promise of my Father upon you: but tarry ye in the city until ye be clothed with power from on high.'" Luke 24:49. "But ye shall receive power when the Holy Spirit has come upon you: and ye shall be my

witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8.

In these passages taken together, we have a full and succinct presentation of the whole work or ministry of the Holy Spirit in relation, (1) to Christ, (2) to the apostles, (3) to the Church, (4) to the world. These, though inseparably joined together in the development of the Gospel plan of salvation, are nevertheless distinct offices or works of the Holy Spirit.

1. *The Work of the Spirit in relation to Christ.* (a.) "He shall bear witness of me." (b.) "He shall glorify me; for he shall take of mine, and shall declare it unto you." The Spirit bore witness to Jesus through the testimony of the apostles, and also through the signs and wonders by which that testimony was accompanied and confirmed. The Spirit glorified Jesus by demonstrating His resurrection and exaltation, and thus vindicating His divine character and mission. Peter in thrilling words points to the manifestation of the Holy Spirit as the crowning proof that the Man of sorrows had been made the Lord of glory. "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath poured forth this which ye see and hear." "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." Acts 2:33,36. He was thus constituted the Judge both of the living and the dead. The Acts of Apostles, which has been aptly styled the "Ministration of the Holy Spirit," contains a full exemplification of this work of the Spirit in relation to Jesus as the Christ.

2. *The Work of the Spirit in relation to the apostles.* (a.) To bring to their remembrance all things that Jesus had said to them. (b.) To guide them into all the truth not yet revealed. (c.) To show them things to come, thus endowing them with the gift of prophecy. (d.) To enable them to speak with tongues, and to work miracles in confirmation of their testimony. They were thus clothed with a fourfold miraculous power from on high; and thus endowed, they went forth to conquer the world for their Lord and Master. Though dead, they yet speak; for their ministry in all its original power still continues in the life-giving testimony which they left on record for all the successive generations of men.

3. *The Work of the Spirit in relation to the Church.* (a.) To be an ever present, indwelling, and abiding Comforter to the Church as the body of Christ, and also to every member of the body. To the church at Corinth, Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." To the church at Ephesus, he says with reference to Christ as the chief corner stone, "In whom each several building fitly framed together, groweth into a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit." To the saints individually, he says, "If any man have not the Spirit of Christ, he is none of His"; "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God"; "And because ye are sons, God sent forth the Spirit of His Son into our hearts crying, Abba, Father." (b.) To be a helper in all our infirmities, making intercession for us. "And in like manner, the Spirit also helpeth our infirmities: for we know not how to pray as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (c.) To quicken our mortal bodies that they may be raised in glory and power to live and reign with Christ forever. "He that raised up Christ Jesus from the dead, shall quicken also your mortal bodies through His Spirit that dwelleth in you."

4. *The Work of the Spirit in relation to the World.* To convict the world in respect of sin, and of righteousness, and of judgment. (a.) Of sin—their own sin—because they believe not on Jesus. (b.) Of righteousness—the righteousness of Jesus—because His character has been vindicated by the Father through His resurrection and exaltation. (c.) Of judgment, because the prince of this world whom unbelievers served, has already been condemned, and men by participating in his rebellion against the Lord, must also share the punishment inflicted on him unless they repent.

"The promise of the Father", for the reception of which the apostles were required to wait in the city of Jerusalem, included that miraculous and wonder-working gift, called the baptism in the Holy Spirit, which on its first bestowal clothed them with the authority and power to enter on the great work to which they had

been called. At the same time it prepared others to co-labor with them, and opened the kingdom with all its blessings to Jewish people out of every nation under heaven. On its second bestowal at the house of Cornelius in the city of Cesarea, it opened the same kingdom to the Gentiles, offering to them the enjoyment of the same blessings on terms of perfect equality with the Jews. Of this baptism, the Savior was the administrator, the apostles with Jewish and Gentile believers were the subjects, and the Holy Spirit was the element in which the subjects were baptized.

In each of these baptisms in the Holy Spirit, the power to speak with other tongues was one of its instantaneous effects; and in each case, this baptism did its work once for all. The apostles were clothed with authority and power once for all. In Jerusalem, the kingdom was opened to the Jewish race once for all; and in Cesarea, the same kingdom was opened to the Gentiles once for all. The door of Gospel mercy thus opened, has never been closed, even for a moment, against any Jew or Gentile desiring to be saved; and this same door will stand invitingly open to men of all ages and all races until the Lord himself shall return to judge the world, and take His ransomed people home. Hence there has never been, and can never be, any other occasion for the repetition of this gift-conferring, door-opening baptism in the Holy Spirit. The Holy Spirit, however, continues to bear witness of Jesus in and through the testimony revealed and recorded; continues to convict the world in respect of sin, and of righteousness, and of judgment; continues to help and comfort the children of God, as well as to dwell in and animate the Church as the body of Christ. In a word, the Holy Spirit, as the representative on earth of the Lord Jesus Christ in heaven, is always carrying on the work He came to do; is always in the Body, comforting and helping the members thereof; always in the message of mercy, pleading with sinners to come to Jesus, and live forever. We have also the ministry of the apostles in all its fulness and power in their written testimony. The New Testament is to the Church and the world just what the living apostles were, so far as the means of our salvation are concerned.

3. *The One Hope.* This is the living, joy-inspiring, and soul-enrapturing desire and expectation of a never-ending life of honor and happiness beyond the grave. The greatest dread con-

nected with death, is doubtless that of falling into annihilation. To enlighten minds and loving hearts, there can be no thought more repulsive than that of the utter extinction of conscious being. On the other hand, the most exalted desire that human beings can cherish, is that of living again, of living forever in purity and love. This longing desire of humanity in all ages is fully and joyfully met by the Gospel of Christ, and by it alone. This message of love and mercy, the last that God has given or will give to men, implants within the hearts of all who receive it, a living, cheering hope of eternal life, which hope we have as "an anchor of the soul both sure and steadfast, and entering into that which is within the vail."

This hope is based on the sure promises of God through our Lord and Savior Jesus Christ. "The Spirit Himself beareth witness with our spirit that we are children of God: and if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with Him." Rom. 8:17, 18. "When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." Colossians 3:4. "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead unto an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time." I Pet. 1:3-5. "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like him; for we shall see him even as He is. And every one that hath this hope set on Him, purifieth himself, even as He is pure." I John 3:2, 3. "But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him." I Thessalonians 4:13, 14.

What a glorious hope is this which is implanted within the heart as a living power to purify us from all sin, to cheer and sustain us under all the trials of life, and to afford us solid comfort in the hour of death! The hope of living again, of living forever,

of seeing Jesus as he is and being made like Him, of living and reigning with Him, of appearing with Him in glory and being glorified together with Him, of possessing an inheritance incorruptible, undefiled, and unfading—this is the Christian's hope.

4. *The One Lord.* This "One Lord" is Jesus the Christ, crucified, buried, risen, exalted, and invested with supreme authority in heaven and on earth. To the Jews out of every nation, Peter declared, "Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified." To the Gentiles also, Peter preached Him as "Lord of all," to whom all the prophets gave witness that "through His name every one that believeth on Him shall receive remission of sins." Thus the "door of faith" was opened to the Gentiles, as it had been to the Jews, into one and the same kingdom under one and the same Lord. Hence Paul emphasizes the fact that "there is no distinction between the Jew and the Greek: for the same Lord is Lord of all, and is rich unto all that call upon Him." Rom. 10:12. As Lord of all, "He is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him." I Pet. 3:22. In the vision granted to John when he was on the isle of Patmos, the Son of Man was seen and recognized as "King of kings and Lord of lords," and again as "Lord of lords and King of kings."

The resurrection and exaltation of Jesus are adduced by Paul as a manifestation of the exceeding greatness of God's power toward those who believe "according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and He put all things in subjection under his feet, and gave him to be head over all things to the Church, which is his body, the fulness of him that filleth all in all." Ephesians 1:19-23. Well then might Paul say, "For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ died and lived again, that He might be Lord of both the dead and the living." Romans 14:8, 9.

It is in virtue of His supreme Lordship that He demands the

homage of every heart and the obedience of every life. Therefore a public confession of Jesus as Lord of all, the fruit of a heartfelt recognition of His personal divinity and official character is, and must ever be, essential to the enjoyment of the blessings of His kingdom. "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10:9, 10. "And being found in fashion as a man, He humbled Himself, becoming obedient unto death, yea the death of the cross. Wherefore God highly exalted Him, and gave unto Him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:8-11.

In heaven, the redeemed will sing a new song, saying unto the Lamb, "Worthy art thou to take the book, and open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests: and they reign upon earth." And then the voice of myriads of angels surrounding the throne and the living creatures and the elders, will join in the chorus, saying with a great shout, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory and blessing." And then to fill up the measure of praise and honor, "every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them," will be heard to exclaim, "Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." Rev. 5:9-14, and 7:9-12.

The Lordship of Jesus is, therefore, the keystone of that grand Arch of Redemption that spans all the ages, and includes all the saved. It is the crowning element of unity in the Church militant, and will be the great central element of unity in the Church triumphant.

5. *The One Faith.* This "One Faith" embraces not only the cordial belief of the truth, but also personal trust in Jesus as the

Christ, the Son of God, and our own Savior. It is a firm conviction as to the reality of things not seen, the basis of things as *hoped for*, that is, it is the basis of hope itself. The importance of faith in its own sphere cannot be exaggerated, for it is absolute. In matters of religion, "whatsoever is not of faith is sin." "Without faith it is impossible to be well pleasing unto Him: for he that cometh to God must believe that He is, and that he is a rewarder of them that seek after him." Heb. 11:6. Of those who failed to enter into the earthly Canaan, the promised land of rest, because of their unbelief, it is said that "the word of hearing did not profit them, because they were not united by faith with them that heard." Heb. 4:2.

The word preached by the apostles with the Holy Spirit sent down from heaven, is called "the Word of Faith." The offer of mercy in and through the Lord Jesus Christ is addressed to the faculty of faith with which God has endowed human minds and hearts. This offer is received by faith, and enjoyed in and through faith. The life of every Christian is pre-eminently a life of faith. It is also a life of hope, and a life of love; but it is such to the extent only that it is a life of faith. It is true that love is the greatest of these in its effects; yet without faith love itself would languish and die, and hope would vanish away forever. Faith is the living power by which love labors, and toils, and endures; the divine basis on which hope builds. As it is "with the heart" that "man believes unto righteousness," it follows that the exercise of faith involves the exercise of all the faculties of the mind or heart—the "inward man."

The Gospel in all its fulness and finality, constitutes the subject matter of faith, and by a beautiful and expressive figure of speech, is characterized as "The Faith." By the joint labors of Paul and Timothy, "the churches were strengthened in the faith, and increased in number daily." It was that he might be able to lead men "unto obedience to the faith" that Paul received the grace of being put into the apostleship. The Corinthians are admonished "to stand fast in the faith"; and again the apostle says to them, "Try your own selves, whether ye be in the faith; prove your own selves." Paul foretold that in the latter days some should "fall away from the faith." Of a certain character, he said, "He hath denied the faith." Some are represented as having "been led astray

from *the faith*," while of others it is said that they "have erred concerning *the faith*." Jude exhorts the saved to "contend earnestly for *the faith* which was once for all delivered unto the saints."

When Jesus "ascended far above all heavens that He might fill all things," "He led captivity, captive, and gave gifts unto men." These gifts are enumerated as apostles and prophets and evangelists and pastors and teachers. They were given for the purpose of fitting the saints "unto the work of ministering, unto the building up of the body of Christ: until we all attain unto the *unity of the faith*, and of the knowledge of the Son of God," &c. As the subject matter of faith is one and the same message of mercy, so faith on the part of man must be one and the same personal reliance on the Lord Jesus Christ.

6. *The One Baptism.* Most unhappily for the peace and prosperity of the Christian world, it has long been a matter of controversy as to what this "One Baptism" is. At the very threshold of the investigation lies the question, Is it baptism in the Holy Spirit, or is it simply baptism in water in obedience to the commandment of the Savior? In attempting to answer this question conclusively, we waive the fact, on which we might firmly insist, that only two occurrences in all the New Testament history are expressly characterized as the baptism in the Holy Spirit which was foretold by John the Baptizer, and promised by the Savior. All that we can ever know in this life of the baptism in the Holy Spirit, we must learn from these two cases, and the promises and prophecies concerning the same. If there were other cases they must have been in all essential features analogous to these. We also waive the fact that in both the cases mentioned, the immediate and instantaneous effect of this baptism in the Holy Spirit was miraculous, the recipients speaking with other tongues and glorifying God. As like causes under like circumstances always produce like effects, we might argue that where the effect is wanting the cause also is wanting; but we waive this.

So far as the matter now before us is concerned, we might safely admit that the comfort, guidance, and help of the Holy Spirit, promised to every member of Christ's body, if fully yielded to, might be properly called a baptism in the Holy Spirit, although never so called in the Scriptures. We deem it much the safest,

however, always to call scriptural things by scriptural names. To apply scriptural names to unscriptural things, or unscriptural names to scriptural things, is misleading in the highest degree. And even to apply scriptural terms and phrases to scriptural things to which they are not applied in the Scriptures themselves, is to introduce confusion where there should be the greatest clearness.

But whatever privilege may be taken or allowed in the usage of the phrase, "baptized in the Holy Spirit," and to whatever work of the Spirit it may be applied, we call especial attention to the fact, that this is only a part of the work of the "One Spirit" that dwells in and animates the "One Body"—the Church. This special work of the Spirit, whatever it may be, and whether limited to the apostolic age or continuous through all ages, has already been presented by the apostle in the ministry of the Holy Spirit; and if there is any manifestation or influence, or work of the Holy Spirit now pertaining to the Church collectively, or to the members individually, that may be properly called a baptism in the Holy Spirit, it is necessarily embraced in this ministry of the "one spirit" in relation to the "one body" on the one hand, and the "one Lord" on the other. But Paul is here presenting another element of unity which he calls the "*one baptism*."

There are other facts that clearly distinguish the one of these baptisms from the other. Baptism in the Holy Spirit was a promise; but baptism in water was a command. The former was a gift; the latter is a duty. As a promise, the one was to be enjoyed; as a command, the other is to be obeyed. As a gift, the first was to be received whenever the Lord saw fit to bestow it; as a duty, the other is to be performed by every penitent believer till the Lord comes. The disciples of Jesus were commanded to wait for the promised baptism in the Holy Spirit; but heart-pierced inquirers on the day of Pentecost were exhorted to "repent and *be baptized* in the name of Jesus Christ"; Saul of Tarsus after fasting and praying for three days and nights was commanded to "*arise and be baptized*"; and the Gentile believers at the house of Cornelius, having been baptized in the Holy Spirit, and thus enabled to speak with other tongues, were nevertheless, commanded "to be baptized in the name of the Lord Jesus," and in water at that. From this last fact, we learn that when the baptism in the

Holy Spirit came in all its gift-conferring powers, it neither set aside, nor postponed, the obligation to be baptized in water by the authority of the Lord Jesus Christ, and 'into the name of the Father, and of the Son, and of the Holy Spirit.'

We conclude, then, that the "One Baptism" of this grand summing up by the apostle of the elements of unity, is the baptism of the commission; and this is unquestionably baptism in water, for the apostles themselves were never commanded to baptize any one in the Holy Spirit. This was a pre-rogative that belonged to the exalted Lord and Savior, and to Him only. *Nor was any one ever commanded to be baptized in the Holy Spirit.*

The baptism of the commission was established and is sustained by all authority in heaven and on earth. On it as a divine institution, the Savior himself inscribed the name of the Father and of the Son and of the Holy Spirit. It is of perpetual obligation; for on condition of the faithful observance of all things commanded by Him, the Savior says, "And, lo! I am with you always, even unto the end of the world"—the consummation of the Gospel age. All through the New Testament age, wherever the apostles and uninspired men labored, this baptism was faithfully observed. The things which Timothy learned of Paul among many witnesses, were to be committed to *faithful men* who should be able to teach others also. The baptism of the commission was unquestionably among these things. It is just as binding now on all penitent believers as it was on the day of Pentecost, or at the house of Cornelius. The obligation to observe it will never be removed, or in the slightest degree relaxed, till the Lord comes to put an end to the dispensation of mercy.

This commandment of the Savior, therefore, can never be relegated to the class of things that are indifferent; and all the efforts that may be made to unite the people of God without the restoration of the "one baptism" to its original scriptural place and purpose, must ever prove abortive. Loyalty to Jesus as Lord of all demands this restoration; and this demand will eventually prevail.

We enter not here on the vexed question as to what is usually, but very improperly, denominated the *mode* of baptism. With a very large class of devout believers, it is not a question as to the *mode*, or *manner*, of doing what the Savior commanded, but

a question as to the *very thing itself* which the Savior did command, and which the apostles did observe. They hold that the acts of sprinkling and pouring are neither baptism itself, nor modes of baptism. Sprinkling and pouring and baptizing literally express acts that are entirely distinct in their entire scriptural usage. From this it follows that the first and second can not be simply *modes* of the third; nor can they all be different modes of the same act; for if so, *what is that act?* To talk, therefore, of baptizing by sprinkling or pouring, is to them as great an absurdity as to talk of immersing by sprinkling or pouring. And the expression so frequently heard of baptizing by immersion is just equivalent to the expressions, baptizing by baptism, or immersing by immersion.

By this large and increasing class of believers immersion is conscientiously regarded as the exact equivalent in English of baptism in Greek. The command to baptize is to them a command to immerse; and therefore not to immerse is not to baptize. This point they can never yield. From this apostolic ground they can never retreat. They present to the Christian world the *immersion in water of a penitent believer into the name of the Father and of the Son and of the Holy Spirit*, as the one only original and apostolic baptism to be observed without change down to the final coming of the Lord himself as the Judge of all.

Waiving all argument based (1) on the classical meaning and usage of the word βαπτίζω, (2) on the New Testament usage of the same term, (3) on the words used in connection with the same, (4) on the places where baptism was performed, (5) on epistolary allusions to the ordinance, (6) on the controversies that arose over the introduction of sprinkling and pouring, (7) on the prevailing practice of the whole Christian world for 300 years, (8) on the practice of the Greek Church down to the present day, and (9) on the testimony of Church historians from the earliest to the latest, we think, in view of the concessions so freely made by the most learned and most candid of all parties, and in view of the occasional practice of all parties when immersion is demanded, that we may safely affirm that immersion, and it alone as baptism, is catholic,—that it, and it alone as baptism, can lay any claim whatever to a divine origin, or to apostolic recognition and observance.

And in view of the same concessions, and the same occasional practice, it does seem to us that all who love the Lord and who desire the triumph of His cause, could unite on this as the "one baptism" without the sacrifice of any principle of truth or duty; and that for the sake of peace and harmony, they ought thus to unite, and by uniting remove what is perhaps the greatest of all barriers in the way of that blessed unity which once prevailed throughout the Church, and gave to it such an irresistible power. This question must be settled; it must be settled on scriptural grounds; and the sooner it is settled, the better will it be both for the Church and the world.

7. *One God and Father of All.* This "One God and Father of all, who is over all, and through all, and in all," is the God of the Bible—the God of Abraham, Isaac, and Jacob—the Jehovah of the Jews; and the God and Father of our Lord and Savior Jesus Christ. He is the Creator, Preserver, and Disposer of all things; for in this element of unity we reach the Eternal, Self-Existent Source of all things that have ever been, or ever will be. Here, in the Great Loving Father of the human race, we meet the Author of the wondrous Scheme of Human Redemption. While the heavens declare His glory, and the firmament showeth His handiwork, only the Scriptures of Revealed Truth set forth His character, and make known His purposes of love and mercy with reference to the children of men. In lines of living beauty and words of thrilling power, it is said that "God is Light;" "God is Spirit;" "God is Love." It is on the line of love, however, that He enters into union and communion with the creatures whom He made in His own image. The entire scheme of mercy originated in love—the wondrous love of God; and love is the very essence of unity. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." This love of God for men should beget in all hearts an undying love for Him. "We love, because He first loved us," is the experience of every renewed heart. To the extent that we love Him, we are drawn to Him, made like Him, and fitted to dwell with Him forever. The sum of all human duty is to love God with all the mind and heart and soul and strength, and one's neighbor as one's self. "He that abideth in love, abideth in God, and God abideth in him." Thus the all-comprehensive

object of the whole scheme of redemption is to bring men back into loving relationship to their Heavenly Father that in His love they may live forever.

CONCLUSION. If the Church is ever rescued from sects and schisms, from warring factions and rival denominations, and restored to its pristine condition of unity, purity and power, it must be by the cordial acceptance and practical exemplification of these original and divinely established elements of unity, on the part of all local churches and individual members of the body of Christ. Let us group them together again, and look at them once more in all their heavenly beauty and divine perfection.

ONE GOD AND FATHER OF ALL, loving all, merciful to all, blessing all—in whose infinite love the plan of salvation originated, and through whose love all its beneficent purposes will be finally consummated: **ONE LORD**,—the Son of God and Savior of men, dying for our sins, rising for our justification, interceding for us at the right hand of the Father; and to come again to raise the dead and judge the world: **ONE FAITH**, embracing the Lord Jesus Christ in all the fulness of His personal and official character, and involving the enlightenment of our minds, the purification of our hearts, and the submission of our lives to Jesus as Lord of all: **ONE BAPTISM**, taking Jesus at His word, casting all care on Him, changing our relationship, ingrafting us into one family, and uniting us in one divine fellowship: **ONE BODY**—the Church, the sum total of the saved, the whole family on earth and in heaven, the General Assembly and Church of the First Born: **ONE SPIRIT**—the Divine Guest—the *Paraclete*, that is the Monitor, Advocate, Helper, Comforter—dwelling in the body as a whole, dwelling in every member of the body as an earnest of the heavenly joys that are yet to come: **ONE HOPE**—that of eternal life, an anchor of the soul both sure and steadfast, sustaining, cheering, and inspiriting the toil-worn pilgrims of earth, sweetening every cup of bitterness, gilding every cloud of sorrow, and throwing a halo of glory around the dark portals of death itself.

These are the elements of living power that will yet heal all the wounds inflicted on the body of Christ through so many ages, regenerate the world, and inaugurate the Millennium. The so-called Apostles' Creed, bearing on its very face the indellible brand of its post-apostolic origin, pales into comparative insignificance

when placed by the side of this inspired statement of the great and essential elements of unity. And shall we whose hearts are yearning for that oneness of mind and heart and life, the need of which pressed so heavily upon the Savior's heart as the gloom of Gethsemane and the shadow of the Cross began to fall upon Him, shall we, I say, turn away from this heaven-digested, spirit-revealed, and authoritatively enacted system of unity, to receive and adopt an uninspired and unauthorized statement of unapostolic and unknown men—a statement marred by unmistakable traces of the degenerate age to which it belongs—*shall we?* Perish the God-dishonoring and Scripture-rejecting thought forever! May we never prove so recreant to the trusts of the high and holy mission which in the providence of God has been committed to our hands.

Planting ourselves firmly on the *Sure Foundation Stone* laid in Zion, and inscribing on our banner in letters of living light,—*One Body, One Spirit, One Hope; One Lord, One Faith, One Baptism; One God and Father of All, Who is over All, and through All, and in All*,—let us throw this banner to the breeze, and, relying on the Lord of Hosts, go forth to the rescue of the Church from division and desolation, and the salvation of the world from sin and Satan.

B. F. MANIRE.

BOOK NOTICES.

HISTORY OF THE CHRISTIAN CHURCH, By Philip Schaff. In four volumes of nearly 800 pages each. Price \$4.00 per volume. Published by Charles Scribner's Sons, New York, 1885.

THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES. EIGHT LECTURES DELIVERED BEFORE THE UNIVERSITY OF OXFORD, IN THE YEAR 1880, By Edwin Hatch, M. A. Second Edition Revised. Published by Rivingtons, London, 1882, pp. 222.

These two books about exhaust the subject of the early history of the Church, as far as it can be gathered from sources external to the New Testament. Both authors are men of acknowledged ability, Dr. Schaff, a Presbyterian, and Professor in *Union Theological Seminary*, of New York; and Prof. Hatch of the Established

Church of England, and Professor in *Oxford University*. Both are considered fair and candid historians, but both, on points not clearly proven by available data, are sometimes influenced by their ecclesiastical training. The books are valuable and contain so many historical facts, that no religious teacher or writer is safe without them when dealing with the subjects of which they treat.

Prof. Hatch, in the *Preface* to the second edition says:

"For although it is indisputable that our Lord founded a Church, it is an unproved assumption that that Church is an aggregation of visible and organized societies; and although it is clear that our Lord instituted the rite of Christian baptism, it is an unproved assumption that baptism was at the outset, as it has become since, not merely a sign of discipleship, but also 'a ceremony of initiation into a divine society': and although it is true that our Lord gave to His disciples the power of forgiving sins, it is an unproved assumption that He thereby 'instituted a perpetual ministry', or empowered them to transmit to other persons the same awful prerogative".

"For if the Church of which St. Paul speaks as the body of Christ, be really a visible society or aggregation of societies, then it is a tenable proposition that 'the Christian ministry is an essential, primary, and authoritative element of the organism of the Christian life, as it came from the Divine Founder'; whereas if it be synonymous with 'the elect', 'they that be saved', then Hooker's contention seems to follow that, 'so far forth as the Church is the mystical body of Christ, and His invisible spouse, it needeth no external polity'."

In commencing his *second Lecture*, he says:

"Among the many parallels which can be drawn between the first centuries of the Christian era and our own times, there is probably none more striking than that of their common tendency towards the formation of associations. There were then, as now, associations for almost innumerable purposes in almost all parts of the Empire. The most important among them were the religious associations, and their meetings were sometimes called by a name which was afterwards consecrated to Christian uses—that of a 'sacred synod'. When the truths of Christianity were first preached, especially in the larger towns of the Roman Empire, the aggregation of those who accepted those truths into societies, was

thus not an isolated phenomenon. Such an aggregation does not appear to have invariably followed belief. There were many who stood apart: and there were many reasons for doing so. * * We consequently find that the union of believers in associations had to be preached, if not as an article of the Christian faith, at least as an element of Christian practice. * * * After the sub-apostolic age these exhortations cease. The tendency to association had become a fixed habit. The Christian communities multiplied, and persecution forged for them a stronger bond of unity. But to the eye of the outside observer they were in the same category as the associations which already existed. They had the same names for their meetings, and some of the same names for their officers, (*Ekklasia* is used of the meeting of an association). Consequently when a Roman governor found the Christian communities existing in his province he brought them under the general law which was applicable to such associations. * * * They were so drawn together in the first instance, no doubt, by the force of a great spiritual emotion, the sense of sin, the belief in a Redeemer, the hope of the life to come. But when drawn together they 'had all things common'. In the meantime they were 'members one of another'. The duty of those who had 'this world's goods' to help those who were in need was primary, absolute, incontrovertible."

"If we turn to the contemporary non-Christian associations of Asia Minor and Syria—to the nearest neighbors, that is to say, of the Christian organizations—we find that the officers of administration and finance were chiefly known by one or other of two names, not far distant from one another in either form or meaning. The one of these was *ἐπιμελητής*, the other was the name which became so strongly impressed on the officers of the Christian societies as to have held its place until modern times, and which in almost all countries of both East and West has preserved its form through all the vicissitudes of its meaning—the Greek *ἐπίσκοπος*, the English bishop. There is this further point to be noted in reference to these names, that they were used not only in private associations, but also in municipalities."

"The name 'brother', by which a Jew addressed his fellow-Jew, came to be the ordinary designation by which a Christian addressed his fellow-Christian. It vividly expressed a real fact,

For, driven from city to city by persecution, or wandering from country to country an outcast or a refugee, a Christian found wherever he went, in the community of his fellow-Christians a welcome and hospitality. The practice of hospitality was enjoined as the common virtue of all Christians; but it was a special virtue of the *ἐπίσκοπος*. A rule was adopted that although the bodily necessities of travellers might continue to be relieved, no one should be admitted to hospitality, in the fuller sense of earlier times, without a certificate of membership from his own community. The officer who gave this certificate was the *ἐπίσκοπος*."

"At Alexandria, where the State gave the Jewish colony exceptional privileges, the separate synagogues seem to have been all subject to the ethnarch: but at Rome and elsewhere there are no signs of their having been linked together by any stronger tie than the fellowship of a common creed and a common isolation from the Gentiles. Consequently, when the majority of the members of a Jewish community were convinced that Jesus was the Christ, there was nothing to interrupt the current of their former common life. There was no need for secession, for schism, for a change in the organization."

"Every one of the associations, political or religious, with which the Empire swarmed had its committee of officers. It was therefore antecedently probable, even apart from Jewish influence, that when the Gentiles who had embraced Christianity began to be sufficiently numerous in a city to require some kind of organization, that organization should take the prevailing form; that it should be not wholly, if at all, monarchical, not wholly, though essentially, democratic, but that there should be a permanent executive consisting of a plurality of persons."

"Within the Christian communities themselves respect for seniority was preached from the first as an element of Christian order. Both in the Epistles of the New Testament, and in the extra-canonical Epistle of Clement of Rome, the submission of the younger to the elder is enjoined, and the idea of age and the idea of rank so pass into one another as to make it sometimes difficult to determine which of the two was the more prominent in the writer's mind. In regard to the function of teaching or preaching, it is clear from both the Acts of the Apostles and St. Paul's Epistles that 'liberty of prophesying' prevailed in the Apostolic

age. It is equally clear that liberty of prophesying existed after the Apostolic age. In regard to baptism, there is no positive evidence; but there is the argument *a fortiori* which arises from the fact that even in later times, when the tendency had become strong to restrict the performance of ecclesiastical functions to Church officers, baptism by an ordinary member of the Church was held to be valid, although if an officer might have been found it was held to be contrary to Church order. The Apostolical Constitutions and St. Ambrose say: That in early times '*omnes docebant et omnes baptizabant*.'"

"Little by little those members of the Christian Churches who did not hold office were excluded from the performance of almost all ecclesiastical functions. At first a layman might not preach if a bishop were present: and then not if any Church officer was present: and finally not at all."

"Whether therefore we look at preaching, at baptism, at the Eucharist, or at discipline, it seem probable that the officers were not conceived as having, as such, exclusive powers. In other words, the existing evidence in regard to the functions of Church officers, so far from establishing, tends to disprove the existence of any conception of the nature of their office, other than that which is gathered from the terms which were in use to designate such office. It supports the hypothesis that they existed in the Christian societies, as those who bore the same names existed in secular societies, for the general superintendence of the community and the general control of its affairs, that all things might be done 'decently and in order'."

"The question will naturally arise, If the early conception of ecclesiastical office was that to which the evidence points, and which Tertullian states, what was the nature and significance of ordination? In the first place, all the words which are in use to express appointment to ecclesiastical office connote either simple appointment or accession to rank."

"The conception of ordination, so far as we can gather either from the words which were used to designate it, or from the elements which entered into it, was that simply of appointment and admission to office. But there is one element, which was not present in admissions to civil office, and to which in later times great importance has been attached—the rite of the imposition of

hands. It is therefore necessary to consider how far the existence of this rite indicates the existence of a different theory. Two points have to be considered: First the existence of the rite, and secondly its significance.

In regard to the first of these points, there is the remarkable fact that the passage of the Apostolical Constitutions which describes with elaborate minuteness the other ceremonies with which a bishop was admitted to office, says nothing of this. Nor is the rite mentioned in the enumeration which Cyprian gives of the elements which had combined to make the election of Cornelius valid: it was of importance to show that no essential particular had been omitted, but he enumerates only the votes of the people, the testimony of the clergy, the consent of the bishops. It follows from this that the rite was not universal: it is impossible that, if it was not universal, it can have been regarded as essential."

"It has been suggested that imposition of hands is implied in the word *χειροτονούμενον*; but this hypothesis is excluded by the express distinction which is made in the same book (of the Apostolical Constitutions), between *χειροτονεῖν*, 'to appoint,' which is stated to be a special function of the bishop, and *χειροθετεῖν*, 'to lay hands upon,' which is a function common to the bishop and presbyters."

"In the course of the second century the custom of meeting in representative assemblies began to prevail among the Christian communities. At first these assemblies were more or less informal. Some prominent and influential bishop invited a few neighboring communities to confer with his own: the result of the deliberations of such a conference was expressed sometimes in a resolution, sometimes in a letter addressed to other Churches. It was the rule for such letters to be received with respect. But so far from such letters having any binding force on other Churches, not even the resolutions of the conference were binding on a dissentient minority of its members. Cyprian, in whose days these conferences first became important, and who was at the same time the most vigorous of early preachers of Catholic unity, claims in emphatic terms an absolute independence for each community."

"But no sooner had Christianity been recognized by the State than such conferences tended to multiply, to become not occasional but ordinary, and to pass resolutions which were regarded as bind-

ing upon the Churches within the district from which representatives had come, and the acceptance of which was regarded as a condition of intercommunion with the Churches of other provinces."

"It was by these gradual steps that the Christian Churches passed from their original state of independence into a great confederation."

"In the Christian as in the Jewish communities an offending member was liable to be expelled. But the utility of excommunication as a deterrent in the primitive Churches had been weakened by the fact that its operation did not necessarily extend beyond the particular Church of which a man had been a member."

"The word 'Church' is used for the aggregate of Christians, 'the general assembly of the first-born,' but the hypothesis of its use for that aggregate conceived as a mass of organizations seems to be excluded by its having been said to have existed before the world, and to have been 'manifested in the body of Christ'."

DR. SCHAFF'S work is so minute in its voluminousness that it is impossible, except in rare cases, to make a quotation, of reasonable length, from its pages. A careful and patient reading will well repay the student, but it will require time. We make, consequently, only a few quotations from his work.

"The idea and institution of a special priesthood, distinct from the body of the people, with the accompanying notion of sacrifice and altar, passed imperceptibly from Jewish and heathen reminiscences and analogies into the Christian church. The majority of Jewish converts adhered tenaciously to the Mosaic institutions and rites, and a considerable part never fully attained to the height of spiritual freedom proclaimed by Paul, or soon fell away from it. He opposed legalistic and ceremonial tendencies in Galatia and Corinth; and although Sacerdotalism does not appear among the errors of his Judaizing opponents, the Levitical priesthood, with its three ranks of high-priest, priest, and Levite, naturally furnished an analogy for the three-fold ministry of bishop, priest, and deacon, and came to be regarded as typical of it. Still less could the Gentile Christians, as a body, at once emancipate themselves from their traditional notions of priesthood, altar, and sacrifice, on which their former religion was based. Whether we regard the change as an apostasy from a higher position attained, or as a

reaction of old ideas never fully abandoned, the change is undeniable, and can be traced to the second century. The church could not long occupy the ideal height of the apostolic age, and as the pentecostal illumination passed away with the death of the apostles, the old reminiscences began to reassert themselves."

"In the apostolic church, preaching and teaching were not confined to a particular class, but every convert could proclaim the gospel to unbelievers, and every Christian who had the gift could pray and teach and exhort in the congregation. The New Testament knows no spiritual aristocracy or nobility, but calls all believers 'saints,' though many fell far short of their vocation. Nor does it recognize a special priesthood in distinction from the people, as mediating between God and the laity. The entire body of Christians are called 'clergy' (*κλήροι*), a peculiar people, the heritage of God".

"During the third century it became customary to apply the term 'priest' directly and exclusively to the Christian ministers, especially the bishops. In the same manner the whole ministry, and it alone, was called 'clergy', with a double reference to its presidency and its peculiar relation to God. It was distinguished by this name from the Christian people or 'laity'. Thus the term 'clergy', which first signified the lot by which office was assigned, then the office itself, then the persons holding that office, was transferred from Christians generally to the ministers exclusively. Solemn 'ordination' or consecration by the laying on of hands was the form of admission into the 'ordo ecclesiasticus' or 'sacerdotalis'."

"There were no missionary societies, no missionary institutions, no organized efforts in the ante-Nicene age; and yet in less than 300 years from the death of St. John the whole population of the Roman empire which then represented the civilized world was nominally christianized."

"Christianity once established was its own best missionary. It grew naturally from within. It attracted people by its very presence. It was a light shining in darkness and illuminating the darkness. And while there were no professional missionaries devoting their whole life to this specific work, every congregation was a missionary society, and every Christian believer a missionary, inflamed by the love of Christ to convert his fellow-men. The ex-

ample had been set by Jerusalem and Antioch, and by those brethren who, after the martyrdom of Stephen, 'were scattered abroad and went about preaching the word'. Justin Martyr was converted by a venerable old man whom he met walking on the shore of the sea. Celsus scoffingly remarks that fullers and workers in wool and leather, rustic and ignorant persons, were the most zealous propagators of Christianity, and brought it first to women and children. Women and slaves introduced it into the home-circle. It is the glory of the gospel that it is preached to the poor and by the poor to make them rich.

Every Christian told his neighbor, the laborer to his fellow-laborer, the slave to his fellow-slave, the servant to his master and mistress, the story of his conversion, as a mariner tells the story of the rescue from shipwreck."

"As the Christian Church rests historically on the Jewish Church, so Christian worship and the congregational organization rests on that of the synagogue, and can not be well understood without it. The term 'synagogue' (like our word church) signifies first the congregation, then also the building where the congregation meet for public worship. Every town, however small, had a synagogue, or at least a place of prayer in a private house or in the open air (usually near a river or the sea-shore, on account of the ceremonial washings). Ten men were sufficient to constitute a religious assembly. In large cities, as Alexandria and Rome, there were many; in Jerusalem, about four hundred for the various sects and the Hellenists from different countries".

"The usual form of baptism was immersion. This is inferred from the original meaning of the Greek *βαπτίζειν* and *βαπτισμός*; from the analogy of John's baptism in the Jordan; from the apostles' comparison of the sacred rite with the miraculous passage of the Red Sea, with the escape of the ark from the flood, with a cleansing and refreshing bath, and with burial and resurrection; finally, from the general custom of the ancient church, which prevails in the East to this day. But sprinkling, also, or copious pouring rather, was practised at an early day with sick and dying persons, and probably with children and others, where total or partial immersion was impracticable".

TEACHING OF THE TWELVE APOSTLES, RECENTLY DISCOVERED AND PUBLISHED BY PHILOTHEOS BRYENNIOS, METROPOLITAN OF NICOMEDIA. *Edited with a Translation, Introduction and Notes, By Roswell D. Hitchcock and Francis Brown, Professors in Union Theological Seminary, New York.*

Published by Charles Scribner's Sons, New York, 1885. pp. 200. Price \$2.00.

This is the most careful, complete and scholarly American edition of this work. The *Teaching of the Twelve Apostles*, awoke considerable interest among Christian scholars when the MS. was first made public, but now the interest has largely died out. It was evidently written by some one who had no divine gifts for such a work, and its teachings are influenced to a very great extent by human wisdom.

The MS. was found by Philotheos Bryennios, Metropolitan Bishop of Nicomedia, in Asia Minor, in 1873, in the library attached to the Monastery of the Most Holy Sepulchre, in the Phanar, or Greek quarter, of Constantinople, where it now is. The MS. consists of 120 leaves of vellum, about seven and one half inches long and six inches wide. It contains several other essays besides the one now considered. It is evidently written by one person, and has the following signature: "*It was finished in the month of June, upon the 11th, day 3d, Indiction 9, of the year 6564, by the hand of Leon, scribe and sinner*". The date 6564, would give our reckoning A. D. 1056.

Bryennios gives the following account of his discovery of it: "In perusing over the catalogue of manuscripts my attention was particularly attracted to this one because of its contents; in fact, the synopsis of the Old and New Testaments, by St. John Chrysostom, was the oldest treatise contained in the whole catalogue. But knowing by experience that every manuscript very often contains several treatises written by different authors, and that only the first of the series is marked on the outer sheet, in turning over the leaves I discovered Clement's Epistles, and, last of all, the *Διδαχή*."

The manuscript contains the following documents: 1. Synopsis of the Old Testament, of John Chrysostom, pages 32; 2. Epistle of Barnabas, pages 33 to 51; 3. Epistles I. and II. of Clements of Rome, pages 51 to 76; 4. Names of the Old Testament

books, page 76; 5. Teaching of the Twelve Apostles, pages 76 to 80; 6. Epistle of Mary of Cassobelæ to Ignatius, pages 81 to 82; 7. Twelve Epistles of Ignatius, pages 82 to 120; 8. Signature of the Scribe, page 120; 9. Account of the genealogy of Joseph, page 120.

To say the least, this list shows that it was found in very bad company. The Editors claim its date to be not later than A. D. 120, and quite probable as early as A. D. 100. They base their conclusion upon the following grounds: That traces of the *Teaching* appear in the early annals of the church, in the form of citations from it; mention by its title; and unacknowledged and extensive use of its materials in later documents. The first citation claimed is one from Irenæus, as being the earliest, the date of which writing is supposed to be about A. D. 200, but the date and authorship of this writing are both uncertain. The passage referred to as being quoted by Irenæus from the *Teaching*, reads:

"They who have followed the second constitutions of the Apostles know that the Lord instituted a new offering in the New Testament, according to the word of Malachi the prophet: 'Wherefore from the rising of the sun, even to its setting, my name shall be glorified among the nations, and in every place incense shall be offered to my name, and a pure sacrifice'."

The portion of the *Teaching* which is supposed to be quoted, is the XIV Chapter.

"But on the Lord's day do ye assemble and break bread, and give thanks, after confessing your transgressions, in order that your sacrifice may be pure. But every one that hath controversy with his friend, let him not come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: At every place and time, bring me a pure sacrifice; for a great king am I, saith the Lord, and my name is marvelous among the nations".

Every one must admit that there is no reason for supposing that the first quotation is based upon the second.

Clement of Alexandria wrote between A. D. 201 and 203, "This one is called a thief by the Scripture. At least, it saith, Son, be not a liar; for lying leadeth to theft." It is claimed that he was quoting from the *Teaching*, lines 62 and 63, "My child,

not a liar; since lying leadeth to theft." It is true that the language is sufficiently similar to be a quotation, but so familiar an expression may have been found in many writings; and as he refers to the "Scriptures" as the source of his quotation, we must, until the contrary is shown, hold that by "Scriptures" he meant those writings at that time received as inspired, and it can not be shown that the *Teachings* were so held. These are given as samples of the "citations" from the *Teachings* by the early writers. The *Teachings of the Apostles* is first mentioned by its title by Eusebius, about A. D. 330. He speaks of it as "the so-called Teachings of the Apostles", and classifies it with those writings which were not accepted by the churches. Athanasius, A. D. 367, makes about the same reference to it.

The argument based upon its being largely incorporated into several writings of the early centuries of Christianity, has but little force. Without entering into any extended criticism, we will say that it will probably be safe to say that the date given by the Editors is entirely too early, and that the middle of the *second*, if not the beginning of the *third* century, would be the more probable date. It is very doubtful that the present document is the same to which Eusebius refers.

The Teaching may be thus analyzed: The two ways, of life and of death, stating what things are to be practiced and what to be avoided; Personal duty towards spiritual teachers, towards masters, slaves and parents, and an exhortation to keep the Lord's commandments without tampering with them; warning against false teachings; instruction concerning baptism, fasting, prayer and thanksgiving; reception of teachers, apostles and prophets; reception of strangers; support of prophets; observance of the Lord's day; appointment of bishops and deacons, and discipline; and an exhortation to watchfulness.

The organization of Christians is set forth as being of the simplest character. Chapter XV, says: "Now appoint for yourselves bishops and deacons* worthy of the Lord, men meek and not avaricious, and upright and proved; for they, too, render you the service of the prophets and teachers. Therefore neglect them not; for they are the ones who are honored of you, together with the

* ἐπισκόπους καὶ διακόνους.

prophets and teachers." From which we learn that in the congregations at the date of the *Teachings*, that the members of the congregations elected their own bishops and deacons; and the subject of "ordination" is conspicuous by its absence.

Chapter XI, gives directions concerning apostles and prophets.† We must bear in mind that "apostle" means "messenger," and in the N. T., a messenger of the gospel—one who brings the message of glad tidings of salvation; and also that "prophet" not only meant one who foretold events, but also one who taught and interpreted; hence, the two characters we find often combined in the same person, and are equivalent to our "preachers." It says: "But in regard to the apostles and prophets, according to the ordinance of the gospel, so do ye. And every apostle who cometh to you, let him be received as the Lord; but he shall not remain except for one day; if, however, there be need, then the next day; but if he remain three days, he is a false prophet. But when the apostle departeth, let him take nothing except bread enough till he lodge again; but if he ask money, he is a false prophet. * * * But whoever, in the spirit, saith: Give me money, or something else, ye shall not hear him; but if for others in need, he bids you give, let no one judge him." Evidently there were preachers then who wished to *lay up something* by preaching, but the author understood that preaching was not to be used as a means of making money. It is also plain that long "pastorates" were not then tolerated. It was a very wise precaution, as the temptation is very great and very hard to be resisted, for a man who is gifted to preach to avoid using the influence that he has, for personal advantage. This is the rock upon which so many make shipwreck of their loyalty to the great Head of the Church. Preachers must have homes and may have families like other Christians, and Chapter XIII, provides that the disciples who live near a preacher, must contribute to his necessities. All Christians are commanded to preach in some way, and those who can preach best by supporting some one who is gifted to preach, then they must preach by sustaining him. His neighbors are commanded to give of their crops and herds and money to him for his support. Just as they

† ἀποστόλος καὶ προφήτης.

are blessed are they to give, and not to give him a stipulated amount or quantity, regardless of the increase of their crop or herds, and the amount is not stipulated in advance. Chapter XIV, directs Christians to assemble together on the Lord's day to break bread, to give thanks, after confessing their transgressions. Chapter IX gives directions concerning the Lord's Supper, which the author styles *the eucharist*, using a Greek word* that is never used by the New Testament writers to denote the Lord's Supper. The word means "thanks," "gratitude," and as these feelings entered so largely into its observance, this name, about the beginning of the *third* century, was given to it. No one was permitted to eat of this "supper," except those who had been baptized in the name of the Lord.

Chapter VII, says: "Now concerning baptism, thus baptize ye: having first uttered all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living water. But if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, into the name of the Father and Son and Holy Spirit. But before the baptism let the baptizer and the baptized fast, and whatever others can; but the baptized thou shalt command to fast for one or two days."

Several things in this chapter invite our attention. All who are to be baptized are capable of being taught and of fasting for one or two days. This is significant of the fact that infants were not at that time baptized. The baptizing was to be *in* living water, if convenient, but if not, then *in* other water; but if neither was to be had in sufficient quantity, *then* water might be poured thrice upon the head. Baptism was immersion, the pouring was a substitute.

The style, as well as the instructions, show plainly that it was not inspired and that it was written after considerable departures from apostolic teaching and practice had occurred. It is of no value as a guide to us in faith or practice; its only value being in its corroboration of other witnesses to the teaching and practices of the early Christians, and the very early departure of the disciples from apostolic teaching and practice.

* *εὐχαριστίας*.

ASSYRIOLOGY, ITS USE AND ABUSE IN OLD TESTAMENT STUDY, By Francis Brown, Associate Professor of Biblical Philology in the Union Theological Seminary, New York. pp. 96. Cloth, price \$1.00. Published by Charles Scribner's Sons, New York, 1885. The book is neatly printed and bound, but is a fine specimen of a book made out of very scanty material. It is printed on very thick paper, large type is used, wide spaces between the lines, and not many lines on a page. The essay has only 86 pages, and these pages about 12,000 words, equal to 27 pages of this magazine. Verily it does not take much to make a book!

It may, even if it does not contain many words, be very valuable. Let us see.

We learn, from the introductory note, that the book is the printed address delivered at the opening of the Seminary, September 18, 1884. "*Assyriology*" is the term employed to denote the scientific investigation of the history, literature, and art of the Babylonians and Assyrians, as they have been revealed through excavations on the sites of their ancient cities. The *abuses* of these discoveries by students of the Bible, Prof. Brown points out very plainly, and of the many, he mentions, (1). *Overhaste in the employment of the discoveries*; by which he means that Bible students use and draw conclusions from the discoveries, before it is positively ascertained what the discoveries mean. A slab of marble covered with cuneiform inscriptions is found, and soon a conjectural translation is given; the student accepts this as correct, and from it draws conclusions. In the near or distant future, that translation, by further investigation and new discoveries, is demonstrated to be incorrect, and all the conclusions come to naught.

Another abuse of the discoveries is *the refusal to accept its clear facts*, because they militate against some popular theory of interpretation. "A noteworthy illustration of what I mean, is the hypothesis of a break in the Eponym Canon. The Eponym Canon is a list of officials, who, after the fashion of Greek archons and Roman consuls, gave names to the successive years. A complete list of this sort would give us a secure chronological basis for Assyrian history. In fact, we have no one complete list, but six or seven partial lists, overlapping each other, so as to cover altogether a period of two hundred and fifty years, from the beginning of the ninth to the middle of the seventh century B. C.

There is no internal proof, and no indication from all the cuneiform literature that the succession of names thus given is not continuous; no suggestion of a break. And yet a respectable number of chronologists have assumed a break of forty-six years, to make a place in this interval for the king Pul, of 2 Kings 15, and 1 Chron. 5, whose name did not appear in the inscriptions. They have done this in spite of the fact that the eponym chronology is fixed on one side of their break by agreement with the list of Babylonian kings which Claudius Ptolemy, near the beginning of our era, made up in Greek, on Babylonian authority, and fixed on the other by an eclipse of the sun in B. C. 763; they have acted in the face of the convincing historical proof that Pul was identical with Tiglathpileser II, solely on the ground that Tiglathpileser can not, according to their understanding of Biblical dates, have been a contemporary of Menahem of Israel, with whose name Pul's is associated, 2 Kings 15:19."

Another abuse is *to ignore the new problems that it presents*. Assyriology, while it explains some of the old difficulties, it also unearths some new ones. "It is the imperative duty of those who study—most of all of those who teach, or expect to teach—the Bible, to recognize these new problems in all their gravity and far-reaching import". He gives an illustration: "An ancient cuneiform record bears a story, of the King Sargon of Agane; how he was born in retirement, placed by his mother in a basket of rushes, launched on a river, rescued and brought up by a stranger; after which he became king. Is there any connection between this story and that of Moses? If so, what? It has been said that the stories of the exposure of Romulus and Cyrus and other unfortunate infants were later reflections—echoes—of the Hebrew account of Moses. Whether that was likely or not, here we have a king who lived a thousand years before Moses—perhaps much more. It is believed that the story was told of him several hundred years at least before Moses was born. Is there simply a coincidence here?"

This is a difficulty raised by Assyriology, and we must meet it. We may not be able to meet it now, but with full assurance that sometime in the future we will be able, we must not now attempt to ignore it. Assyriology has been of great service to the student of the Bible, and that portion of this address which treats

of the *uses* of Assyriology, is most interesting. We will give several lengthy extracts.

"Look, then, for the first illustration, at the period when Ahab was involved in hostilities with Benhadad II. of Damascus (1 Kings 20 to 22). This Benhadad was son of a monarch of the same name who, at the call of Asa of Judah, had wantonly broken the peace existing between Baasha of Israel and himself, seized upon cities of the northern kingdom, and held them by no other title than that of might. The son, not contented with the possession of that which his father had secured, marched against Samaria with a large force, and made the most insulting and humiliating demands. In the battle that ensued he was defeated, but himself escaped. The following year he returned; was again defeated, and this time came into the power of Ahab. The latter, however, instead of visiting upon the head of the captive the injuries and insults Israel had received from him and his house, welcomed him as a brother, and dismissed him on the easy terms of a restoration of the cities taken by his father, and the freedom of the city of Damascus for himself.

We can understand perfectly well how the prophet, for whom Benhadad was an enemy of God as well as of Israel, should have been indignant at this motiveless clemency. But the difficult thing is to understand how Ahab could have been willing to exercise it, and how it came about that he was able to secure an acquiescence of his army in it." The explanations that are usually given, and with which we are all familiar, have not been satisfactory. Assyriology has now come to our relief with this explanation:

"The inscriptions of Shalmaneser II. of Assyria give us a key to the riddle. This king reigned B. C. 860-825, and came more than once into contact with the people west of the Euphrates. In the eponymate of Dayan Asshur, he tells us, he crossed the Euphrates and attacked and conquered, at Karkar, an army under Benhadad and his allies; among the latter was 'Ahab of Israel'. Now Dayan Asshur was eponym, B. C. 854. In that year, then, Ahab was in league with Benhadad. But we may infer from another inscription of Shalmaneser II., that Ahab met his death not later than B. C. 853. Taking this for the year of Ahab's death, the peace with Benhadad, which was three years earlier, of course

preceded the victory of Shalmaneser at Karkar in B. C. 854. Thus we have the following simple historical combination: the peoples of Aram and of Israel had not merely themselves to think of; they were not left to settle their affairs alone. The power of Assyria had become an important element in their calculations. It must evidently have been threatening the West as early as 855 or 856. But Benhadad's territory lay nearer to Assyria than Ahab's did. Therefore two things followed: First, that however completely Ahab might have subdued Benhadad, the latter's dominion was not at the time a desirable piece of property; it was quite too much exposed. Secondly, that it was clearly for Ahab's interest to refrain from crippling Benhadad so thoroughly that he could not make a vigorous resistance to Shalmaneser. It seemed far better for Israel that the fighting with Assyria, if there was to be any, should be on Aramæan (Syrian) ground. Therefore Ahab let Benhadad off on easy terms. When, after a year, or more, Shalmaneser actually came across the Euphrates, and Benhadad was forced to bear the brunt of the fight with him, Ahab of course could not refuse to send a contingent of men to his assistance." The next year, when there was no threatened danger from Assyria, and while Benhadad was weakened by the campaign of the previous year, Ahab joined with the King of Judah to make war against him.

We suppose we have written enough to awaken an intelligent interest in *Assyriology*. To those who desire to continue the investigation, we would recommend *Hours with the Bible*, by *Cunningham Geikie*. It is a large work, six volumes of nearly 500 pages each, but it covers the whole ground.

THE REVISED OLD TESTAMENT.

Our copy was received through Thomas Nelson & Sons, 42 Bleecker Street, New York, May 23, and, consequently, we have had an insufficient time to examine it. We should be slow to pass judgment upon the work of the revisers; we should give it careful study before making a positive decision. Of course we know it is not perfect, and we also know that it is some improvement, but the question to be determined is: Have the revisers given us as good a revision as they might have done? From a very limited examination, we are constrained to say, that they have not. As in the revision of the New Testament, so in this, the English

committee have been too much wedded to the phraseology of the *King James Version*, on account of their *Book of Common Prayer*. The American Committee not being influenced by this consideration, were much freer in their changes. They insisted upon using "who" or "that" for "which," when used of persons; "astonished" for "astounded"; "before" for "afore"; "boil" for "seethe"; "chiefs" for "dukes"; "diminish" for "minish"; "find favor" for "find grace"; "food" for "meat"; "fortified" for "fenced"; "grain" for "corn"; "helped" for "holpen"; "lamp" for "candle"; "perfumer" for "apothecary" and "confectionary"; "settings" for "ouches"; "since" for "sith"; and many similar changes. They proposed a change to modern spelling, in "basin" for "bason"; "brazen" for "brassen"; "ceiled" for "cieled"; "chapped" for "chapt"; "crook-backed" for "crookbackt"; "drove" for "drave"; "establish" for "stablish"; "thoroughly" for "throughly"; "while" for "whiles"; "winevat" for "winefat"; and other similar changes.

2 Kings 5:1. "He was also a mighty man in valour, but he was a leper." The *Revision* has 'of valour,' but we think a clearer and more correct rendering would be: 'And the man, a mighty warrior, was leprous.' 4th v., 'And one went in,' is the *Common Version* and is retained by the Eng. Com., but changed by Amer. Com. to 'he went in.' 6th v., 'That thou mayest recover him of his leprosy,' which the revisers retain. We would insist upon 'cure'—'That you may cure him of his leprosy.'

Isa. 53:1. 'Arm of the Lord,' in our opinion should be 'child of the Lord.' 'Root' should be 'sprout' or 'shoot'. We notice a few of the radical changes. I Kings 10:28, 'linen yarn' is turned into 'doves.' In Isa. 34:11, 'owl' is changed in 'ostrich'. In II Kings 19:35, we have the singular statement of the King James Version, 'that the dead men rose up and saw that they were all dead corpses,' changed to the much more reasonable statement that 'when men rose early in the morning, behold they (the Assyrians) were all dead corpses'; but still we cannot see the necessity of being so particular about stating that the corpses were dead, as that is the normal condition of corpses.

"Hell" is generally changed to "Sheol". We think that this is an improvement, but we would insist upon a translation of "Sheol". The "groves", in the forty passages in which that word occurred in the *Common Version*, is changed to "Ashera" or

"Asherim". Ashera and Astarte were two names for the impure Babylonian Venus, who was worshipped in connection with the Baals. Isa. 52:15, has given them much trouble. If the Hebrew text is correct, then the word should be "sprinkle". They have so rendered it, but "sprinkle" does not make sense, and hence they have expressed their doubt as to the correctness of the Hebrew word by putting "startle" in the margin. One very respectable commentator and translator refused to use any word, and placed a ———, thus, "so shall he——many nations". "Startle" seems to be the word required by the context.

In the King James Version there are three different Hebrew words translated by the same English word, "giant" which of course is incorrect; this the Revision corrects. Job 16:14, for 'giant' we should read 'mighty man'; I Chron. 20:5, it is 'giant'; and in Gen. 6:4, we have 'Nephilim.' The revisers have however erred in the opposite direction as they have translated the same Hebrew word by several English words. In Gen. 6:4 and Num. 13:33, the Hebrew word is *nephilim*, it probably may mean 'fallen ones,' but this being doubtful, or not sufficiently definite, the Hebrew word was transferred.

Gen. 4:15, 'And the Lord set a mark upon Cain,' is changed to, 'And the Lord appointed a sign for Cain.'

Job 15:16, 'How much more abominable and filthy is man, which drinketh iniquity like water,' becomes: 'How much less one that is abominable and corrupt, A man that drinketh iniquity like water,' and thus removes one of the strongest proof texts for universal depravity.

The revised Old Testament resembles the revised New Testament in discarding the division into chapters and verses, and having the matter arranged in paragraphs. Job, Psalms, Proverbs, and the Song of Solomon are printed in verse form. The quotations from the Old Testament into the Revised New Testament of the prophets, are in verse, while the revised Old Testament continues the same in prose form. This we consider a great mistake.

THE MORALS OF CHRIST. A COMPARISON WITH CONTEMPORANEOUS SYSTEMS. By Austin Bierbower; Author of "*Principles of a System of Philosophy*," etc. Published by Colegrove Book

Co., Chicago, Ill., pp. 200. 1885. Price in paper 50cts, cloth \$1.00.

We have read this little book with a great deal of interest. The author seems to have fully caught the spirit of Christ, and has set it forth in plain and independent language. In a few passages his phraseology may lead to a misunderstanding of his meaning. We would be pleased to present to our readers some extracts from the book, but our space forbids it. It can be had from the publishers, post-paid, on receipt of the price.

MEMORIAL OF J. K. ROGERS AND CHRISTIAN COLLEGE. Edited by O. A. Carr. Published by John Burns Pub. Co., St. Louis, Mo. Price \$2.00.

This neat volume, consisting of three hundred and twenty-eight pages, has just been issued, and is truly a beautiful memorial tribute to the life, character, and work of J. K. Rogers. The editor appropriately dedicates the volume to the *Alumnae of Christian College*, many of whom went forth from this Institution during the Presidency of the subject of this Memorial.

The volume is divided into Three Parts. The First Part embraces "The Life, Letters and Addresses of J. K. Rogers;" Part Second, "History of Christian College;" Part Third, "Some Essays and Poems of Pupils of Christian College." This last Part is edited by Mrs. O. A. Carr, Principal of the Ladies Department of the University of the State of Missouri.

The Book has been edited with great care and good taste, the closing pages presenting the reader with some of the excellent fruits of this educator of Christian women in the beautiful thoughts and Christian sentiments that issued from their minds and hearts.

Much the larger part of the life of J. K. Rogers was spent in Columbia, Mo., as student of the University, Professor in and President of Christian College, and as a private citizen calmly waiting the inevitable approach of death, still his work in the educational field through so many years has made his name a household word throughout Missouri and the South and West. No less was he known by his brethren as one possessing rare talent as a preacher of the Gospel and always manifesting a deep and abiding interest in all the great enterprises of the brotherhood.

The tender and touching letters, given in the 'Memorial,' addressed to his family and friends, exhibit the deep religiousness of his nature. These are not mere sentiments taking form and finding expression amid the gathering shadows of death, but are in beautiful accord with the principles and practices of his early life and the strength and power of his mature years.

No one can read the Book without being impressed by the power and influence of a life consecrated to God, and without admiring the achievements and gracious results embraced within so brief a period, a premium from God for singleness of aim and steadfastness of purpose.

We commend the volume as worthy of a thoughtful reading, and congratulate both Editor and Publisher in view of the matter and material execution of the work. No one who has ever been a student of Christian College should neglect to procure a copy of this book.

We give this notice as our tribute to a man we much respected and who was our personal friend.

AMONG OUR EXCHANGES.

THE NORTH AMERICAN REVIEW, for *February*, is an uncommonly valuable number. It contains eleven articles on six different subjects, and the subjects are political, literary, educational, religious and scientific.

The Certainty of Endless Punishment, is defended by Dr. W. G. T. Shedd; and *Shall Clergymen be Politicians*, is discussed by Dr. Van Dyke and Henry Ward Beecher. We desire to briefly notice these two articles.

Dr. Shedd discusses and defends the doctrine of *Endless Punishment* earnestly and, in the main, logically; but in one or two points, we think, not correctly. He makes the doctrine of Universalism hang on the definition of 'punishment.' He says that

'Punishment is neither chastisement nor calamity', and defines chastisement to be suffering inflicted in order to develop a good but imperfect character already formed, and that punishment is retribution, and for the purpose of vindicating, satisfying justice. He denies that punishment is inflicted for the protection of society; that the consequence resulting from the punishment must not be confounded with the purpose. In this we think he errs. Laws are made for the protection of society, and men are punished when they violate the laws, so that the laws will be obeyed and society protected, not that the law itself may be honored. A law is enacted that a man shall not steal in order that property may be protected. A penalty is provided in case of the violation of the law, not that the wisdom of the law may be asserted, but that men may be deterred from violating it, so that property may be secure. The man is not punished because he is a thief in spirit, but because he has injured society; he is punished that others may be deterred from so injuring society. The protection of society is the purpose; the punishment the means to this end. This, we conceive, is the true theory of human law. Divine law, we conceive, is upon a different foundation. Under the Mosaic dispensation there were two kinds of laws, one regulating the conduct of individuals to each other, and one regulating their conduct towards God. The one was to be enforced by penalties for violation, the other by penalties for violation and rewards for observance. In human law there are no rewards. In the Christian dispensation the laws are entirely spiritual, and rewards and punishment are taken from this life and placed in the spiritual life. The law is entirely and exclusively between Christ and the individual, but they are of such a nature that the observance of them results in good to society. The polity of Christ's Kingdom is not so much the enactment and observance of law, as the presentation of divine and human character and condition in contrast, with the power of attaining to the divine, with liberty of choosing. To be a Christian is not obeying law, but becoming a new creature in Christ Jesus. A Christian is born into the Kingdom; he dies to sin and is buried, and is born to a new life, a new character. The two characters are placed before each individual, the character of Christ, perfection and eternal happiness, and the human character, imperfect and subject to suffering as long as it remains human.

If the individual is born again, puts on the character of Christ, and remains so until death, then he enters into the completed character and condition of Christ. If, however, he fails to put on this new character, prefers to remain human, then after death he is resurrected with all human imperfections which are equivalent to suffering. No one denies that suffering will last as long as the human character is retained, but the Universalist contends that the choice of the divine character will, by each individual, be sooner or later made, either in this life or in the life after death. As we know that many do not make the right choice in this life, the question is narrowed down to the issue, *Can the choice be made after death?*

This question must be answered by the Scriptures, and in no other way. Our essayist incidentally does this, but he gives the prominent place to the answer based upon reason. In this, we think, he has made a mistake. Human philosophy can be met by human philosophy, and between the two there is no adjudicator; but the Word of God is the end of all controversy. In appealing to human reason the mind is led away from the divine Ruler, and may be lost in human speculation. Let us plant ourselves firmly upon God's Word, and there remain. Christ said that, between Dives in hell, or hades, and Lazarus in the society of the blessed, there was an impassable gulf. On that we rest the argument.

SHALL CLERGYMEN BE POLITICIANS? is the question that is answered negatively by Dr. Van Dyke, and affirmatively by Mr. Beecher. If the question had been asked us, we could not have answered it, because we do not know what rules govern *clergymen*. We hear of clergymen and have a general idea what they are, but civil law and the Bible say nothing about them, and hence we do not know what to answer. No such men are mentioned in the Bible, they are of human creation, and hence the authority creating them must decide their duties and privileges. The Established Church of England and the Roman Catholic Church provide that their clergymen shall be politicians, as they require them to consider political questions. We do not know that any other ecclesiastical organizations make any provisions in this matter.

Had this question been submitted to us by the Editor of the *North American Review*, and we had answered as we have done,

we suppose he would have replied: "I mean preachers; should preachers be politicians?" Yes, for is not every true disciple of Christ a preacher? "I mean ministers of the gospel." But is not every man who does service in telling the gospel a minister of the gospel? "Certainly, but I mean those who make it their exclusive work." Well, then, if there are men who make preaching the gospel their exclusive work, we do not see how they could be politicians. "That is so, certainly, but I mean men who are employed by a collection of Christians to deliver them two or three addresses a week, to look after their spiritual welfare and lead in all church work." We do not think such a man should be a politician, as he has sold his time and talents for the doing of other work. "Well, then, do you think a Christian should be a politician?" No. One man cannot be two things at the same time. "You will not understand me. Should a Christian study, discuss, and have an opinion on political questions?" Now we understand you; but when you single out certain Christians and ask if they should do something as a class that other Christians can do, then we think you are woefully ignorant concerning Christianity.

Should Christian men study, discuss, and vote on political questions? Without a moment's hesitation, we answer, *Yes*. We answer without hesitation, but not without study. We have studied the question and have reached a conclusion. Jesus, in his supplication to the Father concerning his disciples, said: "and I am no more in the world, but these are in the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." Christians are in the world and are a part of society. Christ would not have them taken from the world, but kept in the world, and from evil while in the world. All people are not Christians, and human laws are needed to protect the good from the evil. Christians are parts of society, and society is formed by the individuals. In all society there must be rulers and the expenditure of money for the maintenance of government. Should Christians suffer the government in which Christ left them, and from which he asked that they should not be taken, to be managed exclusively by the wicked? Christians are the salt of society, should the salt be withdrawn and decay be permitted to come? Christ asked that his disciples be permitted to remain in society so that it might be leavened with holiness,

but he prayed that while they were here that the Heavenly Father would keep the salt from losing its savor. Christians should do all in their power to elevate their fellowmen, and to do this they should endeavor to secure righteous rulers and equitable laws. They should study questions of political economy so as to secure the best government.

A man who does this is a politician, but he need not be a partizan or a demagogue. No Christian can be either. He should be a politician so as to defeat the demagogue and the trickster. This is the evil from which he prayed the Father to keep his disciples. How long would Christianity remain in the world, were political affairs given exclusively to the irreligious?

In the Christian economy, where there is an organized body of disciples, there are certain men selected to be ensamples to the others, to teach them, and to admonish them. These men should so teach and act that the Heavenly Father, through them, could keep the disciples from prostituting politics into demagoguery. They should teach that civil questions should be decided from the high plane of Christianity, and by their example lead the way. Should these spiritual overseers teach temperance and the duty of removing stumbling blocks out of the way of the weak, and then, when the State submitted the question to be decided by the majority whether the stumbling block should be removed, refuse to act and take a part in the decision, leaving the decision altogether with the irreligious? Can these overseers say to their flock: "We cannot risk soiling our characters, but do you fight the battles"? The class of men who say that, are not ensamples of the flock.

Christians should be politicians, but not demagogues; they should elevate politics, not be debased by them.

The *February* number contains an article on *Future Retribution*, by Canon Farrar, which we notice merely for the purpose of contradicting. He has said and written so much and so often on this subject that he has become dogmatical, and dogmatism in a Christian teacher is offensive. Canon Farrar is an educated man, a polished writer, and a fair logician, but he lacks veneration and loyalty to God's revealed will. "The fact that many clergymen in the highest positions of the church have expressed, unassailed and unimpunged, that 'larger hope' for the great mass of

mankind beyond the grave which would once have been visited with penal disabilities, is a decisive indication that during the past few years there has been a great modification of Christian opinion." We think the conclusion is incorrect. Not a modification of Christian opinion, but a determination to discard divine teaching so as to make room for a human opinion, or theory, that will allow greater freedom in conforming ourselves to the passions of the flesh. When he defends the action of the ecclesiastical organization of which he is a prominent member, in substituting *sprinkling* for *immersion*, which he admits is apostolic, simply because *sprinkling* is more agreeable to fashionable ladies and gentlemen, we cease to wonder at his defending a human theory that provides for the salvation of those who wilfully disregard a positive command of God. Because many clergymen, occupying high positions in the church, sanctioned this substitution, is no evidence that they did right; and the fact that, then and now, they go unrebuked by their followers, only shows that their followers have grown lax, in the same degree as their leaders, in loyalty and reverence to the Lord. Any writer who can use the expression, "clergymen in the highest positions of the church", shows himself deficient in that knowledge of Christianity that is essential to a correct understanding and appreciation of it. The Bible is silent as to "clergymen", and as for "highest places in the church", there are no such things. There were high places at feasts, and positions of honor and trust in the synagogue and ekklesia, but not in the Church, the bride of Christ. A religious teacher is wasting his time, to the injury of his fellow-men, when he occupies himself in presenting and defending theories that allow greater freedom in living than is allowed by the plainest precepts of the Bible.

The April number contains an article on *Free Thought in America*, by Robert Buchanan, that is worth its weight in gold. It is true, timely and convincing. We wish that the *North American Review* contained a larger proportion of such articles.

The May number, by its opening article, throws a damper upon our admiration. To the question, *Has Christianity benefited Woman?*, a woman, Elizabeth Cady Stanton, answers negatively. She is an intellectually gifted woman, but what a perversion of womanly sympathy and perception do we discover!

"A consideration of woman's position before Christianity, under Christianity, and at the present time, shows that she is not indebted to any form of religion for one step of progress, or one new liberty; on the contrary, it has been through the perversion of her religious sentiments that she has been so long held in a condition of slavery. All religions thus far have taught the headship and superiority of man, the inferiority and subordination of woman. Whatever new dignity, honor, and self-respect the changing theologies may have brought to man, they have all alike brought to woman but another form of humiliation".

This extract shows the animus of her hostility to Christianity to be that it makes woman subordinate to man. This is the sum and substance of her attack. Man and woman are so closely related physically, that a social relation is an absolute necessity. Wherever two persons are associated together, one or the other must have the final decision. Nature makes man the head on anatomical and physiological grounds. Christianity accepts what God requires, and makes the relation as harmonious as possible. This subordination of woman is chargeable to nature and not to Christianity. The spirit of Christianity is to make all equal within natural limits. "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one in Christ Jesus." Such is the spirit of Christianity against which she hurls her philippics. We have no desire to review or disprove her charges, even had it not been so well done by J. L. Spaulding in an article answering the same question, in the same number, our purpose being to object to any opportunity being given to any woman to abuse Christianity and misrepresent her sex. To admit an article of such an unfeminine and irreverent spirit into the company of respectable articles, is the same as to admit a woman without virtue into the company of true women.

The June number completes the *seventieth* year of the *North American Review*; a long life for a magazine. During all this time it has held an honorable position, until its present Editor admitted Ingersol to its pages, which we considered a very grave mistake. The admission of such writers seems now to be its settled policy; an indication of a state of morals that is not encouraging for the future.

COMMUNION WINE, is the subject of an article by Edward H. Jewett, in the April number of the *American Church Review*. The subject is an important one, and also interesting, because certain ultra "temperance" advocates have broached and defended, not always temperately, the theory that the Bible speaks of two kinds of wine—the fermented and the unfermented, the intoxicating and the non-intoxicating—and from this theory have drawn the conclusion that the use of fermented wine was always forbidden, and that the use of only the unfermented was permitted; that the wine that the Savior used when instituting his commemorative supper was unfermented, and hence unfermented wine only should be used in our observance of this institution. Their urgency of this theory has produced difficulties and perplexities in the minds of many, and it is no unusual thing to see in religious periodicals advertisements of "unfermented wine for communion purposes". In their zeal to oppose the manufacture, sale and use of intoxicating liquors, they have considered it necessary to remove all divine permission therefor, and it has lead them into the use of means not always complimentary to their scholarship or honesty. Whenever any cause is defended by means not true or honest, the cause is injured, and an injury inflicted by a friend is always more hurtful than one from an enemy. We permit no one to go before us in condemnation of intemperance, but we will not permit any one to injure the cause by fallacious arguments, without protest.

There is no use in denying, and there is nothing to be gained by so doing, that the Bible permits the *use* of fermented—intoxicating—wine; but we can affirm with absolute assurance, that it does *prohibit* the *abuse*, the excessive use of it. If men will and can use it without using it to their injury or to the injury of their neighbors, then they have Scriptural permission to use it; but we contend that no man can use it as a beverage without doing an injury to himself or to his neighbor, or to both himself and neighbor.

The writer of the article we have mentioned devotes his attention to the philological argument of the question, and we quote from him, to show the utter groundlessness of the position of the "two-wine theory."

"The word most commonly used by the sacred writers is the one just mentioned, *Yayin*, which is found 141 times, and is ren-

dered uniformly in the Septuagint, with one exception, Job 32:19, by *oivos*. In accordance with that law common to Semitic tongues, by which substantives usually derive their specific meanings from the generic conception expressed in the verbal root, *Yayin* means etymologically a fermented liquor, from the root, *Yon*. Gesenius gives the definition, 'to boil up, to be in a ferment'. The substantive itself he defines, first, 'wine, so-called from its fermenting, effervescing; second, metonymically of cause for effect, wine for drunkenness, intoxication'. The next word used with the greatest degree of frequency is *Tirosh*, which occurs 38 times, and is rendered in the Septuagint by *oivos*, except in Isaiah 65:8, where we find the word *ῥάξ*, evidently in reference to the *bacca* or berry of the grape; and Hosea 4:2, where the rendering is *μεθυσμα*, *ebrietas*. The verbal root *Yarash*, meaning, as defined by Gesenius, 'to take, to seize, to get possession of'. Hence the substantive *tirosh* is defined *new wine*, so-called, because it gets possession of the brain and inebriates. Another word in occasional use is *Chemer*. In every instance the Septuagint translates by *oivos*. The verbal root, according to Gesenius, means 'to boil up, to foam, to ferment, to be red, from the idea of boiling, being inflamed'. From the above it is evident that the word *wine*, as usually understood by the Jews, referred primarily and etymologically to a fermented liquor."

"The term *unfermented wine*, in Scripture phraseology is a misnomer and self-contradictory. Etymologically, in every Semitic tongue the word implies fermentation as much as butter implies and presupposes agitation or churning, and cheese coagulation or curding. Bread, it is true, is spoken of as both leavened and unleavened. But *two distinct words* are uniformly used, derived from verbal roots of opposite signification. The first, *Chametz*, i. e., bread soured, or leavened, from the root *Chametz*, to be sour, was used of the bread ordinarily eaten; while *Matzah*, i. e., bread sweet, from the root *matzatz*, to be sweet, was used of the flat cakes or crackers eaten during the Passover season. In the case of wine, however, there was no such distinction made."

If *tirosh* and *yayin* meant fermented, intoxicating wine, and *oivos* was their Greek equivalent, then we can easily determine the teaching of the New Testament on this subject. In the miracle of turning water into wine and in the advice to Timothy

to use wine for his health, we find *οἶνος*. In the accounts of the institution of the Supper the word "cup" is used figuratively, signifying its contents; and since we have no account in either sacred or profane Hebrew literature, of the use of any *wine* as a beverage, medicine or offering, except the fermented, then we must conclude that the contents of the "cup" must have been *οἶνος*—fermented wine.

THE RESTORATION OF CATHOLIC UNITY, is the title of another article in the same magazine, by William Chauncy Langdon. It is interesting to us on account of its suggestiveness and its unconscious ignorance. There is great suggestiveness in the fact of a churchman advocating Christian co-operation and unity, especially when that co-operation and unity are to be based upon mutual concessions. He has very correct ideas concerning three plans for unity that have been offered for acceptance; the Roman Catholic plan, that offers itself as *the* Church, and invites a unity by all becoming members of it; the Evangelical Alliance, which he aptly describes, as being "after all but the profession of wordy sentiment, not a life-giving principle", and which he says, is "the mere utterance of the Christian conscience, constrained to confess the wrong of our religious divisions, while yet not prepared to make any real attempt to heal the breaches it deploras". Of the Young Men's Christian Association he says, and very truly, that "it leaves us, and it professes to leave us all—Puritan or Churchman, Baptist or Lutheran, Methodist or Presbyterian—to those differences, and is satisfied to ignore the fact that they exist. Just so far as such differences can be ignored, the experiment of such a Christian unity can succeed and has succeeded. Beyond that point it fails. No unity based upon conditions so unreal, so factitious, can be otherwise than limited in its scope and purposes, and still more partial in its comprehension".

His idea of Christian unity is given in these words:

"So, in such a unity as S. Paul sketched for the Church, if to one type of the Christian character 'is given, by the Spirit, the word of wisdom; * * * to another faith, by the same Spirit; * * * to another the working of miracles,' it is because 'the body is not one member but many', so that 'the eye can not say unto the hand'—the Churchman to the Puritan, the Presbyterian to the Methodist—I have no need of thee.' In such a unity alone

shall we or can we obey the Apostle's charge that there should be no schism in the body, but that the members should have the same care one for another". It is surprising that any man, even ordinarily familiar with the Bible should so misapprehend or misapply this passage. Paul had no knowledge of rival Christian organizations, for none then existed, and hence it is unwarranted to make his language apply to such. Paul was speaking of individual Christians as being in *the Church* of Christ, that spiritual and invisible kingdom, that he founded, and against which the gates of hades could not prevail; not any human organization built up by human agency and liable to be dissolved by the same power. Paul knew no other Church but this, knew no visible universal Church organization, and hence could have given no plan or rules for the unity or co-operation of such organizations.

One cause of divisions among professed Christians was human ambition and want of loyalty to God's revealed will. The controversies have not been concerning what the Bible taught, but about what human wisdom decided should be added or removed. The first contention was concerning the circumcising of the Gentile converts, not upon the ground that Christ commanded it, but because some of the Jewish converts thought that it was best. The question of the "orders of clergy" was thrust upon the Christian world as a question of fellowship, not because it was claimed to be taught in the New Testament, but because certain men thought it was best. Infant sprinkling was thrust forward as a disturbing element, not because it was enjoined by Christ, but because human wisdom decided that it was best for the child and the church. The question of apostolic succession has divided the religious world, and is a test of fellowship, not because it is taught in the word of God, but because human wisdom, in the interest of personal ambition, decided that it was necessary to maintain the clergy in power. Another cause of division was the mistaken conception of the Church.

It was understood that the purpose of Jesus was to establish a visible kingdom, an organized church, to take its place among the other organizations, and by the power of its divine character it would ultimately overcome the others. The little stone cut out of the mountain prefigured to them an actual organization. The apostles themselves, to a very late period in his earthly ministry,

so understood his purpose; but he was very careful to correct this conception. He taught them that "The Kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you;" and "My Kingdom is not of this world." His Kingdom being spiritual could not possibly have a material organization. This misconception of the character of his Church or Kingdom, led men to attempt the organization of the Church. Organization implies government, and government implies a head of the same character as the governed. Organization implies a common purpose, also special rules, and a tribunal to determine whether the rules are in harmony with the purposes of the organization. With an organization of men, of course this tribunal was composed of men, and inevitably dissensions and divisions would follow, unless the disaffected were held in subjection by superior force. Soon after the apostles died, Christian men sought to establish a tribunal to decide questions of faith, practice and fellowship, and this effort soon led to the formation of an ecclesiastical organization, which soon was divided by conflicting opinions, and these again divided, and the dividing still goes on.

It is the union of these unscriptural human organizations that our essayist is proposing to unite. It is impossible to unite them, and neither is it desirable, for the union would not be more lasting now than in the beginning, and such an organization is not intended by Christ. It seems to us to be utter stupidity to desire or strive for an organic union now, when it failed in the beginning. All persons of ordinary intelligence who love the Lord, see the bad effects of conflicting sects, and desire a removal of the ills of division without being willing to remove the cause. Very few Episcopalians would be willing to give up their organization, and be lost as an organization, even if no item of faith was sacrificed, and so of all the other organizations. The Evangelical Alliance is only an effort to deceive the scoffer by making the appearance of Christian fraternity. The Young Men's Christian Association is kept in existence, to a large extent, as a means of livelihood to its active agents, and they have used the claim of united undenominational evangelization as the plea for financial assistance. It prohibits the teaching of all denominational tenets, and while refusing, in its public meetings, to have the Bible

answer read to those asking, "What must we do to be saved?" its leaders do not hesitate to give the Presbyterian or Methodist answer.

There can be no visible organized Church of Christ, and a union of all the present religious organizations would not be the fulfilling of the prayer of Christ. He prayed for a unity, a oneness, of his disciples, similar to the unity that existed between himself and the Father, a unity in faith, a unity in love, and a unity in action. If such a unity is desired by our essayist, or by any other disciple of Christ, the way to such a position is simple, so simple that it is ignored. *Let every man, for himself, be a Christian*, then will all men be Christians, and all being Christians, all will be of one body, the Lord Jesus Christ. But how can every man be a Christian? Nothing easier. *Let each man read the New Testament and believe what it teaches, and do what it commands; believe nothing that it does not teach, and do nothing that it does not command.* If men will do this, can there be division? will there not be the unity for which Jesus prayed? This plan of unity requires no sacrifice of conscience or the holding in abeyance any item of faith. To adopt this plan would require the giving up of many practices, but not of a single one commanded in the Bible. Until professed Christians are willing to do this, it is folly to talk about or expect Christian unity.

After briefly, but erroneously, reviewing the present condition of the religious organizations, he says:

"There remain, then, among American Protestants at least, no living controversies appealing, as vital issues, to Christian men's convictions, with a force which, if they were not already separated into distinct Churches, would now divide them. No questions of doctrine seriously stir up the *odium theologicum* between different bodies of the followers of Christ; questions of ecclesiastical polity and discipline are rarely now the subjects of angry debate; even questions of ritual and worship, as just stated, are less argued between the adherents of different systems as such, than between the more conservative and the more advanced severally in them all."

For our part, we fail to see any concessions on the questions of Infant sprinkling, apostolic succession, and ecclesiastical polity.

1885.

THE CHRISTIAN
QUARTERLY REVIEW.

“Πάντα δοκιμάζετε, τὸ καλὸν κατέχετε.”

EDITED BY
E. W. HERNDON.

VOLUME IV.
PRICE: TWO DOLLARS A YEAR.
COLUMBIA, BOONE Co., Mo.



THE REVIEW.

OCTOBER, 1885.

REVIEW OF REV. T. WILISTON, M. A.

In the December No. of the *Microcosm*, for 1883, a "Religio-Scientific Monthly, owned, published and edited by Alexander Wilford Hall, Ph. D., of New York City, we find an able article from the pen of Mr. Wiliston on the following grave subject: "*Sin not an unlooked-for intruder, but embraced in the Creator's 'eternal purpose'.*"

In the discussion of this subject, Mr. Wiliston says:

"How came that loathsome and almost ubiquitous thing called sin to have any existence? is a question that has long and laboriously been studied, as well as variously answered. The Persian Magi, and after them the Manichees, deeming it irrational to suppose that a good Being could have any use for evil, or be its originator, maintained that there were two gods, one the producer of all good things, and the other the author of all that is evil. Without wasting any time on this mode of accounting for the origin of sin and its consequences, what say we whom the Bible has enlightened? Here are two propositions, to one or the other of which logic will compel us to yield our assent: (1.) In entering on His creative work, and when ushering angels and men into being, God did not anticipate the existence of sin, nor devise any remedy for the evil in case it should ever exist. He knew indeed that angels and men were capable of sinning, but He either did:

not or could not know that they surely would sin. To Him, therefore, sin was an unlooked for intruder, an unexpected defacer of the moral system He had established; and He now had to set about instituting some remedial scheme, some mode of repairing the injury He had not anticipated or made provision for. (2.) Before giving existence to rational agents or to a moral system, the Creator not only foresaw all the sin that was ever to exist, together with all its fearful results, but, conscious of His ability to utilize the evil and make it productive of the highest ultimate good, He embraced it and the great remedial scheme of Atonement in 'the eternal purpose which He purposed in Christ Jesus our Lord.' (See Eph. iii:10, 11.) In fewer words, it is either true that God created free agents, ignorant of what their character and doings would be, and without expecting the ingress of sin, or that He was fully aware, before creating them, just how each agent would conduct, and that for wise reasons He deliberately chose to let sin constitute a factor in the moral system.

To me the first of these propositions so *belittles* the Omniscient One, and on its very face appears so irreverent and irrational that I marvel how any reverer of God and the Bible can credit it for a moment. As applied to the Divine Being I deem the word *nescience* utterly inappropriate not only, but extremely irreverent. As applied to Him of whom it is said that 'His understanding is infinite,' that He 'knoweth all things,' and even 'searcheth all hearts,' the word *nescience* is equivalent to saying that God is, after all, *partially ignorant*; and I should deem it profane to ascribe any ignorance whatever to Him whom I revere. If, to save God's character from what they deem a reproach, any of my brethren can intelligently and reverentially accept the 'Divine Nescience' theory, I must be excused for parting company with them, and endeavoring to show the truth of my second proposition."

The above needs no particular analysis. The two propositions contain the gist of the whole matter. The Doctor thinks that one or the other of the two propositions must be accepted by all who are enlightened by the Bible. But, for ourself, we respectfully decline the acceptance of either. They have been carefully worded, and, at first sight, seem to contain all that could be believed, one way or the other. But they are replete with absurd-

ities that should never be entertained, for a moment, by a Christian theist. It is not necessary, therefore, that either proposition shall be received in order to an exhibition of true Biblical enlightenment.

As the Doctor bravely plants himself upon the second proposition of his theodicy, and fancies that he is secure, invulnerable, immovable, rooted, grounded, settled, we propose to dissect it and feel after his security, and see if there is any reality in his invulnerableness.

The terms "Eternal purpose," as used in King James version, and, therefore, by Mr. Wiliston, are ambiguous—doubtful in signification—and, hence, need defining. He may think that he has sufficiently defined his position in the drift of his article. But, we would like, for ourself, that he had been more explicit, at the beginning, on the term "eternal". For, as already indicated, the term "eternal," when coupled with the term "purpose," is of doubtful signification in the A. V.

Illustration: If the Doctor applies the term "eternal" to the past, it would signify too much for his object. Yet, this is the application that he makes of the term, as clearly manifest in the structure of his essay. Applied to the past it signifies that God's "purpose," about which the Doctor has so much to say, never had a beginning. If it had a beginning, then we could say, with equal force, that God had a beginning; for God is said to be "eternal." If, therefore, God's purpose is like Himself, eternal—without beginning—sin could never have been embraced in His "purpose." For unless it can be shown that God had a beginning and yet existed in all eternity past, it cannot be shown that the term "eternal" is properly applied to the "purpose" of God in the past. But, if the Doctor shall come to the rescue and say that he applies the term "eternal" to the "purpose" of God from its incipency, only, he will still be involved in a difficulty from which he can never extricate himself; for such a position would be the very opposite of the one that he is endeavoring to present and support, and would signify that there *was* a time in the history of eternity when God did *not* know that sin would obtain, and, consequently, that He made no provision against it. It would also signify that there was a time, again, when God *did* know that sin would obtain, and, as the Doctor says, "Embraced it in His purpose."

"Embraced" it, we presume, because there was no better way to dispose of it!

The Doctor is not satisfied with the idea that God foresaw and foreknew certain things, and was, therefore, ignorant of them until He *did* foresee and foreknow them; but, he believes that God foresaw and foreknew *all* things from all eternity. This necessarily implies one of two things, viz., 1. That eternity had a beginning, and, hence, that God foresaw and foreknew *all* things from the incipency of eternity; or, 2. That eternity *had* no beginning, and, therefore, the foresight and foreknowledge of God had no beginning!

The absurdity of the first is too apparent to need any elucidation. He cannot adopt the second view as correct, for then he would pass under the sentence of self-condemnation. For, under the second view, neither foresight nor foreknowledge could be attributed to God. The very terms foresight and foreknowledge imply that there was a time when the things of which they are spoken were not seen or known by Him to whom the terms are applied.

The more we look after Divine things, in the light of revealed truth, the more we see the importance of being guided by the unerring word of God. We can know nothing of the purposes of God beyond what is revealed in the Sacred Oracles. If we go beyond revealed things, we step at once into the realms of speculation, mysticism, skepticism, and doubt; and, therefore, upon forbidden ground. We should ever keep before the mind the solemn warning, "Secret things belong unto the Lord our God; but that revealed things belong unto us, and to our children forever."—Deut. xxix: 29.

The Doctor may think that he has kept within the bounds of "revealed things;" and, verily, in the light of the Authorized Version, it would seem that he had; but, in the light of the Original, he is far-out at sea, without guide, pilot, chart, or compass! In the light of the Original he has not the faintest glimmer of evidence bearing on the supposed truth of his proposition concerning the "Eternal purpose" of God. This we will show ere we close this animadversion on his position. theologically, the Lord permitting.

In defending the proposition upon which he has planted him-

self, he says: "If my article on the 'Foreknowledge of God,' in the June number of *The Microcosm*, has failed to convince its readers that sin, so far from being unlooked for by the Creator, was foreseen by Him in all its vast prevalence and its appalling consequences, I shall here present no additional proofs of a truth which the Bible so fully maintains, and which reason itself confirms. I will, however, quote a passage or two more of Scripture. Eph. iii:10, 11, and 1 Pet. i:20, were cited in my June article, to prove that with God the Atonement was no afterthought, no scheme devised to repair an unexpected disaster, but an eternal device of the Creator to meet the exigences of man's anticipated apostacy. Of saints, Paul speaks (Eph. i:4,) as having been by God 'chosen in Him (Jesus) before the foundation of the world;' and in 2 Tim. i:9, he speaks of saving 'grace, which was given us in Christ Jesus before the world began.' Now if the saved were 'chosen in Christ before the foundation of the world,' or if, in the purpose of God, 'grace was given the saved in Christ Jesus before the world began,' is it not a legitimate inference that, 'before the world began,' God beheld sin as if an existing fact, and had both it and its antidote in full view? And is not this confirmed by what is said of some, (Rev. xvii:8,) 'Whose names were not written in the book of life from the foundation of the world?' "

In this paragraph we are given to understand that the truth of his proposition is fully sustained by

I.—The Bible.

II.—Reason.

Giant minds have gone in this way before him; and, like him, all have thought their views supported by the Bible and the force of sound reason. He is not alone. He is in good company. Since the time of Augustine this same proposition, though differently worded, has been kept before the people. It has never since been without its adherents and scholarly advocates. It has been rolled as a sweet morsel under the tongue of philosophers, poets, theologians and divines, and has formed the *ultima thule* of all theological questions presenting themselves for investigation.

The Scriptures mostly relied upon by the Doctor, as proving the truth of his proposition, are: (1.) Eph. iii:10,11; (2.) 1 Pet. i:20; (3.) Eph. i:4; (4.) 2 Tim. i:9; (5.) Rev. xvii:8.

In the first passage we have the terms "Eternal purpose."

The first term is from *αιώνων*, the genitive plural of *αιών*, age, and is properly rendered *Of the ages*. With this rendering the American Revision Committee agrees; also Campbell, Macknight and Doddridge; and also H. T. Anderson.

The second term is from *προθεσιν*, proposition. It, in turn is from *προτιθημι*, to propose. The two terms are, therefore, properly rendered, *The proposition of the ages*. The character of this "proposition of the ages" will be fully developed as we pass along.

Had Eph. iii:10,11, been translated, rather than revised, by the Revision Committee, it would, doubtless, bear the following reading: "To the intent that now unto the principalities and powers in the heavenly places might be made known, through the Church, the manifold wisdom of God, through the proposition of the ages, in Christ Jesus our Lord."

This proposition of the ages was made by Jehovah to Abraham, in the form of a promise, about 1921 years before Christ. It was contained in the following words: "In thee shall all the families of the earth be blessed."—Gen. xii:3. This promise was made to Abraham while he was sojourning in Haran, just before his departure for the land of Canaan. Forty-nine years after this, in the land of Canaan, upon the summit of Moriah, the promise was renewed in the following words: "In thy seed shall all the nations of the earth be blessed."—Gen. xxii:18. Paul in his Galatian Commentary says that this Seed was "Christ."—Gal.iii:16. This, then, was the proposition of the ages. It affected not only the descendants of Abraham according to the flesh, but all nations of men on the earth. And, in as much as the fleshly descendants of Abraham were made the repositories of the Covenants and the promises (Paul, Rom. iii:2), this proposition was kept before them through the history of the ages.

Under the law of Moses, time was reckoned by periods of short duration. Each period of a class was of equal duration, or, in other words, embraced the same amount of time as its fellow-periods in the same class. Each class of periods had its *period* or *time-marker*. *Illustration*: The Weekly period was marked by the Seventh Day. The Sabbatical period—a period of seven years—was marked by the Sabbatical or Seventh year. The Jubilee

period—fifty years—was marked by the fiftieth year—the year of Jubilee.

This law of measurement was given by the Lord to the Children of Israel the first year of their sojourn in the wilderness. That is, the Sabbatical and Jubilee measurements were given then. (See Lev. xxv.) The weekly measurement was already in vogue, and, had been in vogue since the completion of the Creative work.

This law of measurement was not to be enforced until the children of Israel should enter the land of promise. (See Ibid.) They left Egypt in the year 1491, B. C. They were 40 years in the wilderness, hence, they entered Palestine in the year 1451, B. C. The first year was devoted to conquest and the settlement of claims, and fixing boundaries. They did not therefore begin their time reckoning, as appointed by the Lord, until the second year after their entrance into their inheritance, which was 1450 B. C. Counting, then, from 1450 B. C. to the coming of Jesus, we have just 29 of these jubilee periods or ages, by which time was computed.

From all this we can begin to see the meaning, force, and beauty of the "Proposition of the ages." The ages were divisions of time, as above indicated, by the years of Jubilee. The Proposition was the promise of God to Abraham, "In thy Seed shall all the nations of the earth be blessed." It was called the "proposition of the ages" because it was kept constantly before the people during those ages, and was made the burden of prophecy and song, by both angels and men. It had nothing whatever to do with eternity in the past. It dealt with things present and things to come—with real and living issues of the times. In this proposition was revealed the manifold wisdom of God. We have no need, therefore, to go back into the realms of eternity, before creation, to find wherewith to vindicate the wisdom, justice, and goodness of God. It is fully set forth and vindicated in this "proposition" of the aforementioned ages.

The second passage to which our attention is directed, reads as follows: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—1 Pet.i:20.

The word *world* is from *κοσμος*; and, as the word is correctly rendered "world," the Doctor would seem, from first sight, to

have some show of evidence for the correctness of his position. But we shall examine the passage in the light of Peter's own utterances and see whether the evidence is real or only apparent.

In Peter's second message we find the following important item whereunto we do well to give heed. He says, "For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and through water, by the word of God; by which means the world (*κοσμος*) that then was, being overflowed with water, perished."—2 Pet. iii:5, 6. Revised Version.

Did the Doctor "wilfully forget" that there was such a world, and that it was destroyed by water? We hope not.

It was before the destruction of the old world, and, therefore, before the foundation of the present or Noachian world that Jesus was ordained, or appointed, to a certain work—the work of Redemption. He was thus appointed or ordained at the fall of Adam. No man can antedate this. It was then said to the Serpent, "I will put enmity between thee and the woman, and between thy seed and her Seed; He shall bruise thy head, and thou shalt bruise His heel." (Gen. iii:15). Jesus was the Seed of the woman; and as such, was to bruise the head of the Serpent. This He effected in His resurrection from the dead. *Head* is a symbol of power. In the resurrection of Jesus, Satan's power was abridged. Prior to this time Satan had the power of death. But he has it no longer. This *power* was to hold the bodies of men forever in the bondage of corruption. But Jesus has triumphed over "principalities and powers," and has made a show of them openly. Satan can hold our bodies only for a season. Jesus, the lawful owner, will claim them by and by, in the morn of the great awakening.

There are, then, no crumbs of comfort for the Doctor in 1 Pet. i:20. He has not the shadow of a support for his theological dogma in all that grand passage. For the ordination mentioned by Peter had nothing to do with eternity before creation. It dealt with things *after* creation, not before. The *ordination* was, therefore, *after* creation, when such an ordination became a necessity. And as Jesus was ordained to the work of Redemption, ages before He was manifested for that purpose, He was said to have been Foreordained—without any reference to eternity before creation.

The third passage—Eph. i:4—speaks of certain characters as

having been "Chosen in Him (Christ) before the foundation of the world"—*κοσμου*.

Here, again, the Doctor has failed to dig deep and go to the root of a sublime truth. He verily thinks that the pronoun "us" includes all God's children, in every age and clime. If this were true, why did the apostle change his style of address in the 13th verse of the same chapter? Why did he change from the first person plural to the second person plural? This change of address certainly shows that there was *somebody* that was not chosen in Christ "before the foundation of the world;" yet they were among the saved, and were recognized as "saints."

Verily the Doctor needs to watch the Scriptures a little closer. They never can be made to support his favorite dogma. They were not given for the support of any theological dogma, favorite or otherwise. They were given "*for doctrine*," not to *prove* doctrine. Are we in search of doctrine? Are we in search of something upon which to build our hopes? We must go to the Scriptures of Divine Truth for it. Outside all is mysticism and doubt. There is nothing sure.

But let us to the passage in question. Let us inquire after the "Chosen" ones, mentioned by the apostle, and ascertain who they were. There are two classes brought to view in this chapter. The first is signified by the first person plural—the pronoun *us*. The second is signified by the second person plural—*ye*. But whilst the classes are thus indicated, the individuals are not. The individuals of the first class were the apostles and prophets of the New Covenant. They were "chosen" of God, in Christ, "before the foundation of the world"—*κοσμου*—the Noachian world, according to the proposition, in the grand scheme of Redemption already perfected in His mind. They were thus "chosen" as heralds of mercy—proclaimers of the Truth—the Gospel—the law of pardon.

In attestation of the above we refer (1) to the following: "Having made known unto us the mystery of His will." Eph. i:9. Did God reveal "the *mystery* of His will" to any but apostles and prophets, chosen for that purpose? Nay, verily. (2.) "How that by revelation was made known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ; which in other genera-

tions was not made known unto the sons of men, as it hath now been revealed unto His holy *apostles* and *prophets* in the Spirit." Paul, Eph. iii:3, 4, 5. These two passages show, clearly, who were meant by the pronoun *us*. But we are not done. (3.) "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Jesus' address to His apostles concerning His teaching the people by parables. Matth. xiii:11. This shows still further that it was the apostles and prophets of the New Covenant that were chosen before the foundation of the world—the present or Noachian. They were "foreordained according to the purpose of Him who worketh all things after the counsel of His will." Eph. i:11. This purpose was to reveal, through them, to the world, the mysteries of the kingdom. These mysteries were:

I. "That the Gentiles are fellow-heirs," with the Jews.

II. "Fellow-members of the body"—the body of Christ.

III. "Fellow-partakers of the promise in Christ Jesus through the Gospel, whereof I was made a minister." Paul, Eph. iii:6.

Paul was chosen to reveal these mysteries to the Gentiles, "and to make all men see what is the stewardship of the mystery which from all ages hath been hid in God who created all things." Eph. iii:9.

The "all ages" here referred to are the Jubilee ages—29 in number—mentioned elsewhere. The scheme of redemption was, as heretofore stated, perfected in the mind of Deity at the fall of man, and therefore, in the incipency of the Adamic world, and "before the foundation" of the Noachian world. Hence the line of the Messiah's descent was at once determined in Seth, rather than in Cain. Luke, therefore, traces Jesus' genealogy to Adam through Seth. Abraham was a descendant of Adam through Seth. The descendants of Seth were called the "Sons of God."—Gen. vi:2. See also Gen. iv:26, where it is said that men began "to be called by the name of the Lord."

The descendants of Cain were called the sons and daughters of men. This explains Gen. vi:1-4. There was an amalgamation of the two branches of the Adamic family, by this intermarriage. But, the amalgamation did not embrace all the families of the two branches, of course. Hence, as it was not complete, as a whole, the two branches still continued to exist. Abraham being a de-

scendant of Seth, and, having been found faithful before God, was made the head of a great nation and the father of all the faithful. "His faith was reckoned for righteousness," while he was yet in "uncircumcision," that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision." Paul, Rom. iv:11, 12.

Abraham was chosen, then, of God, as the progenitor of the race that should be "intrusted with the oracles of God," and that should give birth to the Messiah. This race was, in fact, but the continuance of that of Seth, in a direct line. It was necessary that the line of descent should be kept free and unmixed with other races and nationalities; hence the Covenant of Circumcision. It was given to Abraham, and continued to all his descendants, "as a seal of the righteousness of the faith which he had while he was in uncircumcision."—Rom. iv:11. By it the posterity of Abraham was distinguished from all other people. But notwithstanding the fact that God constituted Abraham the father of a "multitude of nations," (Gen. xvii:4. Heb. v.), he kept the mystery of the process hid in His own mind, through all the aforementioned 29 ages, or "until the fulness of time had come" for its revelation by His chosen apostles, whom He had chosen in Christ, to that end, "before the foundation of the world"—the Noachian world. When the time had come for revealing this and the other mysteries referred to, Jesus came, according to the proposition made to Abraham, and entered quietly upon the duties of His sacred office. He then called out from the world the men chosen in Him, by the Father, and appointed them to the work considered in "the proposition of the ages." These men belonged to the Father, but He gave them to Jesus. John xvii:6. They were "foreordained unto adoption as sons." Eph. i:5. They did not choose Jesus, but He chose them. John xv:15, 16. Jesus' choice was made in accordance with the choice and foreordination of the Father. In further confirmation of this, aside from the passages above cited, we give the following from Paul to the Romans: "Whom He (God) did foreknow, He also did predestinate." Not only so, but it is said that "Whom He did predesti-

nate, them He also called," "justified" and "glorified." Rom.viii:30.

Here is *somebody* that God is said to have foreknown. Who was it? It cannot refer to everybody, certainly. That would prove too much. If it refers to everybody, then everybody was "foreordained," "called," "justified," and "glorified." Was this so? We trow not. Universalists would like to have it so, but, to have it so, Deity would necessarily have to call, justify and glorify many of our fellowmen in sin; for many live and die in sin. Does God justify man in sin? Does He justify and glorify the wicked? If so, where is the proof? It is not to be found in the Bible; neither is it to be found in Science, nor, indeed, anywhere in the domain of Nature. It is only a speculative whim of men with the Devil as originator. See Gen. iii:4.

Does Romans viii:30 refer to all God's people, in every age and clime? If so, how is it that they were "called," "justified," and "glorified," in the past tense? How could they be "called," "justified" and "glorified", before they existed? We can see how that they might have been "predestinated", in the past tense, but we cannot see how that they could have been "called," "justified" and "glorified." Logic, as well as Scripture, forbids the application of this beautiful passage to any other than the apostles and prophets. They were "foreordained" to a certain work—the revelation of the "mysteries of the kingdom of heaven." This "foreordination," as we have already seen, took place before the foundation of the present or Noachian world. They were "called" when Jesus came and entered upon the ministerial duties of His office. They were "justified" in their obedience to the word. "Now ye are clean through the word which I have spoken unto you." Jesus to His disciples.—John xv:3. They were "glorified" when He gave them the glory that His Father had given Him.—John xvii:22.

Their predestination, calling, justification and glorification, then, pertained to things in this life. It had no reference whatever to their future well-being in eternity. They were "called," "justified" and "glorified," in accordance with their foreordination in the proposition of God in the fall of Adam; a proposition that was renewed and enlarged upon in Abraham.

But it may be asked, "Does not God foreknow everybody?" We answer, most assuredly, in some sense or other; but not in

the sense referred to or implied in Romans viii:30. The persons there referred to were foreknown in a peculiar and special sense, which we have already, measurably, indicated. They were foreknown—like the Redeemer—as standing associated with the proposition to save all that would come unto God by Jesus Christ.

If Romans viii:30 referred to the future of the apostles and prophets, then Paul's fear and anxiety, relative to his future, as manifested in 1 Cor. ix:27, was groundless and vain. For his salvation and glorification, in the eternal world, was a fixed fact. Again: If it referred to the future of *all* saints, he still had no cause for alarm or uneasiness; for, being one of the saints, and, therefore, according to the Calvinistic idea, foreordained to eternal glory, his salvation and glorification was a foregone conclusion. According to the Calvinistic dogma there would be no escaping it. As with Paul, so with *all* the saints, this idea being true. They have no need to fear, nor have any anxiety whatever as regards their eternal happiness—for it was made sure billions and trillions of ages before creation, by virtue of their having been "chosen" in Christ then. Think of it gentle reader. "Chosen" to be saints, and foreordained to eternal glory and happiness, quadrillions of ages before they drew the breath of life! Yea, ere the material was created out of which they were formed. Verily this ought to be a crumb of comfort and consolation to those who feel that they have thus been "chosen." "Chosen" to be heirs of God and joint heirs of Jesus Christ, ages unmeasured, and unmeasurable, before they had an existence. It is plain that such an application is foreign to the idea of the Spirit and the apostle.

The next passage to which our attention is called is 2 Tim. i:9. This is the fourth passage of the series; and, like the others, fails to support the theory that we are reviewing. The same personal pronoun, *us*, obtains in this passage, that we find in Eph.i:4; but it is coupled with different words in the Original. The A. V. reads, "Which was given us in Christ Jesus before the world began." The Revision reads, "Which was given us in Christ Jesus before times eternal." The American Bible Union reads, "Which was given us in Christ Jesus before eternal ages." Campbell, Macknight and Doddridge read, "Which was given us in Christ Jesus before the times of the ages." And so reads H.T.Anderson.

The A. V. is not clear. The Revision Committee and Bible

Union darken counsel. Campbell, Macknight and Doddridge, and H. T. Anderson give us light.

The original words with which the pronoun *us* stands associated in this passage are, *προ χρόνων αἰώνων*. *προ*—before; *χρόνων*—times; *αἰώνων*—of the ages. As before shown, *αἰώνων* is the genitive plural of *αἰών*—age—and is properly rendered, in this and kindred passages, “Of the ages.”

Were the Revision Committee correct, then the question would naturally arise, What are “Times eternal?” When did they begin? Or did they have a beginning at all? If the term “Eternal” refers to the past, how can the times to which it pertains be antedated, even by Jehovah Himself? The book says, “Before.” But how could it be “before?” Again: If they could be antedated, then they were not eternal, unless they referred to the times yet future, to us. But the future is not admissible. Look at this rendering whatever way you may, it darkens counsel. As with it, so with the Bible Union, and the A. V.

When God imparted information for the benefit of His children, He never employed ambiguous terms. Neither did the apostles and prophets, when writing thus, under the Divine afflatus, nor when writing unaided by the Spirit. They used words easy to be understood. This they did because of the gravity of their message.

In Titus i:2, we have the same words—*προ χρόνων αἰώνων*—before the times of the ages—rendered by King James, “Before the world began.”

Accepting the rendering of the R. V. Committee in these two passages, we have things pretty badly mixed. In Titus i:2, Paul says, according to the R. V. C., “In hope of eternal life, which God, who cannot lie, promised before times eternal.” When were these times eternal? Where did they begin? Who was there to *receive* the promise? To whom was it made?

The Doctor’s idea, that it was “before the world began,” *i. e.*, way back somewhere in the history of eternity, before creation, does not help it any. Who was there to receive the promise? Was the Doctor? If so, how came he to be there before he was created? According to Paul, there was a *promise* of eternal life. According to him, again, the promise was made “before the times of the ages.”

We shall now look after

THE TIMES OF THE AGES,

and see what we can learn concerning them. As shown elsewhere in this article, under the law of Moses, *time* was measured by the Jubilee year. This was the fiftieth year. The time between, or elapsing from one fiftieth year to that of another, was called an age. There were just 29 of these ages from the second year after the entrance of the children of Israel into the land of Canaan to the coming of Jesus. Each Jubilee year was a typical period—typical of the period of Jesus' coming. For, each Jubilee year was a year of liberty and happiness—typifying the liberation of men's souls from the thralldom of sin.

In the latter half of the 30th Jubilee age, the apostles and prophets of the New Covenant entered upon the work for which they were "chosen" by the Father, in Christ Jesus, "before the foundation of the world," Noachian. Before the times of these grand Jubilee ages, God made promise to Abraham, saying: "In thy seed shall all the nations of the earth be blessed"—blessed by the offer, in Christ, of eternal life. Hence, Paul says, "Who saved us with a holy calling, not according to our works, but according to His own *proposition* and favor, which was given us in Christ Jesus *before* the times of the ages." 2 Tim. i:9. And, again, the following: "In hope of eternal life, which God, who cannot lie, promised *before* the times of the ages. Titus i:2.

It was called the "proposition of the ages," because it was handed down *through* them to all the generations belonging thereto.

With the rendering here given of the above passages, the following beautiful commendation from the pen of Paul, stands out with a radiance that would, otherwise, not be seen and appreciated. Paul says, "Unto Him be glory in the Church and in Christ Jesus unto all the generations of the Age of the ages." Eph. iii:21.

AGE OF THE AGES.

As the Jubilee periods were called *ages*, and, as each age was typical of the period or age in which Jesus should reign as King, by virtue of His triumph over death, hell and the grave, we can see a beauty in designating the time of His reign—spiritual—as the "Age of the ages." He is now reigning, and has been ever

since He was seated at the right hand of the Father. His reign is replete with the love of God, as manifested in Him, in the salvation of men, according to the proposition made to Abraham "before the times of the *ages*." As, therefore, this age, characterized as the "Christian age," witnesses the fulfillment of this promise made to Abraham, it is properly designated *the* "Age of the ages"—the chief, the prince, of *all* the ages—the Jubilee ages.

NAMES WRITTEN IN THE BOOK OF LIFE.

The fifth and last passage to which our attention is called, is Rev. xvii:8. This passage reads as follows, to-wit: "Whose names were not written in the Book of Life from the foundation of the world." A. V. rendering.

The original words are, οὐ γέγραπται τὰ ονόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου—"Names were not written in the Book of Life from, or since, the foundation of the world." Here, instead of *προ*—before, we have *ἀπὸ*—from, or since. Unfortunately for the Doctor this does not suit his theory as well as he thought. It should have been *προ*; but, verily, it would not then have been of much service in bending this passage to suit his ideas.

From the incipency of man's fall, in the garden of crystal streams and fruitful trees, the Omnipotent has kept a record of the names of all those walking before Him uprightly, in faith, love, hope, zeal and Godly fear. This Record is called "The Book of Remembrance." Mal. iii:16; "The Book of the Living." Ps. lxix:28; "The Book of Life." Phil. iv:3; Rev. xvii:8; "The Lamb's Book of Life." Rev. xxi:27; "The Book." Dan. xii:1; "Thy Book." Ex. xxxii:32; "My Book." Ex. xxxii:33. As a "Book of Life," it contains the names of all God's people that have ever lived *since* the foundation of the world; and it contains all that live *now*. It will also contain all that will live hereafter, righteously, soberly and Godly. The names of such persons are written thus, in heaven, because the persons wearing them are worthy. This being true, they are subject to a blotting out of the Book because of their *un*-worthiness. Ex. xxxii:33; Ps. lxix:28; Rev. iii:5; xiii:8; xx:12.

This blotting-out furnishes an indubitable evidence against the Doctor's theory at the head of this article. For if they were "chosen" in Christ "before the foundation of the world," *i. e.*,

before creation, and their names, therefore, recorded in the Book of Life, it would show that God did *not* foreknow that they would prove unworthy, or, otherwise, He would not have recorded their names—knowing that He would have to blot them out, because of sin, when they should become active in the great theater of life.

As men give themselves to the service of God, their names are recorded in the Book of Life. If they continue faithful in well doing, their names remain there as gems of brightest hue. If *un*-faithful, they will be blotted out forever. As already indicated, this Record was not made millions and billions of immeasurable ages before creation. Neither was it made, and carried to completion, *since* creation. It was *commenced* at the fall of man, and has been forming through all the generations of men upon earth. It is, therefore, yet in the formative period. It cannot be carried to completion and closed until the last generation of men shall have come and gone, and time shall be no more. When the end shall have fully come, the "Books" will be opened for judgment. These books are:

1. The law of Moses, the Prophets and the Psalms. The prophets include the utterances of all that have ever spoken since the world began, down to the first advent of Jesus.

2. The Word of God spoken by Christ. John xii:48. The other "book" that will be opened upon that occasion is the "Book of Life"—the book containing the *names* of all the righteous of every age and clime of the world. Rev. xx:15.

Woe be to the man whose name is not written in this "Book of Life." His punishment will be swift and without mercy. It will be *just*, because his name will not be found in the "Book of Life." Its absence from the "Book of Life" will be his own fault, not God's. It will be because of his disobedience and ungodliness before the Lord of hosts, whilst living upon the earth amid the golden opportunities of time and the many offers of salvation. It is the rejection of these grand offers of life that will cause his name to be missing from the pages of the Book of God. Deity foreordained *no* one to eternal torment, that is, no one will suffer eternal punishment by virtue of the fact that he was foreordained from all eternity to thus suffer. And, *vice versa*, no one will enjoy eternal happiness by virtue of such foreordination. The happiness and suffering of men, in the eternal world, is predicated

upon their conduct or manner of life here. Each individual is vested with the power of shaping his own destiny. This power was vested in him by his Creator. In this he was made a god, to think, speak and act for himself. Had he been made a mere machine, to act only as he was acted upon, then it would have been necessary for Deity, as the Author of the machine, to have shaped his destiny, for he would have been wholly incapable of shaping it for himself. The very fact, then, that he was not made a machine will forever preclude the idea of sin having been embraced in God's "eternal purpose," in any sense of the word. If the Creator had the power to foresee, and, therefore, *foreknow* from all eternity, that sin would obtain; and, if He had power to foreordain "from all eternity" a part of mankind to be saved, and this part could do nothing in and of itself to cause its eternal damnation; and, if He had power to see and foreordain "from all eternity" means that would prove effectual in eradicating sin and its author, then He evidently had power to devise means for *preventing* sin in the first place. This being admitted by our friend, we ask, why did not Deity *exercise* the power of preventing, rather than that of permitting sin? Let us hear the Doctor's answer:

"Admitting, then, as it seems to me we must, that in the mind of God the awful ravages of sin were fully anticipated, and that 'before the foundation of the world' Jesus 'was foreordained' as the Saviour of sinners, must we not also admit that, for some wise and benevolent reason, God chose to let that odious thing exist which He abominates? If it be true, as some would have us believe, that sin could not be so utilized as to issue in the highest possible good, or that God could not choose to have sin exist with a holy motive, or without becoming sin's author and approver, and if true that, had it been possible, He would have prevented sin from having any existence, how account for the fact that He did not relinquish His creating enterprise, and refrain from bringing creatures into being that He knew would sin? None will deny that He could have thus refrained, and *that*, surely, would have effectually prevented sin's existence. Reader, does not the fact that, with sin and its consequences in full view, He proceeded to create, convince you that the All Wise One embraced sin in His 'eternal purpose', because He saw that, loathsome as it is, in its own nature, He could make it promote His

glory, and a higher ultimate good than could be secured without it? It being confessed that God must have foreseen all the sin and woe that would be the result of His creating work, what could have induced Him to create a system fraught with such consequences, if He did not see that with just such a system He could achieve a higher amount of good than with any other? If a greater amount of good, or even as much, could have been secured by a system that shut out all evil, it seems obvious that the Creator would have preferred it.

Just *how* the highest good could be effected by God's permitting sin to exist, we, the short-sighted creatures of yesterday, may not presume fully to comprehend. It is not for us to 'find out the Almighty unto perfection,' or fathom all the mysteries of His administration; for 'how unsearchable are His judgments, and His ways past finding out.' Yet I trust there will be no impropriety in our trying to see whether there be not some discernible utility in the sin-embracing system that God has chosen, some benefits for the production of which the existing system seemed necessary. Precisely why this system was deemed preferable, or what were the Creator's exact reasons for choosing it, we pretend not to know; but to form some conjectures on this point can do us no harm, and may prove beneficial."

In these two paragraphs the Doctor goes upon the presumption that all must *admit* the correctness of his position. But, for one, we respectfully decline. We are open to conviction when the evidence is presented. But, we have abundantly shown, already, that the Doctor has signally failed to give even an *inkling* of evidence from the Scriptures of Divine Truth, bearing upon the correctness of his theory. Failing to draw any evidence from the only *reliable source* of evidence, he might *reason* until time shall be at an end, and forever fail to prove and establish his position. It can never be established by reason and argument alone. If established at all it must be by the word of God.

If sin is an evil, and the Creator foresaw that it would obtain, and, notwithstanding that He foreknew all the concomitant evils of sin, embraced it in His "eternal purpose," He is the "Approver" of sin, and, the Aider and Abetter of sin. Why, then, should He find fault with His creatures for doing that which He approved, and so heartily endorsed and encouraged, by embracing it in his eter-

nal purpose? Again: Why condemn in His creatures that which He foresaw and foreknew was evil, but could not, or, at least, did not, prevent? Why condemn His creatures for doing a thing which He, Himself, was *compelled*, "for wise purposes," to embrace in His "eternal purpose"? Moreover, why consign any of His creatures to eternal misery for "embracing" in *their* "purpose" and life the thing that *He* had to, from force of circumstances, embrace in *His* "purpose"? Again: By "embracing" sin in His "purpose," although it might have been for wise reasons, God became guilty of sin Himself, by countenancing it in that way! He simply did *evil*, by "*embracing*" evil, that *good* might come of it! —good might come of the evil!! Yea, that He might "achieve a higher amount of good than with any other system"!!! What next?

Hear him in his conjectures. He says:

"Is it not one great law of our being, that good things are never so thoroughly valued, or keenly enjoyed as when they are placed in contrast with evil things? Are not all agreeable things rendered doubly agreeable when preceded by things distasteful? Can he that has never had an ache, or a pain, or a sick day, prize uninterrupted health, as he can who has been racked with intense pain, or prostrated with wasting disease? Does not the emancipated slave prize freedom far more keenly than if he had never been a bondman? What good thing is there that we do not better appreciate and enjoy, if we have first experienced the evil that is its direct opposite? Adversity greatly enhances the value of prosperity, and deformity serves to render beauty more beautiful. Hope is all the more exhilarating when it succeeds depressing fear, and so is joy when it comes after grief and sorrow. In the kingdoms of nature and providence, we are everywhere presented with things that are the direct opposites of each other, and it is by means of such opposites that our discriminating powers are developed, and that we learn 'to refuse the evil, and choose the good.'

Now this utility of evil things is not limited to earthly objects and occurrences, but is plainly discernible in God's spiritual kingdom. Whatever may have been God's purpose in permitting moral opposites to exist, it may safely be affirmed that just as sickness and pain render health more precious, so the existence of sin gives added lustre and value to holiness; and all the vices that infest

the world, become doubly odious when placed in contrast with their opposite virtues. It cannot be questioned, I think, that the sinless angels have a profounder sense of sin's odiousness and of the beauty of holiness, in consequence of the rebellion and expulsion from heaven of Satan and his confederates; nor can it be doubted that their love and loyalty have been thereby intensified. It is doubtless true, also, that the pious of our race will forever love God and holiness more intensely than if they had never known what sin was. The love that purified and pardoned sinners have for God will forever be vastly stronger, and their adoration more profound, than Adam's would have been had he remained sinless; and the holiness of both the angels and the redeemed, will doubtless be far greater in amount than if sin had never existed.

But if sin has in the way just mentioned been utilized, how much more, in the rich and impressive display of Divine justice and mercy which it has been the means of calling forth? It seems to have been important that God should place before the world one great and memorable example of His punitive justice on the one hand, and of His recovering grace and pardoning mercy on the other. Judging from what has transpired, is it not safe to conclude that the highest ultimate good of the rational system demanded that display of mingled wrath and mercy that God has placed before us? While I dare not confidently affirm that sin was suffered to exist *for the very sake* of God's displaying these attributes of His, yet, so far as we can see, it was not only important that they should be displayed, but no opportunity for the display would have existed had the system been a sinless one. Had not Satan instigated a revolt in heaven and in Eden, it is obvious that the glorious scheme of Redemption—a scheme which the elect angels contemplate with wonder, and in which God's abhorrence of sin and His yearning compassion for sinners is so richly displayed—would never have been made to exist. Whether sin was allowed to exist for that purpose or not, it was the rebellion of angels and men that made room for a richer display of God's wisdom, rectitude, and goodness than could otherwise have been made."

Whilst it is true "that good things are never so thoroughly valued or keenly enjoyed as when they are placed in contrast with evil things", it is only in the present state, and, because of the

present order of things. It is not logical to reason, because things *are* thus and so, that, therefore, they must have *been* thus and so—that is, the same before the present order of things obtained. Such reasoning is always illogical. If such arguments would apply, logically, to living, intelligent creatures, they would apply, with equal force, to the Creator. Think you that it was necessary that evil should exist in order that the *Creator* should have a higher appreciation of the good? Think you that the contrast was necessary in order that the good might be more “thoroughly valued, or keenly enjoyed,” by the Creator? If it was thus necessary with the Creator, it was also necessary with the creature. If not necessary with the one it was not necessary with the other, and sin was *not*, therefore, necessarily embraced in the Creator’s “purpose.” Upon the other hand, if this contrast was *necessary*, in order to a higher appreciation of the good, and was, therefore, embraced in the Creator’s “eternal purpose,” evil is, and was, a necessary, and an exceedingly important factor in the moral economy of God. And if this phase of the subject could be indubitably established, by the testimony of Inspiration, we ought not to marvel at Deity embracing sin in His “eternal purpose.” But, the Doctor has signally failed to thus establish this point.

If sin was such an important factor in the moral economy, as the Doctor, and, all others of his school, would have us believe, Why should Deity find fault with sin? Why should He have condemned it? Why did He? And, why did he condemn the Originator of sin to eternal destruction? And, why did He pass the sentence of condemnation upon the followers of Satan, and propose to consign them to eternal burning, by and by? If evil is so important a factor in the Divine economy, why not let it and its creator—the Devil—and all the imbibers of sin, continue through the immeasurable ages of eternity? Why destroy them, or either of them? If sin *now* adds to the glory of God, and causes Him, His angels, and His children, to have a higher and a grander appreciation of that which is good, and is, therefore, a necessary factor in the moral economy, would it not thus act and, therefore, be necessary through eternity? If not, what evidence have we that it would not?

If evil was, and is necessary, it will *always* be necessary, for the same reason that it is now necessary. Will Deity fight

against that which makes for His glory? Will He destroy that which gives Himself, angels and children, a higher and nobler appreciation of that which is good? Nay, verily. Were the arguments of the Doctor, in these last paragraphs, correct, then Deity, it would seem to us, should be *thankful* to the inventor of sin, and, should seek to cultivate the most intimate acquaintance and friendship with him, rather than seek to destroy him and his seed forever. To all this the Doctor may say, nay. But why should he? It is a just and logical conclusion drawn from his arguments. According to his method of reasoning, the aforementioned negative was necessary! By its existence God has greater glory than He otherwise could, or would, have had! By it the love of His creatures towards Himself, is greatly enhanced, and their happiness, both in the present and in the future, is made immeasurably greater! This is, indeed, *mirabile dictu!*—wonderful to be told.

According to the Doctor's ideas of things, sin was, and is a necessary element in the Divine economy

I. Because it adds luster to the glory of Jehovah!

II. Because it gives God, angels and men a higher, grander and more noble appreciation of that which is good, than either could possibly have had without it!

III. "The love that purified and pardoned sinners have for God will forever be vastly stronger, and their adoration more profound, than Adam's would have been had he remained sinless"!

IV. "The holiness of both the angels and the redeemed, will doubtless be far greater in amount than if sin had never existed"!

V. "It seems to have been important that God should place before the world one great and memorable example of His punitive justice on the one hand, and of His recovering grace and pardoning mercy on the other"!

We have given this brief analysis of the Doctor's arguments that the reader may see them at a glance in battle array. The first three points we feel that we have sufficiently answered. We shall, therefore, devote a short space to the fourth and fifth points, and bring our animadversion to a close.

The Bible teaches that God made man in His own image. Gen. i:27.

Now if God made man thus—like Himself—it logically follows,

I. That He was perfect, and, that He created *man* perfect, in all his parts; or,

II. That He was imperfect Himself and, therefore, created *man* imperfect!

The latter is the teaching of the Doctor, whilst the former is the teaching of the Bible. (See Gen. i:27; Eccles. vii:29). Which shall we believe, the Doctor or the Bible?

It is evident that no man can accept the Doctor's theory as true, without involving himself in the absurdity of charging God with being faulty, weak and imperfect. For, if man was not capable of loving his Creator, to the fullest degree possible, before the intervention of sin, it is obvious that *he* was imperfect, and that, therefore, his Creator was imperfect; otherwise, God did not make man like Himself. Can it be possible that Deity needed the aid of sin in order to the perfecting of Himself and creatures in love, or any other attribute? If so, why should He find fault with sin? Why should He condemn it? And, furthermore, why should He condemn those that practice it? According to the Doctor's theory, sin has been a great helper, to God, and, instead of a curse, it has been a grand blessing to the world! Moreover, God having foreseen and included sin in "His eternal purpose," should never be found fighting against sin. For, in that case, He would be fighting against Himself, and a house or kingdom "divided against itself cannot stand." What assurance, therefore, have the saints that the government of God will always stand? It may be overthrown sometime in the history of the ages, and all be eternally ruined. What then?

If the fourth point, in this analysis of the Doctor's arguments is true, the weakness and imperfections of the Creator are still more manifest. For if He could not, and therefore *did* not, create man holy and with the full power of *loving*, and exercising the principle of holiness, to the highest degree, without the intervention of sin, it shows,

- I. A lack of power;
- II. A lack of wisdom;
- III. A lack of truth.

It shows a lack of power, because He did not and could not. A lack of wisdom, because He needed the intervention of sin. A lack of truth, because He said that He made man perfect. Accept this who can? Think of it, reader! Think of it once, think of it again! Sin necessary to perfect men and angels, yea, even God Himself, in love and holiness! What an absurdity! What a charge of weakness!

The fifth point in this analysis develops another curious idea. Think. I have a son. This son has done no evil. Years before this son comes into being, I deem it necessary that he shall have "a memorable example of my punitive justice on the one hand, and of my recovering grace and pardoning mercy on the other." I therefore, "embrace" in my proposed system of government over him, a principle that will, when he shall have come into being, result in his moral downfall. This I do, *knowing* what will be the logical result—that he will fall, perhaps, irrecoverably. Yet I do it for my own aggrandizement and glory, by way of (I) showing my "punitive justice upon the one hand," and my "recovering grace and pardoning mercy upon the other"!

II. Because I can, thereby, make myself more perfect, and, make him *love* me more fully, and perfectly—*provided* that I can recover him—than otherwise!

Would not I, or any other father, pursuing such a condemnable course, be pronounced insane? What, then, must be thought of God, whom Doctors of Divinity love to tell us was, and is, omnipotent, omnipresent, omniscient, and yet, in creation, embraced sin in His "eternal purpose," knowing, full well, that *all* men would fall by it, and that by far the greater part would never be restored by His "recovering grace and pardoning mercy"? What must be the *character* of that Being whom we have all been taught to love and revere as God, that would embrace sin in His "eternal purpose," in order that He might give a demonstration of His "punitive justice upon the one hand, and His recovering grace and pardoning mercy upon the other"? This, too, simply because He could make it add greatly to His glory? We wonder that there are so many skeptics in the world. Such preaching and teaching is well calculated to make them by the score.

Think you that the glory of Jehovah would not have been as great without the existence of evil? Think you that the love of

His creatures toward Him would not have been as great? Think you that they would not have been as holy, as good, as grand and great? Think you that Deity made a failure in creation? He certainly did, if evil, a thing that He did not create, was necessary in order to the fuller and higher development of the moral attributes of angels and men, and, also, to the more extensive development of His own power and glory. We cannot harbor such an unjust idea of Deity for a moment.

If sin had not obtained there would have been no necessity for the display of Jehovah's "punitive justice on the one hand, and His recovering grace and pardoning mercy on the other." But, would his glory have been any the less? Would the greatness of His power have been any the less, and any the less manifest? Would His attributes have been any the less in number and character? Would He have been any the less *loving* and *loveable*? Would He have been any the less perfect and holy, in any sense of the word? Yea, according to our friend's exegesis, He would have been far from perfect! Sin added much to His dignity, power and character, and enabled Him to do, for His creatures, what He was wholly incapable of doing without it! Verily, Deity owes much to *sin*!

The Doctor may not fancy this turn of his, apparently, fair and logical exegesis of Scriptural utterances. But, be this as it may, we have but followed it to a logical conclusion.

We admit that sin did obtain; but it was not necessary. It obtained in the moral domain by virtue of an abuse of power conferred upon the creature by the Creator. Deity was in no way responsible for this abuse. Neither is there anything in the sacred Scriptures to show that He foreknew, immeasurable ages before creation, that angels and men would abuse the power conferred. But, being God and Creator, when sin *did* obtain, He was every way equal to the emergency. Sin had nothing whatever to do with either the creation or development of this power in Deity. It was an inherent principle. Its presence showed His power, wisdom, dignity and character. It showed that He was able, as a God, to meet, thwart and overcome the invention of any of His creatures that should prove traitors to the high trust imposed in them and recreant to the power conferred. Had it have been otherwise, He would not have been worthy the name and dignity

of a God. He would not have been worthy the high ascriptions of praise bestowed upon Him by men and angels.

Sin added nothing to Deity. It was not, therefore, needful. It was designed by its inventor to detract from the glory of God, rather than add to it. But our friend would have us believe that sin was needful that Deity might give His creatures a "memorable example of His punitive justice on the one hand, and of His recovering grace and pardoning mercy on the other"! Believe this dogma all who wish; but we respectfully decline its acceptance. We have not given the Doctor's article in full, but we have given it entire as far as we have gone. He cannot say, therefore, that we have given only garbled extracts. We urge upon the reader to look over his article and study it well. It will show that we have, in no way, misrepresented his teaching. We have aimed at the truth, and have, therefore, endeavored to give a fair and just criticism.

J. G. BURROUGHS.

THE BEARING OF THE COMMISSION ON INFANT BAPTISM.

Infant baptism is either authorized by the word of God or it is not. If it is, then it is binding upon the conscience, and no one who takes the Bible as the rule of faith and practice can neglect the baptism of infants without doing violence to the authority of God. There is simply no alternative left but to yield to this authority, and he who refuses to yield proves himself disloyal to God, disloyal to Christ, and should not be recognized as a Christian.

On the other hand, if infant baptism is not authorized by the word of God, then whoever attempts to enforce it upon the world is a factionist, a schismatic and as such is condemned in the New Testament.

We know that there is an inclination on the part of pedobaptists not to press this question so far. They allow considera-

ble freedom. They are not disposed to make it a matter of conscience at all; hence they receive and retain in their ranks men and women who are flatly opposed to having their infants baptized. These they fellowship as loyal disciples of Christ; but what right have they thus to act? Baptism is a positive institution of God, and those whom the Scriptures command to be baptized, *must* be baptized. The choice or freedom of man cannot figure at all in the matter. He who will not practice with reference to God's positive institutions as the Scriptures direct, cannot be considered a loyal servant of God.

From the following pedobaptist testimony it will be seen that the "rite" of infant baptism is justified

SOLELY ON THE GROUND OF LOGICAL INFERENCE.

1. Prof. Moses Stewart: "Commands or plain and certain examples in the New Testament relative to it (infant baptism) I do not find." Stewart on Baptism. p. 190.

2. Luther. "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ or begun by the first Christians after the apostles." Brent's Plan of Sal., p. 394.

3. Dr. Bloomfield: "Nothing is said in Scripture to enjoin infant baptism; it was not necessary that it should be expressly enjoined." Greek Test. note on Matt. xxviii:19.

The following pedobaptist testimony is transcribed from the "*History of Infant Baptism*", by A. T. Bledsoe, LL. D., Editor of the Methodist "*Southern Review*." See the *Review* for April, 1874, pp. 334, 335.

4. "In Knapp's Theology, for example, it is said: 'There is no decisive example of this practice in the New Testament; for it may be objected against those passages where the baptism of whole families is mentioned, viz: Acts x:42-48; xvi:15-33; 1 Cor. i:16, that it is doubtful whether there were any children in those families, and if there were, whether they were then baptized. From the passage, Matt. xxviii:19, it does not necessarily follow that Christ commanded Infant Baptism (the *μαθητεύειν* is neither for nor against); nor does this follow any more from John iii:5, and Mark x:14-16. There is, therefore, no express command for Infant Baptism found in the New Testament, as Morus (p. 215, § 12) justly concedes.' (Vol. ii, p. 524)."

5. "Dr. Jacob also says: However reasonably we may be convinced that we find in the Christian Scriptures 'the fundamental idea from which infant baptism was afterward developed, and by which it may now be justified, *it ought to be distinctly acknowledged that it is not an apostolic ordinance.*'" Eccl. Pol. p. 271.

6. "In like manner, or to the same effect, Neander says: 'Originally baptism was administered to adults; nor is the general spread of Infant Baptism at a later period any proof to the contrary; for even after Infant Baptism had been set forth as an apostolic institution, its introduction into the general practice of the Church was but slow. Had it rested on apostolic authority, there would have been a difficulty in explaining its late approval, and that even in the third century it was opposed by at least one eminent Father of the Church.' (p. 229)."

"We quote this passage," adds Dr. Bledsoe, "not because its logic does, in every respect, carry conviction to our mind, but simply to show how completely Neander concedes the point, that Infant Baptism is not an apostolic ordinance. We might, if necessary, adduce the admission of many other profoundly learned paedobaptists, that their doctrine is not found in the New Testament, either in express terms, or by implication from any portion of its language."

7. We now let Dr. Bledsoe state his own position, and give us the ground upon which alone he thinks the rite can be justified. On p. 334 of the same Review, he says: "It is an article of our faith, that 'the baptism of young children (infants) is in anywise to be retained in the church, *as most agreeable to the institution of Christ.*' But yet, with all our searching, we have been unable to find, in the New Testament, a single express declaration, or word, in favor of Infant Baptism. We justify the rite, therefore, *solely on the ground of logical inference*, and not on any express word of Christ or his apostles. This may, perhaps, be deemed by some of our readers, a strange position for a paedobaptist. It is by no means, however, a singular opinion. Hundreds of learned paedobaptists have come to the same conclusion; especially since the New Testament has been subjected to a closer, more conscientious, and more candid exegesis than was formerly practiced by controversialists."

It is evident to any one who has observed the Pedobaptist method of justifying the practice of infant baptism, that the "logical inference", which they talk about, is based upon what they conceive to be the nature of the Abrahamic covenant and the Jewish economy. In other words they do not come to the New Testament Dispensation to form their "logical inference." Infant baptism, with them, originated in the family of Abraham; hence they come to the New Testament with their logical inference already drawn, and attempt to show that the New Testament teaching harmonizes with their logical inference. When they reach the New Testament they begin the "argument from silence." "There is nothing there", they say, "for or against infant baptism; we do not need from the New Testament 'a single express declaration, or word in favor of Infant Baptism.' Infant covenant relation and church membership was established with Abraham, and the New Testament says nothing to deprive them of this right; therefore we conclude that they are to continue in this relation."

It must be remembered that this, according to their own testimony, is a mere "logical inference." Webster defines an *inference* to be "a truth or proposition drawn from another which is admitted or supposed to be true." In order that the argument from inference shall have any weight whatever in settling a question of controversy in regard to any of God's positive institutions, it must be shown:

1. That the fundamental proposition from which the inference is drawn is scripturally true beyond controversy. The proposition must not be merely *assumed* or *supposed* to be true; it must be admitted by *all to be incontrovertibly true*; otherwise an inference drawn from it will be uncertain. Without any elaborate proof, we state it as our conviction, that this is exactly where the Pedobaptist logic fails. They have no well defined, accepted Scriptural truth to begin with. They begin with a mere assumption, consequently their inference is worthless.

2. In the second place, the inference itself must be shown to be a *necessary* one. Here we believe our Pedobaptist friends fail. In fact they have never been able to make the inference for infant baptism sufficiently *necessary* to justify them in enforcing it upon the conscience of any one. If they can get a man to blindly accept their theories about the covenant of grace, &c., it is all right;

but if they come across a man who wants something a little better than uncertain inferences of the fallible mind of man, they receive him as a good brother in the very face of their failure to make him see the necessary inference for infant baptism. Without arguing this point, we state:

3. In the third place that it must be shown that the inference is in perfect harmony with all the teaching of God's word relating to the question. It will never do to accept inferences that clearly contradict the plain teaching of God's holy word; as for example, take the Scripture statements, "Jesus tasted death for every man"; "Jesus is the propitiation for the sins of the whole world." Now it might seem very plausible to infer from these statements that all men will be saved; but by a careful investigation of the teaching of the Scriptures, we find that it is emphatic on the certainty of the eternal punishment of the wicked, hence we are forced to conclude that our inference is illegitimately drawn. So with this infant baptism argument. If, after drawing our inference, we, by a careful examination of the New Testament, find that its teaching clearly contradicts our inference, we must conclude that our reasoning upon the subject is incorrect. This brings us to the real issue between us and the Pedobaptists. They say that by our reasoning upon the Abrahamic covenant we put infants into the church, if you will show us where the N. T. excludes them, then we will acknowledge our reasoning to be incorrect. This certainly is a square issue. If I succeed in showing that the New Testament excludes the idea of infant baptism, then the question is settled. If I fail here, then it will be necessary to rely upon our ability to refute the Pedobaptist method of reasoning upon the identity of the covenants and churches. If it can be shown that any portion of the New Testament teaching excludes infant baptism, the work is certainly shortened. While I believe such teaching is abundant and clear, I shall, however, confine the discussion to the

BEARING OF THE COMMISSION

upon the question as to whether Infant Baptism is most agreeable to the will of Christ. If, from the commission we learn that infant baptism is not in harmony with the will of Christ as authoritatively expressed in instituting baptism, then logical inferences must forever remain silent. The commission reads as follows:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you." Matt. xxviii:19, 20, R. V.

We shall present the subject under the following heads:

I. The meaning of the clause "*make disciples (μαθητεύσατε) of all the nations.*"

II. The grammatical relation of the two clauses, "*make disciples of all the nations*", and "*baptizing them into the name of the Father, &c.*"

III. The meaning of the expression, "*baptizing them into the name of the Father, &c.*"

In discussing the import of the command expressed by *μαθητεύσατε*, we shall also arrive at the meaning of the command expressed by *διδάσκοντες*—teaching them; that is, we shall understand the relative meaning of the two words.

What is required in the command expressed by *μαθητεύσατε*? Can this command be extended and applied to infants? Dr. Knapp, as we have seen, contends that there is nothing in this word for or against infant baptism. We trust, however, to show that the word is entirely inapplicable to infants, and that, therefore, infants are not contemplated by the Savior in this great commission. In order to accomplish this we shall give:

I. *The Lexicons on the meaning of μαθητεύω;*

(1). *Greenfield*: "To be the disciple of, follow any one as a disciple, to make or cause to be a disciple, by implication to teach, instruct. Matt. xxviii:19."

(2). *Green*: "To be the disciple of, follow as a disciple, to make a disciple of, to train in discipleship, to be trained, disciplined, instructed."

(3). *Groves*: "To teach, instruct; make converts or disciples; to learn, become a scholar."

(4). *Donnegan*: "*With a dat.*, to be the disciple of any one, *Plat.—act. with an accus. in N. T.* to instruct."

(5). *Liddell and Scott*: "To be pupil to one, *II. trans.* to make a disciple of, *N. T.*; *pass.* to be instructed."

(6). *Robinson*: "1. *Intrans.* to be the disciple of any one. *Matt. xxvii:57.* 2. *Trans.* to train as a disciple, to teach, to instruct. *Acts xiv:21; Matt. xxviii:19.*"

No one can, in the face of this scholarly testimony fail to see that in the command "*μαθητεύσατε*" all the nations," the Savior requires the impartation of some instruction. The apostles were to make disciples; but a disciple, according to Webster, is "one who accepts the instructions or doctrines of another." As there can be no disciple without *accepting instruction*, so a disciple cannot be made without *giving instruction*; hence the leading and necessary idea conveyed by the word *μαθητεύω* is that of imparting instruction. The lexicons sustain us in this position by defining the word "to instruct, to teach." The translators of our authorized version evidently believed that to teach or instruct, is the leading idea of the verb, or they would not have translated it "teach." Whatever additional idea may be in the word, it is certain that in its active transitive form the essential idea is to instruct, with a view to making a learner or disciple.

II. We now call attention to some of the leading Pedobaptist commentators on the meaning of *μαθητεύω* as used in Matt. xxviii:19.

(1). *Richard Watson*: "*Teach all nations—make disciples of all nations; which means, instruct them in the faith, and persuade them to the belief and reception of it; for how else should men be made disciples but by instructing them in the doctrine held out to their acceptance?*" "*Teaching them to observe, &c.—To make disciples, implies, as above observed, teaching in order to knowledge and faith; but this is elementary teaching, and is not intended to supercede the more copious and constant teaching which is to succeed baptism. A stronger word, διδάσκω, is therefore used; and the object of this patient and official instruction assigned to ministers is to observe all things whatsoever I have commanded you,—to practice universal obedience without separating one duty from another, and to do this perseveringly to the end of life. Thus we have the three-fold end of the christian ministry, to convert men to the faith by making them disciples of Christ, to bring them to a public profession and cordial reception of it by baptism, and to train them up to the practice of universal holiness as their preparation for heaven.*"—*Exposition of Matt. and Mark*, pp. 318, 319.

(2). *Scott*: "Two words in this passage are translated *teach*, and *teaching*; but are different in meaning. The former

means the general instruction necessary to bring men to profess themselves disciples of Christ; the other relates to their subsequent instruction in the various parts of Christianity."—*Note on Matt. xxviii:19*, in *Comprehensive Com.*

(3). *Doddridge*: "I render the word *μαθητεύσατε*—*proselyte*, that it may be duly distinguished from *διδάσκοντες*—*teaching* (in the next verse) with which our version confounds it. The former seems to import instruction in the essentials of religion, which it was necessary adult persons should know and submit to, before they could regularly be admitted to baptism; the latter may relate to those more particular admonitions in regard to christian faith and practice which were to be built upon that foundation."—*Family Expos.* p. 362.

(4). *Bloomfield*: "Thus we have here that great commission granted by Christ to his Apostles and their successors, with respect to all nations (both Jews and Gentiles) embracing three particulars, *μαθητεύειν*, *βαπτίζειν*, and *διδάσκειν*, i. e., 1, to disciple them or convert them to the faith; 2, to initiate them into the church by baptism; 3, to instruct them when baptized, in the doctrines and duties of a christian life."—*Greek Test. Note on Matt. xxviii:19*, 20.

(5). *Adam Clarke*: "Teach *μαθητεύσατε*, make disciples of all nations, bring them to an acquaintance with God who bought them, and then baptize them in the name of the Father."—*Commentary on Matt. xxviii:19*.

(6). *Dr. George Campbell*: "There are manifestly three things which our Lord here distinctly enjoins his apostles to execute with regard to the nations, to-wit: *μαθητεύειν*, *βαπτίζειν*, *διδάσκειν*, that is, to convert them to the faith, to initiate the converts into the church by baptism, and to instruct the baptized in all the duties of the christian life."—*Diss. on the Gospels*, vol. 4. p. 180.

These great commentators cannot be misunderstood. They testify that the idea here expressed by *μαθητεύσατε* is "instruct them in the faith, and persuade them to the belief and reception of it;" "bring them to an acquaintance with God;" "convert them to the faith." Surely with this learned testimony before us on the meaning of *μαθητεύω*, we cannot conclude that the Savior had any reference whatever to the infants in the nations, because

it would be utterly impossible to make disciples of them according to the meaning which these scholars give to the command.

The word *μαθητεύσατε* unquestionably indicates a work which is to be directed upon the conscious, responsible individuals of all the nations, who can hear and understand the preaching of the gospel, receive it and thus become learners or disciples of Christ; hence, according to Mark xvi;15, 16, Jesus said: "Go ye therefore into all the world, and preach the gospel to every creature: He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

If *μαθητεύσατε* indicates a work which is to be performed with the reference to only those persons who are capable of believing, of being instructed or made disciples, then infants, in the very nature of the case, are excluded, because the work required by *μαθητεύσατε* can not be performed with reference to them. They are incapable of being made learners or disciples.

We are now prepared to introduce the Pedobaptist interpretation of the commission. They say "that we are given the general command, 'make disciples,' and that the specific way in which we are to obey the command, is described by the Savior in the following order: 1, Baptizing them; 2, Teaching them. True, the Savior said make disciples, but he has told us exactly how to make them, and we must not change his plan. He says *baptize, then teach*. We first baptize our infants, then teach them; therefore we do exactly as the Savior commands us."

In regard to this interpretation, we remark: 1. If it be true that the order is first to baptize, then to teach, and we have no right to change the order, then you must practice thus in all cases. But you will not first baptize the adults of the nations and then teach them, therefore you are not true to your interpretation. Surely something is wrong.

2. It is impossible to follow your interpretation in the case of infants. You say make disciples by baptizing and teaching them, then it must take both the baptizing and teaching to make a disciple, but you cannot teach an infant, therefore you cannot make a disciple of it. Now I want to know by what authority you apply one part of the commission to individuals to whom you cannot apply the whole? What do you make out of the infant when you baptize it? A disciple? No; for it necessarily requires

teaching to make a disciple. Then what do you make of it? A half disciple? Evidently not; for you cannot conceive of such a thing as a half-disciple without including the idea of some instruction. Besides the Savior did not say make half-disciples, but "make disciples." We cannot, however, make a little infant a disciple in any sense of the term; hence the requirement of the commission excludes them.

3. According to the scholarship of the world, *μαθητεύσατε* has its distinct office to perform in this passage, while *διδάσκοντες* has its peculiar office, and these two must not be confounded. The former, as we have seen from the authors above quoted, means *to so instruct as to lead men to become disciples*; the latter means to instruct those *already made disciples* to the end that they may observe all things. The former instruction necessarily precedes baptism; the latter follows baptism. This being true, you have no right to baptize any one in the nations before giving this antecedent instruction: but you can not give an infant this instruction, therefore, you have no right to baptize it. This will appear more conclusive under the next point.

II. The grammatical relation of the two clauses "*make disciples of all the nations*" and "*baptizing them into the name, &c.*" is such as to clearly demonstrate that only those persons of the nations who had first been made disciples, learners, or believers, were to be baptized.

It is sometimes contended by our Pedobaptist friends that in the expression, "*baptizing them.*" the pronoun "*them*" refers to "*nations*" as its antecedent, and that, therefore, we are commanded to baptize the nations. Infants being in the nations, they of course, must be baptized. The incorrectness of this position will be manifest from the following criticism:

1. The relative pronoun must agree with its antecedent in gender and number.—R. 45, Anthon's Greek Gram.

2. "Nations" (*ἔθνη*) is of the neuter gender, "them" (*αὐτούς*) is of the masculine; therefore, there being a disagreement in gender, "them" cannot refer to "nations."

3. Seeing that "them" cannot refer grammatically to "nations," the question arises, to what can it refer? I answer, to the persons implied in the nations from the nature of the clause "*make disciples of all the nations.*" In other words, "nations" is

a collective noun embracing men, women, and children, good and bad; believers, unbelievers and those not capable of believing. Now it is evident that we can not baptize a nation as such; hence I say, the Savior must have had reference to a certain class in the nations which were to be baptized; not men, women or children, as such, but those of the nations made disciples (*μαθητάς*). "Them" cannot possibly be made to refer to "nations", except as it is understood that "nations" includes the class "disciples" (*μαθητάς*), a masculine noun, to which "them" must refer in respect of gender.

In proof of the correctness of this criticism I submit the following authority:

(1). Prof. Chas. Anthon, than whom there is none who stands higher as a scholar, says, (Greek Gram. R. 21, p. 414): "Adjectives and pronouns are often referred, in respect of gender, to words which are implied in a preceding word, from the sense of that word or its peculiar composition; as, *Καλοῦσι δ' Ἰοκάστην με τοῦτο γὰρ πατὴρ εἶθ' ἐτο*. And they call me Jocaster; for this (name) my father gave me. (Where *ὄνομα* is implied from *καλοῦσι*.)" This exactly explains the commission, *μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς, &c.*—make disciples of all the nations, baptizing them (disciples) into, &c., where *μαθητάς* is implied from *μαθητεύσατε*.

(2). Winer: "It is peculiarly common to the Pronouns, whether personal, demonstrative or relative, that they not untrequently take a different gender from that of the nouns to which they refer, regard being had to the *meaning* of the nouns, not to their grammatical sex (*constructio ad sensum*). This happens especially when an *animate* object is denoted by a neuter substantiative, or a feminine abstract; the Pronoun is then made to agree grammatically with the sex of the object in question, either masculine or feminine; as Matt. xxviii:19, *μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς*."—Gram. of the Idiom of the N. T.

Here, Winer, the very standard on this question, says that, "them" (*αὐτούς*) must "agree grammatically with the sex of the object in question." Now what is the object in question in the nations? Is it the class men, or women, or children? Evidently not. The object in question is, beyond the possibility of a doubt,

the class disciples (*μαθητάς*), with the sex of which *αυτοὺς* agrees grammatically.

Is it not now evident to every candid mind that *αυτοὺς* cannot refer to nations, but only to the disciples (*μαθητάς*) in the nations who are the objects in question? This being true, then none are to be baptized but the "*them*", viz: *disciples*. Those who cannot be made disciples cannot be baptized. Infants cannot be made disciples; therefore they cannot be baptized. Are we not correct in saying, that the commission excludes infant baptism? But we have still stronger evidence in the language of the commission against infant baptism; I refer

III. To the command, "baptizing them into the name of the Father and of the Son and of the Holy Spirit." Under this branch of our subject we shall show that, according to the meaning given by the great Pedobaptist scholars to the command "baptizing them *into* the name, &c.," infants are absolutely excluded from being baptized, because it is utterly impossible to baptize them according to the requirement of this command.

We shall first present the testimony of a number of Pedobaptist critics upon the meaning of "baptizing *into* the name (*εἰς τὸ ὄνομα*)."

1. Dr. Ed. Robinson: "*βαπτίζω*, with *εἰς* followed by the accusative of person, *to baptize*, or *to be baptized INTO* any one, i. e. into a profession of faith in any one and sincere obedience to him. Rom. vi:3, and Gal. iii:27. Trop. 1 Cor. x:2. So *εἰς τὸ ὄνομα τινος* into the name of any one in a like sense; Matt. xxviii:19."—Lex. on *βαπτίζω*.

2. Greenfield; "*βαπτίζω* followed by *εἰς*, to be baptized to any one, to bind one's self to honor, obey, and follow any one."—Lex. on *baptidzō*.

3. Alford, in commenting upon the expression in 1 Cor. x:2, "were baptized unto (*εἰς*) Moses," says: "Entered by the act of such immersion into a solemn covenant with God, and became his church under the law, as given by Moses, God's servant—just as we christians by our baptism, are bound in a solemn covenant with God, and enter his church under the gospel, as brought in by Christ, God's eternal Son."—Greek Test., vol. 2, note on 1 Cor. x:2.

4. M. W. Jacobus, Prof. of Bib. Lit., in Western Theo. Inst., says: "*In the name*. This does not mean *by the authority*

of. It is *into* the name, involving a profession of the christian religion. * * * One so baptized into the name of the Triune God professes to receive the Father, &c., and engages to walk in all the commandments and ordinances of the Lord."—Commentary on Matt. xxviii:19.

5. Barnes: "*In the name*, &c. This phrase does not mean, here, by the authority of the Father, etc. * * * To be baptized in the name of the Father, &c., means publicly, by a significant rite, to receive the system of religion; to bind the soul to obey his laws; to be devoted to him; to receive as the guide and comforter of life, his system of religion, to obey his laws, and trust to his promises. To be baptized unto the Son, in like manner, is to receive him as the Messiah—our Prophet, Priest, and King; to submit to his laws and to receive him as the Savior of the soul. To be baptized unto the Holy Ghost is to receive him publicly as the Sanctifier, Comforter, and Guide of the soul." Note on Matt. xxviii:19.

Again on Rom. vi:3, commenting on "*baptized into Christ*", he says: "*Into—eis*. This is the word which is used in Matt. xxviii:19, 'Teach all nations baptizing them into (*eis*) the name of the Father, &c.' It means, being baptized *unto* his service; receiving him as the Savior and Guide, devoting all *unto* him and his cause."

6. Davidson, commenting on this expression, says: "The primary idea of it, so far as we can gather from similar phrases in the New Testament, seems to be this, that the person baptized is supposed to adopt the system of religion in which the Father, Son, and Holy Spirit occupy the preeminent position,—to come into a state of subordination to the laws of christianity."—Intro. to the N. T., vol. x, p. 93.

7. Scott: "To be baptized into the name of any one, implies in the person so baptized, a professed dependence on Him, and a devoted subjection to Him. To be baptized, therefore, into the name of the Father and of the Son and of the Holy Spirit, implies a professed dependence on these three divine Persons jointly and equally, and a devoting of ourselves to them as worshippers and servants."—Comprehensive Com. Note on Matt. xxviii:19.

8. MacKnight: "To be baptized into the name of any person, or into a person, is solemnly, as Locke observes, to enter one's

self a disciple of him into whose name he is baptized, and to profess that he submits himself implicitly to his authority, and receives his doctrines and rules."—MacKnight on the Epis. Note on 1 Cor. i:13.

Having presented this learned testimony upon the meaning of "*baptizing into the name of the Father, &c.,*" we are prepared to make the following concluding remarks:

1. The command "*baptizing them into the name, &c.,*" is the only place in the Bible where one person is commanded to baptize another. In every case of baptism, the baptism must be performed exactly as this command requires, else it will not be the baptism commanded by Christ.

2. This command requires that every person baptized shall be baptized *into the name of the Father, &c.,* which, according to the learned testimony submitted, means on the part of those baptized, that by the act of baptism they *enter themselves as disciples of him into whose name they are baptized, and profess that they submit themselves implicitly to his authority.* If in the act of baptism a person does not enter himself a disciple and profess submission to God's will, then there can be, in his case, no such thing as being baptized *into the name of the Father, &c.,* consequently no such thing as being baptized according to the requirement of Christ.

3. Infants, being incapable of acting at all, cannot *enter themselves as disciples* of any one—cannot profess implicit submission to the authority of any one; therefore, it is utterly impossible for them to be baptized *into the name of any one.* This being true, they certainly cannot be baptized according to the requirements of Christ. Infant baptism is not, therefore, "*most agreeable to the institution of Christ.*" It is not agreeable to it in any sense whatever. It must now appear evident to every honest man, that *the commission does absolutely exclude infants.* Then, as honest men, let us admit it and practice accordingly. It is said that Christ "*MADE and baptized disciples.*" John iv:1. Let us be governed by his example. Do not change the order by first baptizing and trusting to your success in making disciples of them afterward. Go make and baptize disciples as Jesus did and as he has commanded us to do.

H. G. FLEMING.

TECHNICAL WORDS.

In all professions there are words used in an arbitrary sense, and when the study of the Bible and its interpretation were confined to a distinct class of men, technical terms were adopted so as to more firmly keep this privileged class in power. The introduction of technical terms is easier when the science, philosophy or jurisprudence was originally enunciated in a language that has ceased to be spoken. In a very short time after the establishment of the Kingdom of Christ, ambitious men sought to use it for personal advancement, and the effort has been continued until the present time. This spirit is not to be wondered at, as it is an element of human nature, manifested even before the Kingdom was set up, creating disputes, contentions and heart-aches even among the chosen followers of Christ while he was present with them. In countries and religious organizations where this spirit has not been curbed, no more arrogant and consequential men can be found than these spiritual lords, who seek to rule in the Church. This arrogance and assumption of power increases from year to year until it becomes unbearable, and the people rise in their spiritual freedom and cast off their yokes; but almost immediately is the work to regain supremacy recommenced. This arrogance and desire to rule are not alone manifested in seeking a place as a separate power in the state, nor by the episcopal mitre and ring, but equally so by the neck-tie, the peculiar cut of the coat, the sanctimonious countenance and holy tone in and out of the pulpit. The highest seats in public gatherings, the place of honor at feasts, the desire for reduced rates on railroads and special concessions in the every-day affairs of life, all are manifestations of this straining after exclusiveness and preeminence. This *caste* feeling perpetuates the use of technical terms by the "clergy", and their retention in our various English translations of the Bible. We

propose in this article to call attention to a number of these terms found in the *Common* and *Revised* Versions of the New Testament, and to show how its teaching has been perverted by means of these terms.

The Scriptures were given to men to be understood by them and obeyed, and it would be very unreasonable to suppose that the words employed were to be understood differently from their ordinary signification. They are to be understood as any other writings of the same language in the same age. Words in the Greek language changed their meaning in progress of time, as words in the English language; but the current meaning of the word at the time the New Testament was written is the meaning that must be given to it in translating the New Testament writings. All that we have to do, to know what a New Testament writer said, is to discover what the usual signification of the words he used, was at the time he used them.

APOSTLE.

The Greek word is *αποστολος*, and is used 81 times in the New Testament; 79 times translated by *apostle*, once by *he that is sent*, and twice by *messenger*. The Greek word at the times when used by the New Testament writers, meant a *messenger*, *ambassador*, *envoy*. "Apostle" is the Greek word anglicized, and has no meaning except the meaning of the Greek word. A translation, that is a translation to English readers, would translate this word by *messenger*, *ambassador*, or *envoy*.

Why the word was transferred and not translated is easily understood. Messenger, ambassador and envoy conveyed no ecclesiastical official idea, but "apostle" being a foreign word and used to designate those chosen by Jesus, by crafty teaching, had an element of divinity infused into it. After this superstitious feeling was established, then it was taught that there must be a continuous line of spiritual teachers, and to have this line continuous and efficacious, each one in succession in this line must have been selected and *ordained* by some one who had been ordained by an apostle or by his successor. A vigorous controversy has lately been waged between Mgr. Capel of the Romish church and Dr. Hopkins of the Episcopal church, as to the purity of the ordination of the Episcopal Apostles or Bishops. The same controversy

has existed concerning the Methodist Bishops, and from this idea has been evolved the dogma that no one except the one authorized by these Apostles could baptize unless in special cases, and this dogma was promulgated to still further increase the power of the clergy. The purpose and efficacy of baptism was urged and perverted so that their prerogative would be magnified.

These facts satisfactorily explain why the Greek word was translated *three* times. Turn to John xiii:16; 2 Cor. viii:23; and Phil. ii:25, and the reason is evident at a glance. Persons who did not pretend to have any divine attributes were designated by the same Greek word, and if they had been called apostles in the English translation, then the divine element in the word "apostle" would have been eliminated, and they would have lost their claim to extraordinary qualities and powers, and have dropped back to the level of other Christians. These observations will explain why certain religionists always write apostle with a capital A.

The Greek word should always be translated by one of the three English words mentioned. *Apostleship* is used *four* times in the Eng-N. T., to further strengthen the idea of "office" in the word "apostle." As the Greek word for "apostle" means a messenger, an ambassador, an envoy, so the word for "apostleship" means *the mission*—the duty to be done by being sent. If Jesus chose these twelve men to be his messengers to the world, when they delivered their message, there was no further message to deliver, and hence no need or place for successors to them. They delivered the message orally, and committed it to writing—the message is delivered from the Great Head, and can not be again delivered from Him, but it can be repeated. They were His messengers to tell the message for the first time. Their work they finished. They can have no successors. The President of the United States sends a messenger, an ambassador, an envoy to a foreign nation to deliver a specific message; that messenger goes and delivers that message; can he have a successor? Most assuredly not, for all that the messenger was selected to do, has been done.

BAPTIZE.

The Greek word is βαπτίζω, and is found 81 times in the New Testament, and means to *immerse*, and as used in the New Testament means to "immerse a person in water" unless specific-

ally designated to mean something else, but always having the thought of immersing something in some other thing. "Were baptized of him in Jordan"—the people who were convinced by John's preaching were immersed in the water of the river Jordan. "He shall baptize you in the Holy Spirit and fire"—Jesus shall immerse you in the Holy Spirit and fire.

Why was this word transferred and not translated? The answer is simple. For the first two centuries immersion was the practice; then the necessity of being immersed was exaggerated so that it was taught that *infants* would be lost unless immersed, and to meet the emergency of feeble infants and sick adults, the "successors of the apostles" delivered another message, that such characters might have water sprinkled or poured upon them, and that "the will should be taken for the deed." It would have been too absurd for these "successors" to have said, when sprinkling a little water on a feeble baby or a sick adult, in the hearing of an English audience, "I immerse you"! They could not do it. It was too much for even "clerical" assurance, and they used the Greek word, hoping that the audience did not understand it, saying, "I baptize you." "Baptize" does not mean anything to an English mind. The Greek word did mean something to Greek minds, and it meant something more than a religious rite, for the word was used long before John came. It meant to "immerse something in something," and so John used it, so Jesus used it, and so the inspired writers used it. So says every respectable commentator, among the latest are Schaff, Lange, Adam Clarke, Geikie, Hackett, Ezra Abbot, Dean Stanley, and others,—all being men who practice sprinkling.

If the word were translated, the religious organizations that practice sprinkling or pouring, would soon cease to exist. It would be a difficult matter to persuade ordinarily intelligent readers of the New Testament to be sprinkled, were they to read "immerse" every where they now read "baptize." But why do these spiritual leaders desire to substitute "sprinkling" for "immersion"? It is that infants, and people with more carnality than spirituality, may be brought into their respective organizations. Many parents would *neglect* to have infants immersed, who now have them sprinkled; and many *fine* ladies and gentlemen who deem it respectable "to belong to the church," would seek

respectibility in some other way, were they compelled to be immersed in order to get it through the church.

BISHOP.

The Greek word is *ἐπίσκοπος*, and is used only five times in the New Testament, and means *an overseer, a watcher, a guardian*. "Bishop" is the Saxon word *biscop*, modernized, which meant an overseer. Why was it not translated by the words representing its meaning when the King James translation was made? Because the word had already come into use from the Saxon, and was used to distinguish the "highest order of Clergy" in the "Established Church," and these men by virtue of being the highest "officers" in the church, demanded and obtained a place in Parliament with the temporal Lords. To have translated the word by "overseer, watcher or guardian," would have taken all the "official" element out of the word, and their personal dignity would have suffered accordingly.

CHURCH.

The Greek word is *ἐκκλησία*, and is used 114 times in the New Testament; 112 times represented by the word "church," and three times by "an assembly." The Greek word means "an assembly of the citizens summoned by the crier, the legislative assembly," and when used in reference to a special class of people, it meant them as a class, either being assembled together, or distinguished as a separate people. The word "church" is not an English word, but is a different Greek word (*κυριακόν*) anglicized, which means "a Lord or ruler." It is strange that a different word from the same language should be selected to be anglicized to give the meaning of the word we are considering. The purpose evidently was to get into the word the idea of *authority*, so that some one might exercise power and authority. Jesus used the word exclusively in the sense of a distinct people, without organization. Jesus never used the word but three times, once in the sense of kingdom, and twice as denoting his disciples as being of one family dependent upon each other for the settlement of difficulties. One place (Acts ii:47) in the *Common Version*, the word "church" is added without the corresponding Greek word. This was a bold step to maintain their theory.

The "Church of God," established by Jesus the Christ, is composed of every Christian in the world, and has no visible organization. Christ is the head and every Christian is a member of it, and stands directly in the presence of the head with no person or official between them. Local organizations of Christians are not *the* Church, nor, as organizations, parts of *the* Church, though each individual member of the local organization, if he is a Christian, is a member of *the* Church. A man who is a member of *the* Church of God is in a saved state; he could not be in *the* Church of God without being a Christian—a child of God. A man can be a member of a local organization of *professed* Christians, and not be a child of God. If these local organizations were parts of the Church of God, then each member of the one would stand in the same relation to God, as each member of the other, and being a member of one would make him a member of the other. The whole, when divided into parts, is nothing more than the sum of the parts. If local organizations are parts of *the* Church of God, then the Church of God contains many ungodly men. If "church" was abolished, and "assembly" substituted, and "kingdom" used more frequently, we would have truer conceptions of our relations to God.

We desire, in this connection, to call attention to the language of Heb. xii:23, "To the general assembly and church of the first born who are enrolled in heaven." The Greek words for "general assembly" and "church", are entirely different. The word translated "general-assembly" means that; and now, it may be inquired, why should *ἐκκλησία*, the word that is translated "church" be translated "assembly" also? The explanation is easy when we consider the exact meanings of the two words. The word translated "general assembly" meant a concourse of a whole people on some national festal occasion. The word translated "church" meant an assembly called out from the body of the nation; an assembly of selected persons, and being selected, they were considered a separated people; and this is precisely what "church" should mean to English minds—a called out people, a selected people, a separated people—not an organized assembly, but a selected people separated from the people of the world. This Scripture is obscure, but considering the exact meaning of the words, the most reasonable explanation is, that the "general as-

sembly" refers to the festal gathering of the saints in heaven, and "church" to the earthly kingdom of Christ. The Christians then living, who were addressed, by their faith and obedience, had by promise, come to the heavenly Jerusalem, to the myriads of angels, to the joyful assembly of resurrected saints, and to the kingdom of Christ—the separated, selected people of God.

MINISTER.

The Greek word is *διακονος*, and is found 30 times in the New Testament. It is translated by "servant" seven times; by "minister" twenty times; and by "deacon" three times. The word means "a servant, waiting man or woman, a messenger." The verb means "to wait on, serve, do service." The three words in Greek used to signify the doing, the thing done, and the person who does the thing, all have the idea, and no other idea, of doing work by direction of some one in authority. "Servant or agent of another" is the exact idea. Let any one take his Greek Concordance and turn to each place where these three words are used, and he will see at a glance that "servant or agent" is the exact meaning. Turn to Rom. xiii:3, 4. "For rulers are not a terror to the good work, but to the evil. * * * for he is a *minister* of God to thee for good." The ruler, the man in power, is an agent or servant of God to do thee good. He is not a preacher or clergyman. Turn to 1 Cor. iii:5. "What then is Apollos? and what is Paul? Ministers through whom ye believed." Servants or agents of God by whom the disciples had been taught. Not the least idea or intimation of "class or order of clergy." See Eph. iii:7. Paul says that he was made the agent of God to the Gentiles through the gospel to make them fellow-heirs to immortality. Not that he was made a "Minister" in the technical sense to *officially* admit them into the Church.

The word is represented by "deacon" three times, and the word "deacon" is entirely technical, and is not a translation. In Phil. i:1, we read, "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Translated correctly it would read: "Paul and Timothy bondservants (slaves) of Christ Jesus, to all the holy ones who are at Philippi, with the overseers and servants" of the organization. It was translated bishops and deacons because these

two positions had been made "orders of Clergy", and hence the two foreign technical terms were used.

OFFICE.

The word "office" is found in the King James Version *seven* times. The word "officer" is found *thirteen*. There are *five* Greek words that are translated "office",* and *two* translated "officer."† The first word is found 34 times in the New Testament; translated by "service" 3 times; by "ministry" 16 times; by "ministration" 6 times; by "administration" 2 times; by "ministering" 3 times; by "relief" 1 time; by "office" 1 time; by "serving" 1 time; and by "to minister" 1 time. The word means "a service, a business", also "a body of servants or attendants." The thought in the word is a special service or business distinct from other business, and by connection applied to those who did the special service. Martha was engrossed about much special service—her housekeeping. It was said of Judas that he had received his portion of this special service—the being a messenger or ambassador of Christ. The widows of the Grecian Jews were neglected in the special or regular daily service, which in this case was the distribution of food among the disciples. The disciples at Antioch determined to send to the disciples living in Judæa money for a special service—to be used in buying provisions during the coming famine. It was for their *relief*, but it was for a special relief, and hence this word is used. If this money had been intended for general relief, a different word‡ would have been used, as is done in 1 Tim. v:10. Paul said, (Rom. xi:13), "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." The *Revised Version* has it: "But I speak to you that are Gentiles. Inasmuch then as I am an apostle of Gentiles, I glorify my ministry." As I am the special messenger of the gospel to the Gentiles, and as I am speaking to Gentiles, I will invest this special service with as much dignity and honor as I can. Paul says to the Corinthian disciples, (1 Cor. xii:5), "And there are diversities of administration, and the same Lord." *Revised Version* has "ministrations."

* Διακονία, Διακονέω, Πράξις, Ἐπισκοπή, Ἱερατεία.

† Πράκτωρ, Ὑπηρέτης.

‡ Ἐπαρκεία.

There are varieties—different kinds—of spiritual gifts, but the same Spirit; so there are varieties of special duties to be performed, but the same Lord, or ruler to direct them all.

The second word* is a verb, and means "to serve", yet in two places, (1 Tim. iii:10, 13), it is translated by "use the office of a deacon." In the *Revised Version* it is "serve as deacons." There is no "deacon" in the Greek; the sole thought is serving—doing something. It should read thus: Servants (agents of the local organizations of Christians) must be honorable. Let them be tried; then let them serve; for they that serve well, obtain honor. It is tautology to say "serve as deacons", for "deacon" means service.

The third word† means "a deed, an action, a purpose." "For even as we have many members in one body, and all the members have not the same office." It is evident that "office" in this passage does not mean an official position, but that the meaning is purpose, function, action.

The fourth word‡ means "an overseeing", and is used four times in the New Testament. In Acts i:20, in the *Common Version*, we find, "and, His bishoprick let another take"; but in the *Revised Version* it is, "His office let another take", with the marginal note that the Greek word means "overseership", but more correctly "the work of an overseer." In 1 Tim. iii:1, we read: "If a man seeketh the office of a bishop." It should read: "If a man desires the overseership", or the work of an overseer. The word "office" is inserted in both places to give support to the ecclesiastical theory of church government.

The fifth word|| means "pertaining to the office or position of a priest", and is used only when reference is made to the priests in the Jewish dispensation.

The first word§ that is translated "officer" means "one who does or executes an order of a superior", and in the Taw Testament is used to designate an officer of the civil court.

The second word¶ means "servants, laborers, under-officers." Luke is a very accurate writer, being very careful in the selection of words that would convey exactly his thought. In the opening of his Gospel he says: "which from the beginning were eyewit-

* Διακονέω. † Πράξις. ‡ Επισκοπή. || Ἱερὰτεία.
§ Πράκτωρ. ¶ Ἱηρέτης.

nesses and ministers of the word"—servants or under-laborers in the proclamation of the gospel, Christ being the head. In Acts xiii:5, he also used the word to describe the relation sustained by John to Barnabas and Saul. The *Revised Version* correctly translates the word "attendant." Paul uses the same word 1 Cor. iv:1, in defining his relation to Christ, that of a servant laboring under a superior.

From this examination we conclude that "office" in its political and ecclesiastical signification, that is as signifying a position of honor, profit and authority, is not found in the kingdom of Christ; and that those who are endowed with certain gifts and are called to perform certain duties, are not "officers", but simply servants of Christ and doers of certain things. That they are overseers or evangelists because they oversee and tell the good news, and not that they oversee and tell the good news because they are overseers and evangelists. A man discharges the duties of the office of a Judge because he has been appointed to the office; were he to perform the same duties without being appointed, the performing the duties would not make him a Judge.

ORDAIN.

In the *Common Version* of the New Testament we find that "ordain" is used to translate *ten* Greek words. We will give a quotation for each word.

- (1). "And so ordain* I in all the churches." 1 Cor. vii:17.
- (2). "And ordain† elders in every city." Titus i:5.
- (3). "Now when these things were thus ordained."‡ Heb. ix:6.
- (4). "And as they went through the cities, they delivered them the decrees for to keep, that were ordained†† of the apostles and elders which were at Jerusalem." Acts xvi:4.
- (5). "He will judge the world in righteousness by that man whom he hath ordained."††† Acts xvii:31.
- (6). "And he ordained** twelve, that they should be with him, and that he might send them forth to preach." Mark iii:14.

* Διατασσω. † Καθίστημι. ‡ Κατασκευάζω. †† Κρίνω.
††† Ὅριζω. ** Ποιέω.

(7). "But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained* before the world unto our glory." 1 Cor. ii:7.

(8). "The powers that be are ordained† of God." Rom. xiii:1.

(9). "Ye have not chosen me, but I have chosen you, and ordained‡ you, that you should go and bring forth fruit." John xv:16.

(10). "And when they had ordained|| them elders in every church." Acts xiv:23.

The first means "to arrange"; the second, "to put in place"; the third, "to prepare"; the fourth, "to select, to decide in favor of"; the fifth, "to separate, to divide off from others"; the sixth, "to make for one's self"; the seventh, "to mark out before hand"; the eighth, "to arrange, to put in place"; the ninth, "to put in a place"; and the tenth, "to stretch out the hand for voting", and with the accusative, "to vote for, elect."

As a ceremony in congregational organization, we have occasion to consider only the second and tenth, and incidentally the sixth.

"For this reason I left you in Crete, that you might set further to rights the things still wanting, and in every city put in place overseers." From this we learn that there were some things lacking to the disciples who were living in the different cities in Crete, that one of these things was overseers, and that Titus was left there for the purpose of putting overseers in their place among these disciples. Not the least hint of any ceremony connected with it.

"And they having elected overseers for the disciples in the congregations as they came to them, they having prayed with fasting, they gave the disciples to the care of the Lord, in whom they had believed." There is not the slightest intimation in this Scripture of any ceremony of "installation in office." The "stretching out of hands" was the election or selection of men to be overseers, it was not the stretching out of the hands of Barnabas and Saul for the purpose of placing their hands on the heads of the overseers to install them, for, if such is the true meaning we have nothing said about how these overseers were selected. The praying with

* Προορίζω. † Τασσω. ‡ Τιθημί. || Χειροτονέω.

fasting cannot be connected with the installation, for it is necessarily connected with the placing of all the disciples in the care of the Lord. The only question left in obscurity by an exact translation is: who voted by stretching out their hands? It can not be decided by the language used. It would seem unreasonable that two men, Barnabas and Saul, comparative strangers to the disciples in the several cities, should make the selection, especially as the selection was based upon social, mental and spiritual qualifications, that could only be known to intimate acquaintances; and still more unreasonable to suppose that *two* men, if they did make the selection, should make the selection by the formality of voting. The *Revised Version* changes "ordain" to "appoint", but the word does not mean "appoint", it means to select or elect by voting. There is a positive difference between the two acts. The reasonable conclusion is that all the members of the organization voted in selecting their overseers.

The ordinary practice of religious organizations is to "ordain", or instal, those selected for special service, by the imposition of hands, fasting and prayer, the accompanying ceremonies being more or less elaborate. Acts vi:5, 6; xiv:23; and 1 Tim. v:22, being the Scriptures relied upon to sustain the practice. Acts vi:5, 6, gives an account of the selection and recognition of the seven men who were to take charge of the distribution of the food to the disciples in Jerusalem. "Whom they set before the apostles; and when they had prayed, they layed their hands on them." This was not in a local organization, and *apostles* laid their hands on them, having prayed. Fasting is not mentioned. A murmuring had arisen between two elements that were not friendly, about a special service, the two elements appealed to the apostles, who, being inspired men, were regarded as having wisdom and authority, and respected accordingly. Whatever the "apostles" would do would be satisfactory; but the "apostles" did not have time to do this service, and they said to these two elements: "Mutually agree upon seven men whom you think are fair, and we will authorize them to do this work for us, and we will devote all of our time to delivering our message." They selected the men and set them before the apostles, who, having prayed, laid their hands on them, so that all the disciples might know that they were recognized as the agents of the apostles. Acts xiv:23, is where Paul and Bar-

nabas "appointed" for them elders in every church. We have already fully considered this passage, and there is no "ordination" in it. There is no "laying on of hands", and the praying and fasting can not possibly be connected with the "appointment" of the elders.

1 Tim. v:22, reads, "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure." Does this mean "laying on hands as a part of an ordination ceremony"? If it does, there is no fasting and prayer; but it is contended that we must put together all the commands and examples connected with the same thing, and thereby get the whole will of God. The apostles had the disciples at Jerusalem, who were quarreling about the unequal distribution, to agree upon certain men to distribute the food in the future. The men were selected, the apostles having prayed, they laid their hands on these men. Paul and Barnabas directed the disciples in certain cities to select themselves overseers according to their directions. They did so; and when the apostles were about to leave, they fasted and prayed. Timothy, an agent of Paul, was commanded to lay hands hastily on no man. Therefore as we find fasting, prayer, and hands laid on and not laid on, for various purposes, and under different circumstances by apostles or their agents, we, uninspired men, must "ordain" certain men who have been selected to do certain work in the local organization, by all the members fasting, certain ones praying, and two or three men, some of whom are not members of the organization, laying on their hands on their heads!

But what does 1 Tim. v:22, mean? Up to the 19th verse, Paul is giving directions concerning overseers; with the 19th verse he commences instructing Timothy personally. Not Timothy an evangelist, but Timothy the representative of Paul an apostle. First he tells him not to receive an accusation against an overseer except on the testimony of two or three witnesses. To "receive" an accusation, is to try the accused, and determine his guilt or innocence. Second, he tells him to reprove those that sin. Third, he exhorts and warns him not to try an elder or to reprove a sinner through partiality. Fourth, he tells him to lay hands suddenly on no man. The Greek verb, here translated "lay", does means "to place, to impose", but also "to judge, to inflict punishment." If Paul had reference to "ordination", it seems reasonable

to suppose that he would not have used the Greek word meaning "none, no one", but that he would have said lay hands hastily on no "elder", especially as he had stopped speaking about elders, and was speaking of trying and punishing men for doing wrong. Fifth, neither be partaker of other men's sins. Neither, on the one extreme, be hasty in condemning anyone; but on the other extreme, do not be so lenient as to have the appearance of endorsing their wrong-doing. Sixth, keep thyself pure. Be upon your guard to keep thyself blameless in condemning and in not condemning.

This is all the authority in the New Testament for "ordaining" overseers, particularly for "ordaining" them by fasting, prayer and the laying on of hands. It is no authority at all.

PASTOR.

Any one who has critically studied this subject has been puzzled to know the reason of the use of the word "pastor" only in Eph. iv:11, when the Greek word* is found in seventeen other places in the New Testament, and in the verb form several times. It is a word very commonly used in religious literature and speech, and yet it is found only once in the English translation of the New Testament. In every other place the Greek word is translated by an English word that has a definite meaning to English minds; but in this place a Spanish word is used, a word coined out of a Latin word. English dictionaries define it thus: "1. A shepherd. 2. A minister who has charge of a parish, or flock; a clergyman." A pastor is a preacher who has the spiritual direction of a congregation, or a definite district of country. We have tried to show from the New Testament that certain persons in each congregation were selected to be the overseers in that congregation, to do the very thing designated by this word. In Acts xx:28, Paul says to the brethren who came from Ephesus to meet him at Miletus, "Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers, to feed† the church of God." "To feed" is the translation of the verb form of the word that in Eph. iv:11, is translated "pastor." A

* Ποιμήν.

† Ποιμαίνειν.

man, then, to oversee spiritually a congregation of Christians, must be a teacher—"apt to teach", and a shepherd—a protector from wolves, and a feeder. The word translated "pastor" is, therefore, but the specification of another duty of those selected to oversee. The overseers were members of the organization in which their work was to be done, and they were selected by the members of that organization, and had no authority anywhere else. Why, then, was "pastor" here used in preference to shepherd or feeders? For two reasons: (1). From a misunderstanding of the passage, and, (2). from the desire to sustain the theory of office in the church. It has been a common idea that Christ gave some congregations apostles, some prophets, some evangelists, and some pastors and teachers, for the purpose of building up the Church; but such is not now believed. The gifts were given to individuals, for individual use, for the building up of the kingdom of Christ. In this connection we desire to make a quotation from the *Shaff-Herzog Encyclopædia*.

"Since the original and proper status of every Christian is that of a priest, there was primitively no such distinction between clergy and laity as afterwards prevailed. Hence it is inaccurate to speak of lay preaching in the apostolic age, as if there was any other kind. The truth is, that, in the primitive Christian Church, the obligation to preach the gospel was felt by every member. But little by little those members of the Christian Churches who did not hold office were excluded from the performance of almost all ecclesiastical functions. At first a layman might not preach if a bishop were present, and then not if any church-officer was present, and finally not at all. Lay preaching seems to have been first prohibited by Leo the Great, in the interests of ecclesiastical order. The lay preacher has the amplest scriptural warrant; and he has several manifest advantages over the regular minister, as that the reproach of being paid to uphold a certain doctrine does not lie against him."

We conclude, therefore, that "pastor" should be taken out of our English New Testament, and that "shepherd" should be substituted therefor; that "to shepherd" is but one duty of the overseer; that shepherd and overseer are used to designate the same person; and that if "pastor" were changed to "shepherd", a definite amount of false teaching and practice would be corrected.

PREACH—PREACHER.

The only word in the Greek New Testament that is translated "preacher", is *κηρυξ*, "a herald, one who proclaims or makes known an announcement", and is from the verb *κηρύσσω*, which means, "to proclaim, to announce." The word "preacher" is from the Latin word *predico*, "to speak before any one." Worcester and Webster make "preacher" and "clergyman" synonymous, and define "clergyman" to mean: "One of the clergy; a man in holy orders; an ordained Christian minister." "Clergy" is defined: "(Greek *κληρος*, a lot, and the clerical body, i. e. a body chosen by lot;—'taken from the Old Testament, where the tribe of Levi is called the 'lot' or 'heritage'.') The body or order of men set apart by ordination for the offices of religion, in distinction from the laity." The progress of ecclesiastical authority gave birth to the memorable distinction of the laity and clergy, which had been unknown to the Greeks and Romans. The laity comprehended the body of the Christian people; the clergy, according to the signification of the word, were those who were chosen, the special portion that had been set apart for the service of religion. The word *κήρυξ* never was translated "preacher" except in connection with ecclesiastical organization. The Greeks used it at the times Paul and Peter wrote, and they are the only two inspired writers who used the term, and continually before, only in the sense of a herald or marshal. "Preacher" is a term of ecclesiastical coinage, and while its natural signification is not the correct meaning of the Greek word, yet it is wrested from its natural meaning and used as a technical term to designate a special class of Christians. 1 Tim. ii:7, "whereunto I was set apart a herald and messenger, a teacher of peoples in faith and truth." 2 Tim. i:11, "whereunto I was set apart a herald and messenger and teacher." 2 Peter ii:5, "but preserved Noah with seven others, a herald of righteousness." These are the only three places where the word occurs in the Bible, and in each case the writers used it in its current meaning, and the technical term was forced into both *Versions* by the clergy. The revisers were candid enough to say in the margin, in each place, that the Greek word meant "herald", but they were careful to keep "preacher" in the text. Noyes so translates it, and also Campbell, Macknight and Doddridge. We feel authorized to say that "preacher" is a word that should not be found in the

New Testament, and that if it were changed to its proper rendering, one barrier would be removed that stands in the way of the proper conception of the character of the Church of Christ.

There are six* different Greek words in the New Testament that are translated by the word "preach." The first word, in the order of the foot-note, means: "To give notice by a messenger, to send as a message". This word is used only three times; Luke ix: 60; Acts xxi:26; Rom. ix:17. "But go thou and publish abroad the Kingdom of God." "Declaring the fulfilment of the days of purification." "And that my name might be published abroad in all the earth." The second word means "to converse, reason, talk with; to discuss, to argue." It is used thirteen times in the New Testament. "They had disputed one with another in the way"; "And for three weeks reasoned with them from the Scriptures"; "Paul conversed with them". The thought in the word is a conversation between two or more persons, for teaching or discussion. Where one person did all the talking, this word would not be used. The third word means "to announce good news." It is used frequently in the New Testament, and always in the sense of a messenger coming and delivering a good message, and the noun is "a messenger who brings good news"; and to save words we adopt the Greek word, and call such a messenger "an evangelist", and when we use that term we have the definite idea. A man who brings good news is an evangelist, and as he does this he is nothing but an evangelist; but when an evangelist does something besides this, then in the doing of this other thing he is not an evangelist. To illustrate: A king sends a man to one of his cities to deliver the message that he will protect them from a powerful enemy, provided that they will watch the enemy and give him notice of the movements of the enemy. This man is an evangelist. Next year, these people are not using the best means to inform him of the movements of the enemy, and he sends the same man to them to instruct them how best to do their work. This man is now an agent of the king and a teacher. He has ceased to be an evangelist. He has appeared before them in two capacities, and the second work was not done by him because he did the first.

* Διαγγελλω, Διαλέγομαι, Ευαγγελιζω, Καταγγελλω, Καρυσσω, Λαλειω.

This seems very simple, and has the appearance of a reflection upon the understanding of our readers, but there is much confusion in this matter. Timothy and Titus did act as evangelists, though neither of them are called evangelists. Philip is the only person who is called an evangelist, and after he is so called we have no account of his being called to do any thing else. Timothy is told to do the work of an evangelist, which is a very definite command, and no one can fail to know what he did when he did the work of an evangelist—he carried and announced the good news to those who had not heard it or understood it. Timothy and Titus were on several occasions used by Paul as his agents to do certain things for him as his servants or representatives, and it is therefore contended that because they were evangelists, and as evangelists, they did these special acts for Paul and by his command. The fallacy of such a position and conclusion is too evident for discussion; but upon this position is the theory built, that evangelists are officers of the congregation or Church—an order of clergy—and by virtue of being messengers of good news, they are *officially* empowered to organize disciples into local organizations, and “ordain”—officially set apart or induct into office—the “elders and deacons” of the organization, and also to *officially* visit local organizations already organized, to see if they are “in order,” and if not “in order”, according to their judgment, to “set them in order” in harmony with their ideas. A more unscriptural position in spirit and practice has never been presented and defended!

The fourth word means “to announce”, but distinguished from the first word which it resembles, by having connected with the “announcement” the thought of “authority”—“to announce with authority.” Col. i:29, “whom we authoritatively proclaim.” The fifth word is the one most commonly translated in the *Common Version* “preach”, and is used more frequently than any of the words. This word has reference particularly to the person doing the thing, and means, “to be a herald, to officiate as a herald.” The thought not being so much to the thing announced, or to the announcing of the thing, as to him who announced it. “And in those days cometh John the immerser being a herald in the wilderness of Judæa, saying.” Here the reader can plainly see that the word is used to fix attention upon the character in which John came, and the announcement of the message is described by

the word "saying". 1 Cor. i:23, contrasts the actions of the Jews and Greeks with the messengers of Christ. Paul says, "but we as heralds announce a crucified Christ." He used this word to call attention to the character in which he makes the announcement, that of a herald, for being a herald, signified being sent by some power that had authority to send, and if the message itself did not command respect, the character of the messenger—a herald—would command respect.

The sixth word means "to speak, to utter words." In Acts xvi:6, 13, we read in the *Common Version*, "and were forbidden of the Holy Ghost to preach the word in Asia"; and the 13th verse, "and spake unto the women." In the Greek it is the same word that is represented by the two English words "preach" and "spake." In the *Revised Version* we find "speak" and "spake."

Preaching is done by preachers, and hence the "clergy", who made the *King James Version*, would use the word as often as possible, so as to magnify their office. In the *Revised Version*, the Committees felt secure in their clerical positions, and had more concern for their reputation as scholars, and hence translated more correctly, though, in many cases, they sacrificed their scholarship to their prejudices.

EDITOR.

LIBERTY AND LOVE.

"Brethren, you have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." Gal. v:13.

"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more." 1 Cor. ix:19.

"I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. x: 33.

"Let us not love in word, neither in tongue, but in deed and in truth." 1 John iii:18.

Of the three abiding, cardinal principles of Christian life and character, the greatest by far is love. The very essence of the religion of Jesus is love. God himself is love. "The end of the commandment is love out of a pure heart, and of a good conscience and of faith unfeigned." "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing." Who then can possibly be accepted of God or recognized as his child, whose heart is a stranger to love? "Every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love." But how? "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." And what then? "Beloved, if God so loved us, we ought also to love one another." Nay, if we do not love one another *as he loved us* we shall not be owned as his children. "By this we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." Let no one deceive himself here. He who would evade the heavenly obligation of the great law of brotherly love, which indeed is not grievous, would sever the ties that bind him to the family of God. But it is sweet to be bound in everlasting cords of love. Blessed is the man who loves his brother more ardently than he loves his opinion. Thrice blessed is he who loves a soul redeemed by Jesus' blood more fervently than he loves his personal liberty.

On the lips of Jesus, of John, or of Paul, this word love was not an empty sound, mere *vox et præterea nihil*. It represented more of Heaven than any other symbol of thought and reality ever presented to the eye or ear of man. Nor did it stand for a mere sentiment of the heart hidden away in the inner man as light "under a bushel." Love in the Bible is a mode of life, an earnest service to the object loved. It is "not love in word," not

love "in tongue"; but love "in deed and in truth." "This is the love of God, that we keep his commandments." And on this principle the Savior could say: "He that hath my commandments, and keepeth them, he it is that loveth me." Apart from this blessed service there is no love toward God, no love toward Christ, in the biblical sense of the term. And just so the love demanded toward the children of God, toward humanity at large, and even toward enemies, is a vigorous service of good deeds in their behalf. When Jesus gave the command: "Love your enemies," he immediately in expansion added: "Bless those who curse you, do good to those who hate you, and pray for those who despitefully use you and persecute you." Any why? "That you *may be the children* of your Father who is in Heaven." How, then, *a fortiori*, shall I be called a child of God if I practically ignore my obligation to love those who are, not enemies, but the sons and daughters of the Most High, my own brethren in Christ Jesus? Again we repeat with emphasis: let no one here deceive himself; let no one delusively ignore this paramount obligation of love under the specious pretext of exercising his individual freedom in Christ.

Nevertheless all Christians "are called unto liberty," in the enjoyment of which, like the Apostle, they are "free from all men." Apart from the fundamental freedom of the will inherent in the very constitution of the human soul, and abundantly recognized by the Holy Scriptures, there is yet a liberty of noblest sort into which God's children "are called" as respects all human authority and jurisdiction. Over the ideal world of mind and over their moral realm of conscience, this liberty in Christ is clothed with absolute dominion; while over the external sphere of rights and privileges it holds a relative sway. When Rome imperiously said to men: Surrender to my keeping and my absolute control your understanding and your conscience, and presume not to think or act but according to my bidding, she committed her greatest crime against humanity. "Who art thou that judgest another's servant? To his own master he standeth or falleth. Yea he shall be holden up; for God is able to make him stand"—the anathema of Popes and all their imitators to the contrary notwithstanding. To other than to God himself no man is to be held accountable for his thoughts or his moral convictions. Dogmatic interference with this birthright of the human soul has deluged the

world with blood and crime. Religious intolerance, in the true sense of this expression, is utterly incompatible with the law of Christian love, as with the very spirit and genius of the Christian Religion. Liberty in the enjoyment of faith, even of opinion, as involving freedom from all human condemnation, is especially emphasized in the first half of the fourteenth chapter of Romans: "Why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written: As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

Yes, we are "called unto liberty", and this liberty it is the delight of Christian love to respect. But hear the rest: "Only use not your liberty as an occasion to the flesh; *but by love serve one another.*" These are golden words; and how accordant the sentiment expressed with the Apostle's own example? "Though I be *free from all men*, yet have I made myself *servant unto all*, that I might gain the more. . . . I am made all things to all men that I might by all means save some." While with this great Apostle the rights of faith and the freedom of conscience could suffer no abridgment whatever, the exercise of external personal privilege was subject to the control of circumstantial influences. In this his love was broader than his liberty. He loved the souls of men far more than he loved his individual rights. Without the ability or the desire to waive the spiritual interests of a dying world for the sake of his personal enjoyment, he had both the power and the will to sacrifice freely the latter in his ardent pursuit of the former. And this he could do, as he actually did, without recognizing a claim on the part of any human being to sit in judgment on his freedom of thought or his rights of conscience. Even the restriction of his liberty in external acts, became a duty as imposed by the voice of Christian Love and not by the mandates of human authority. Still it was recognized as duty in the highest conceivable sense, as the debt of love is an obligation from which the true follower of Jesus neither can, nor even desires, to be released. Through the constraining power of love, therefore, our outward liberty in the exercise of privileges and rights is merely relative as dependent upon circumstances. Hence the Apostle in that fourteenth chapter of Romans, to which reference

has already been made, distinguishes between the absolute right to hold a given conviction, free from all human anathema, and the adventitious right to carry it out in practice. "Thou hast faith [in the propriety of this or that course of action]: *have it to thyself* before God." Thus the right to *think* and the right to *act* are not always co-extensive with each other. Though often confounded, it is of the utmost importance that the distinction between them should be constantly recognized. Freedom of thought would rarely, if ever, be productive of harm were the apostolic injunction just quoted religiously observed. But to suppose that because one is entitled to his opinion, therefore, he has a right to use in practice, according to his pleasure, is to disregard alike the teaching of the Apostle and the claims of Christian love.

But what are these claims of love as set forth in the chapter referred to, and in similar passages of the Divine Word? When the Apostle says: "Him that is weak in faith *receive ye*, yet not to doubtful disputations," he enjoined a duty which is as much misunderstood as it is ignored in practice. Yet the manner of receiving to the fellowship of love is as clearly developed in this chapter and its parallels as the weakness in faith alluded to is plainly indicated. "One hath faith to eat all things; but he that is weak eateth herbs." It is perfectly clear from this one verse, to say nothing of the subsequent development of his theme, that the Apostle here speaks of faith in food, not faith in Christ. Further on he says that, "to him who accounts anything to be unclean, to him it is unclean"; that, "it is evil for that man who eats with offence"; and finally, that "he who doubts is condemned if he eat, because he eats not of faith; and whatsoever is not of faith is sin." He who "doubts" the propriety of his own act is thereby self-condemned; for his procedure is "not of faith." He does not believe in the innocence of his act, and "to him who accounts anything to be unclean, to him it is unclean." In acting under "doubt" as to the rightfulness of his conduct he is involved in sin; "for whatsoever is not of faith is sin." We here not only see with the utmost clearness how the Apostle uses the term "faith" in this connection, but we already gain important information of those described as "weak in faith" in this and all parallel passages. The Common Version has, by an incorrect rendering in this place, produced a wide-spread misunderstanding of the Apostle's meaning.

Most readers are led to think that he is speaking of some weakness as regards "the faith," the gospel of Christ. The context and whole drift of teaching here absolutely exclude the idea, and justify the more correct rendering of the Revised Version. The meaning is still more clearly presented by the translation of Conybeare, Green, and others: "Him who is weak in his faith, receive, &c." Reference is made simply to the subjective act of believing, and that, too, in relative, not to the gospel, but to the propriety of the believer's own conduct in the use of this or that food. This is simply demonstrable from the second verse, and the twenty-third, and the whole intervening discussion. When, therefore, Meyer says, "that *πίστις* here denotes *faith in Christ*, is self-evident," his position appears to be the very reverse of the truth. In the light of the context and entire argument it is rather "self-evident" that "faith in Christ" is *not* referred to, even in the indirect and remote way which Meyer, to reconcile his view with the context, strives to set forth. He explains the principle as "faith in Christ, so far as it brings with it the moral confidence as to what in general, and under given circumstances, is the right Christian mode of action":—the Christian faith as a "regulative principle of moral conviction and certainty," teaching men "to be free from doubt and scruple in respect to that which, in the life of faith, is right or wrong, allowable or not allowable, and to act accordingly."

Now the Apostle in arguing that a doubting eater of meat is condemned "because he eats not of faith, and whatsoever is not of faith is sin," gives us to understand from the very form of his argument and the universality of his major premise that every act of any man done with even a doubt as to its propriety or rightfulness is sinful. Surely one who never heard of Christ or his gospel may be guilty of such an act, may do violence to his convictions from whatever source derived, and thus sin according to the universal application of the principle on which the Apostle's argument is founded. Accordingly he enjoins conscientiousness, fidelity to conviction, as fundamental in all morals, and of course, the Christian could not be exempt from this law. "Let every man be fully persuaded in his own mind" as to the rightfulness of his course in any given case, or enter not upon it; for "to him who accounts anything to be unclean, to him it is unclean." And if in any act he enjoys the full mental persuasion required, is it at

all necessary that he should be able to trace his conviction of propriety to the enlightening influence of the gospel in order to render him innocent in his deed? He who so affirms goes beyond the teaching of the Apostle, and every one virtually does assert this who takes the position of Meyer and that of a number of other learned exegetes.

No, the Apostle here speaks simply of the necessity of "faith" in what one does, regardless of the manner in which he has come into possession of that faith. His reasoning holds good without reference to the objective grounds or the remote causes of the conscientiousness enjoined and the "doubt" condemned. Now as the doubting and believing in the argument of verse 23, stand in direct antithesis with each other, and as the former is not doubting in reference to Christ or the gospel, but solely as to the character of a specified act, so the believing or "faith" in this case can, by the principle of contrast, have reference only to this act. And as this act may be conscientiously done by any one who is "fully persuaded in his own mind" as to its innocency, without any consideration as to whether or not it is founded in "a life of faith," so it may be done in sinful violation of moral conviction by one who is even a stranger to the "life of faith" in Christ. These things appear to me to be self-evidently true, and the doctrine of Meyer and others, "self-evidently" false.

Now this fundamental error as to the Apostle's use of the term "faith" in this argument has led, of necessity, to a mistake touching the weakness of faith to which he refers. Those who suppose the Apostle to be speaking of "the faith" of the gospel, are led to conclude that the weakness in question involves in some way a defective view of the Christian religion as to duties imposed and privileges allowed. "Him who is weak in faith receive ye, yet not to doubtful disputations. One man hath faith to eat all things; but he who is weak eateth herbs." Without studying the import of this as developed in the light of the whole argument here and in that of its parallels, many at once conclude that the first man is strong in that he "eats all things" in a clear discernment of the liberty of the gospel, and that the second man is pronounced "weak," because he eats nothing but herbs in the narrowness of a false religious bias, and through a failure to comprehend broadly his privileges in Christ. This is all very pretty talk,

but if it is a correct representation, there is an evident lack of coherence between the discussion and the topic in hand. And here let us observe that Paul has already in this Epistle, while speaking of Abraham, finely drawn the contrast between "strong in faith" and "weak in faith", and so described each by accompanying phrases as to leave no doubt in regard to his meaning. Of the Patriarch he says: "Being not weak in faith, he paid no regard to his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he wavered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform." How now is Abraham here negatively described as "*not weak in faith*"? Why, in that "he *wavered not* at the promise of God through unbelief." And how is he described positively as "strong in faith"? The answer is, in that he was "*fully persuaded* that what God had promised he was able also to perform." He, then, whose faith wavers, who doubtfully falters, in relation to any thing at all, is, according to Pauline usage, "weak in faith" in reference to that thing; while he who is "fully persuaded" in regard to anything, is "strong in faith" as touching that object. In Abraham's case we clearly see that reference is made simply to his subjective act of believing, and that too, in relation to a promise that concerned his lineal posterity, having no reference whatever to "the faith" of the gospel.

Bringing now these results to the elucidation of the case in hand, we can see no possible use the Apostle could have in his argument here for any difference between broad and narrow views of the Christian religion. With his true conception of what it is to be "strong in faith", touching the moral propriety of one's own course of conduct, he solemnly enjoins that "every one be fully persuaded in his own mind" as to the rightfulness of eating meat, or else leave it severely alone. Knowing, too, what it is to be "weak in faith" he earnestly dissuades from a faltering belief and wavering conscience in the performance of this act, forcibly arguing that "he who doubts is condemned if he eat; because he eats not of faith, and whatsoever is not of faith is sin." The Apostle, therefore, did not regard the man who confined himself to herbs in his eating as "weak" in relation to this act. As to the

propriety of this, the herb-eater was "fully persuaded in his own mind", and therefore, strong in his faith in this special relation, according to the Apostle's own understanding of these terms. But when in doubt, with a faltering faith, he was led under temptation to partake of other food, he manifested in the surrender of conscientiousness the moral weakness of faith of which the Apostle speaks in this discussion. Now this fatal result was by all means to be prevented, and to this end the Apostle commands the practical exercise of the law of Christian love. The followers of Jesus are here required not only to receive one another to the fellowship of brotherly love, but also to surrender the enjoyment of personal privileges when the exercise of these would lead a brother to do violence to his own conscience. Liberty and love are both good, but the greater of the two is love. "If thy brother be grieved with thy meat thou walkest no longer according to love. Destroy not him with thy meat for whom Christ died. For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Spirit. For he who in these things serveth Christ is acceptable to God and approved of men. Let us therefore follow after the things which make for peace, and things whereby one may edify another."

These are the golden words of one who knew how to adjust practical questions on the basis of love in order to the preservation of the integrity of conscience in matters even as simple as the eating of meat. His method knows nothing of "the will of majorities", and in all his argument there appears no philippic against an alleged "insubordination" of minorities. And for either side to a practical issue involving conscientious convictions, to represent the other as "a clique of porcupines" would itself have been regarded by the noble Apostle as a gross and inexcusable violation of the law of brotherly love. Let us not merely *preach* this law to the people, but let us, like the loving Paul, *practice* what we preach. And if this divine law and the demands of Christian fellowship require us, as we are here taught, to surrender even actual liberties when we would otherwise put "a stumbling-block" in a brother's way by leading him to do violence to his convictions of right, much more do they involve the obligation to waive in such case what we may only conceive to be a privilege, which, with better information, we may find to be harmful. For we

shall see immediately that a man may, through ignorance, be "strong in faith" as to the supposed innocency of a practice which is nevertheless pernicious, and another may be "weak in faith" touching its moral and religious propriety while holding the correct view. Just here let us turn to the eighth chapter of First Corinthians. Two believers join issue as to the "liberty" claimed by one to "sit at meat in an idol's temple." He who sets up this claim founds it on the knowledge "that an idol is nothing in the world, and that there is no God but one." The Apostle deals with the question, in the first place, on the basis of the law of love and gives us precisely the same lesson which we have found in the fourteenth of Romans. His argument, therefore, does not, at present, require him to question the claim to "liberty" in the case, or the pretensions to "knowledge" sufficient to justify this claim. He merely drops a hint in beginning his argument by saying: "If any man thinks that he knows any thing he knows not yet as he ought to know." The Apostle fully concedes, of course, "that an idol is nothing in the world, and that there is no God but one." But whether the mere knowledge of this involved sufficient information to justify the claim to "liberty" in this case, is not for the present determined. The lesson enforced by the law of Christian love is wholly independent of the question touching the ulterior merits of the case. Accordingly the Apostle reasons, for the present, as though the claims to "knowledge" and to "liberty" could be justified. Hear him: "Take heed lest by any means this liberty of yours become a stumbling block to those who are weak. For if a man see thee who hast knowledge sit at meat in an idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols? And through thy knowledge shall the weak brother perish for whom Christ died? But when you sin so against the brethren and wound their weak conscience you sin against Christ."

Here, again, from the mere sound of certain expressions, men have thoughtlessly, without further investigation, jumped at once to the conclusion that the strong believer is a man of broad spiritual culture, possessed of enlightened views of the Christian religion, and having, especially, an adequate conception of gospel liberty; and that the other is "weak" as one of defective religious knowledge and narrow convictions respecting the privileges to

which Christians are called. Now this, though the prevalent interpretation of this much abused passage, is in flagrant contradiction with Paul's own decision when he comes in x:20,21 to touch upon the merits of the practice itself over which the issue had been formed. Hear him: "The things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that you should have communion with demons. You can not drink the cup of the Lord, and the cup of demons: you can not partake of the table of the Lord, and of the table of demons."

With these clear statements before us, what are we to think of one's religious intelligence who claims the "liberty" of "sitting at meat in an idol's temple"? How singular must be the character of those enlightened views whose practical exercise leads directly to "communion with demons"! And how strange, too, the weakness in ignorance which avoids this sin and preserves the spiritual fitness to "partake of the table of the Lord"! Coming closer to the question, let us analyze with exactness the difference between the parties at issue as we are now enabled to do in the light of the passage before us as compared with that of the eighth chapter. 1. The strong believer *correctly* understood that idols are "nothing" and that "there is no God but one." 2. He thence inferred, *erroneously*, that no reality whatever stands as the object of idolatrous sacrifice. 3. As a consequence he concluded, *incorrectly*, that he had the "liberty" of "sitting at meat in an idol's temple." The dissenting believer *correctly* denied the supposed "liberty" in the case; and this, because he *correctly* believed that a reality stood as the object of idolatrous worship. But not having attained to perfect clearness of conviction as to the unity of God and the nothingness of idols, he *incorrectly* supposed the reality in the case to be divine, while, according to the Apostle's decision, it was only demoniacal, yet none the less unsuited to be brought into "communion" with Christian believers.

Which, now, of the two parties to the practical issue under consideration had the advantage as to correctness of views and convictions? In the light of the analysis above given, which is based directly on the Apostle's decision of the question on its own merits, it is simply certain that it is the one who is right in two of the three points of difference. But this happens to be the believer who is "weak" in relation to the practical matter at issue in

reference to which he is especially correct in his view. Not only so, but the strong believer is "strong in his faith", or "fully persuaded in his own mind", as to the supposed rightfulness of his claim to "liberty" in the case, simply because he is ignorant of the pernicious character of the practical exercise of this claim. The very strength of his faith is based on his ignorance of the fact that indulgence in the "liberty" claimed would involve him in "communion with demons." His dissenting brother, correctly doubting or denying this "liberty", on whatever ground, was perfectly safe in his doubt with manly uprightness so long as he maintained the integrity of his conscience. Practically right every way, thus far, as regards the whole issue in the case, he was simply mistaken theoretically as to the nature of the reality which he correctly believed to exist, and to render it improper in a Christian to "sit at meat in an idol's temple." Thus it is susceptible of exegetical demonstration that the strong believer was not strong as possessing any breadth of intelligence or correctness of conviction, and that his "weak" brother, on the other hand, was not weak because of any disadvantage in this respect as compared with himself. We thus thoroughly expose an intensely false view that has almost universally prevailed. And we must conclude that when any practical question arises among brethren and an issue is formed as to the propriety of a given custom, if its advocates should, with the passage in hand and its parallels in view, claim to be strong in the Christian faith as possessed of liberal and enlightened views of Christianity, and that their opponents are weak through the narrowness of spiritual vision, they would not only pervert the teachings of the Apostle, but would also manifest an egotistic self-complacency which is incompatible with the highest spiritual culture and refinement, as well as with the nature and elevating tendency of the law of brotherly love.

Having now clearly seen that the difference between the "strong" and the "weak", as such, whether at Corinth or Rome, is no difference between higher and lower degrees of Christian intelligence, between correctness and incorrectness of religious convictions, it remains to be shown that the weakness spoken of in the passage immediately before us is of precisely the same nature as that mentioned in the fourteenth of Romans. Indeed we have here, as there, the very same moral phenomena and in the same

order. One man is "fully persuaded", or "strong in his faith" as to the innocency of a given act. Another "doubts" its propriety. Yet the latter, under the influence of the other's example, is "emboldened" to the performance of this act in his wavering state of mind, and thereby surrenders his conscientiousness. Thus in this act of moral stumbling, *"his conscience being weak, is defiled."*

There was no harm to doubt in any case, and in the case immediately in hand it was well to doubt the propriety of eating in an idol's temple. But "he who doubts is condemned if he eat; because he eats not of faith, and whatsoever is not of faith is sin." "To him who accounts any thing to be unclean, to him it is unclean." The weakness, therefore, of which the Apostle speaks here, and in all parallels, is not manifested in any lack of information, but in acting without the support of moral conviction, and the consequent sin is a sin against conscience. The Apostle has not here in mind the sin of idolatry, nor does he as yet speak of the hidden sin of "communion with demons." He is at this time simply aiming to inculcate a lesson of love, to teach us that the law of brotherly love demands the cordial sacrifice of what we may deem to be a privilege when its exercise would lead to a sacrifice of conscientiousness in others. That this, and this only, is, at present, in the mind of the Apostle is evident from the lofty sentiment of love with which he most fittingly closes his argument. "Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble." So, too, it is for the prevention of this moral stumbling in the sin against conscience, that the Apostle appeals to the law of love in the end of the tenth chapter. He there concedes the liberty of eating at a private meal what had been offered in sacrifice to idols and purchased in the market, provided no conscientious objection was presented. "But if any man say to you, this has been offered in sacrifice, eat not for his sake who shewed it, and for conscience sake; conscience, I say, not thine own, but the others." And why this deference of love to the conscientious conviction of others? Hear him still further: "Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God; even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved."

It thus appears to be incontrovertible that this moral stumbling in the weakness of a wavering conscience, this violence to moral conviction in the surrender of conscientiousness, is the "sin" against which the Apostle is guarding his readers in all of these passages. The erroneous supposition that in the second passage the "sin" referred to is the transgression of a positive commandment in idolatrous worship, and that the weakness in the case is in some way involved in defective views of religion, grows especially out of the misunderstanding of a statement of the Apostle in showing how a man may come to regard it as improper to eat sacrificial meat in an idol's temple. After saying that there is not in every man the knowledge that idols are nothing, he adds, as given in the Revised Version, that "some, being used until now to the idol, eat it as of a thing sacrificed to an idol: and their conscience being weak is defiled." Here let two things be observed. In the first place, notice the fact that Paul is here simply showing how one may come to think it wrong to do the act indicated in which state of mind he could not do it without sin, whatever may be the way in which he reaches his conviction and whatever may be the nature of the act in itself. If he knew perfectly that idols are nothing, but that demons are the objects of idolatrous offerings and that consequently it is wrong to "sit at meat in an idol's temple" and so "partake of the table of demons" the moral results to himself in case he partook, would be precisely the same regardless of the ulterior sinfulness of the act itself. Notice, in the second place, that in the very statement of the Apostle under consideration he connects the sin and the weakness in the case with the state of the *conscience*. He further along speaks of it as a "wound" inflicted upon the conscience. This is not necessarily connected with the sin of idolatry; for the idolater generally has the full approbation of conscience. This sinful "wound" may be given without any violation of an express commandment and where the act which is done is perfectly innocent in itself as in the eating of mere meat as distinguished from herbs in the absence of conscientious conviction.

Let us now, with special reference to practical questions of our time, emphasize the great lesson as to the relation of liberty and love which is uppermost in the mind of the Apostle in all of the passages we have had under consideration. From what he has

taught, as well as from his own sublime example, we learn that we may always exercise love at the expense of liberty, but may never exercise liberty at the expense of love. In the fellowship of love my brother and I "receive one another." By and by, in the outward exercise of this Christian fellowship, an innovation is suggested which he looks upon as "morally indifferent", and hence not of imperative obligation, but simply as within the sphere of Christian liberty, but practically helpful. I join issue with him, and find myself unable conscientiously to give it my practical indorsement on account of a belief in its pernicious tendency and effects. What now devolves upon each for the preservation of our fellowship and the fulfilment of the laws of love? I dare not denounce him on account of his view. "Who art thou that judgest another's servant? To his own master he stands or falls." My obligation to Christian love is fully met when I "receive him" to my fellowship regardless of his opinion. Suppose he, on the other hand, claims not only the right to his opinion, but the right also to carry it out in practice regardless of its consequences as to me and to our relations of fellowship? Will any one well instructed in the teaching of Paul admit this last claim? Suppose, further, that this claim being resisted he begins to denounce me as a "crank", or a "moss-back", or a "factionist", with other such like unlovely and unchristian epithets, what shall we say as to any resemblance between him and the Apostle Paul or the Savior of men? Suppose, finally, that by this unbrotherly course he either drives me from his fellowship or browbeats me, or even, changing his method, persuades me, into practical acquiescence while yet in my state of conscientious doubt as to the religious propriety of his innovation, what then? The Apostle Paul decides that by thus leading me into sin, he has himself "sinned against Christ" in sinning against me. Yet there are those who have studied so little his teaching on this topic as to advocate the decision of an issue of this kind by a popular vote, and accuse all of "insubordination" who refuse to "submit to the will of a majority" in the case! I know very well that this law of love as the principle of adjustment in practical questions, involving conscientious convictions, may be perverted, as may other Christian principles, but this does not justify us in rejecting or ignoring it in cases of its legitimate applications.

It might be well briefly to indicate, in conclusion, some of the disastrous results consequent on the failure to recognize in practice, the obligations of this divine principle. At constant war with it, ever striving to obscure it, is the spirit of innovation partially described above:—a spirit which comes at first softly preaching toleration and liberality, and in the end turns out to be the most illiberal and proscriptive that has ever fallen under my observation:—a spirit which has shown itself willing to silence forever the ablest and the truest of men who may stand in its way, in utter disregard of any measure of good they may be accomplishing for the Master, and in behalf of things wholly unknown to the New Testament and the Apostles, as though they were the very “power of God unto salvation” to every one who adopts them:—a spirit which scatter, broadcast the seeds of alienation and strife, filling the churches with confusion and bitterness, and rending them asunder in reckless disregard of the pleadings of Christian love. Take a single instance among a multitude that might be adduced. I give the following extract from a letter received not long ago from a lady, who is a gifted writer and an exemplary Christian, seeking counsel in behalf of personal friends. “There is trouble in the church at ———, ———. Soon after Bro. ——— commenced his labors there, an organ was introduced, an organist who was not a church member, employed to play, and a non-professor employed to come in and sing for the church. Festivals, &c., followed. There was a portion of the church, including some of the most intelligent, pious, constant and earnest laborers—pillars in the church, who dissented with protestations, entreaties and tears, all of which were unheeded. So about twenty dropped off, feeling that they could not thus dishonor their Lord in so corrupting the worship: nor could they be idle, so accustomed were they to labor for the church. So they met one night in the week to study the Scriptures—had Sunday Schools and broke the loaf. All this they still keep up; but they are looked upon as factionists and treated as heretics by the church there and by preachers in that part of the State.”

Let the lovers of Jesus and pupils of Paul look on this picture. “Intelligent, pious, constant and earnest laborers,—pillars in the church”, employing “protestations, entreaties and tears”, yet spurned in behalf of an unauthorized instrument played upon by

an unconverted organist accompanied by an unconverted singer, substituting a musical performance for the worship of God. The church referred to and the *preachers* spoken of in the extract above given belong to a religious body, the propriety of whose very existence is founded on an effort to return to the religion of the New Testament in *letter* and in *spirit*! I. B. GRUBBS.

THE HUMAN WILL AS AN ELEMENT IN CHRISTIAN FAITH.

"Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that you may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." John xx:30,31.

It must be confessed that in our age there is much unbelief. The value and truthfulness of scholastic theology is not only questioned, but the idea that the Bible contains a revelation from God, and that Jesus of Nazareth is a Divine person, are matters which, by many, are either openly denied, or held in grave doubt. There are those who admit that the life of Jesus is exceptional, that he is worthy to be styled the great moral exemplar of the race, but they deny that there is any thing in him which essentially and fundamentally distinguishes him from other men. They discover difference in degree, but not in kind, between him and mankind in general; he only stands higher up on that inclined plane of virtue which is marked with infinite gradations of human attainment. Indeed that some have not had faith in Christ, as the Son of God, must be written over all times and places, and should not, therefore, be a paralyzing discouragement of our own mental and moral dynasty. In all the past, parallel with the line of belief has ever run a line of unbelief. There is not less religious belief in our time than was cherished by our ancestors, near and remote. On the other hand, the number of believers, as compared with the whole multitude, was never so great as at the present time, and is daily increasing. Because there are some who doubt, and because

there is much materialism and rationalism in science and modern thought, we must not conclude that the world is not as religious as it was in the olden time. For when you go into any period of the past, and look around for its men of great faith, you will also find great skeptics. The period which produced such believers as Edwards, and Wesley, and Witherspoon, produced also Hume, Gibbon and Voltaire. Thus believers and unbelievers have appeared in the same group on the arena of life.

Now to what shall we attribute the want of Christian faith among men? Undoubtedly, every skeptic would answer: "To the want of evidence in support of the extraordinary claims of Christ."

Belief is based upon evidence, and is weak or strong, just as the evidence is weak, or strong and convincing: provided the evidence is fully apprehended and appreciated, and nothing interferes with its ordinary power and influence upon the mind and heart. The evidence to establish moral propositions may be abundant, still, for reasons which will appear, men may not, and do not believe. The reason for unbelief is not always to be found in the fact that the testimony is insufficient. Whether the testimony be weak or strong, there are other elements which enter into the problem of Christian faith, and very largely determine either in favor of belief, or unbelief. The testimony which is to produce Christian faith is from God, and if it is insufficient to cause men to believe, it would be unjust in the heavenly Father to condemn a man for not believing. It was in view of the God-given facts and evidences, which Jesus commanded his apostles to preach to all the world to cause men to believe, that our Lord said:

"He that disbelieveth shall be condemned." God, in his goodness, has given abundant evidence of the Divinity and Messiahship of Jesus of Nazareth, and the testimony is upon imperishable record: "These things are written that you may believe."

Nor is this evidence so weak as to convince only the simple-minded, superstitious and credulous. The history of eighteen hundred years has demonstrated that faith is possible to all classes of intellects; the humblest, and the most gigantic, profound and penetrating have, all alike, surrendered, in child-like simplicity and confidence, to the high claims of Christianity, on the ground of the all-sufficiency of these very evidences. In all its history,

infidelity can boast of no minds superior to Pascal, Leibnitz, Newton, Bacon and Locke.

Unbelief does not always arise, either from the weakness, or want of evidence. Indeed the evidence may be perfectly overwhelming, and still the consent of the mind, the trust of the heart, and the obedience of the life be withheld. Some of the Jews in the time of Christ furnish us a case directly in point. John says, "Though he had done so many signs before them, yet they believed not on him." The miracles of Jesus were so abundant, and such was their publicity and peculiar character, that those who witnessed them could not deny the exhibition of supernatural power. They admitted the miracles, but through a stubborn moral perversity, they attributed them to an evil power, and persisted in rejecting and persecuting the Lord of life and glory. Thus the want of faith is not always attributable to a want of evidence, but often to the want of attention, or a refusal to examine the testimony, and to the sinful perversity of human nature. When faith is unwelcome, men array themselves against it, and in presence of the most convincing testimony they will not believe.

The proofs of the Messiahship of Jesus are from God; if these evidences are insufficient to convince, and man is condemned for disbelief on that account, then, the character of Deity for justice, benevolence and love cannot be vindicated. Nor is this difficulty obviated by the hypothesis, that the Holy Spirit must give efficacy or additional power to the gospel evidences in order that the Word of God may be made efficient to beget faith in the heart of the unbeliever. For if this assumption be true, then, unbelief exists not from the want of evidence in the gospel, but from the absence of this spiritual energy by which faith is said to be produced. And, inasmuch as this energizing of the gospel, by a special act of the Holy Spirit, to make it effectual in producing faith, is not under the control of man, but belongs exclusively to the divine Prerogative, it follows, therefore, that this hypothesis involves all the difficulties and consequences of the supposed insufficiency of the gospel testimonies. Again, if we assume that the depravity of human nature is such that the heart of man must be immediately, or miraculously, wrought upon by a special and direct influence of the Holy Spirit to prepare his dead and passive nature for an in-

telligent acceptance of the gospel evidences, and thus to produce faith in Christ, then, it must be seen that this hypothesis also involves the same difficulties and consequences of the theories already considered. According to any one; or all of these hypotheses, clearly the responsibility for unbelief is with God, not with man. Will the all-merciful God, whose nature is love, condemn any man for not doing what, by any possibility, he has no power to execute? The universal human sense of justice revolts at such an idea, and ever will.

The gospel plainly teaches that all men to whom it comes, have the ability to hear it, to understand it, to believe on Jesus as the Christ the Son of God, to intelligently and acceptably obey Him, and that those who wilfully refuse the gospel, and reject Jesus, will be held responsible before the high court of heaven for their unbelief.

There are some who hold that a man has no control over his belief; that he cannot help believing what he does. Robert Owen held that a man had no more to do in determining what he should believe, than he had in determining the place of his nativity, or the color of his eyes, or hair, or skin. Lord Byron said, "A man's creed does not depend upon himself; who can say I will believe this or that?" And Col. Robert G. Ingersoll says, "No man can control his belief. You hear the evidence for and against, and the integrity of the soul stands at the scales and tells which side rises and which side falls. You cannot believe as you will. You must believe as you must. And he (Jesus) might as well have said, 'Go into all the world and preach the gospel, and whosoever has red hair shall be saved, and whosoever hath not shall be damned.'"

Christian faith is the firm belief, based upon the Divine testimonies, that Jesus of Nazareth is the Christ, the Son of God. That Christ was a fabulous person of antiquity, is no longer asserted by any intelligent person. Atheists, deists and semi-deists, all admit that *the* Christ was a real person; that the New Testament biographies, as to the time and place of his birth, public ministry, and death by crucifixion, are true. Christianity had its origin with this Jesus of Nazareth. Following back the stream of human history about eighteen hundred years, to the land of Palestine and the City of Jerusalem, we find ourselves at the origin of Christianity. We found that it had its beginning with a single per-

son, a poor Jewish peasant, from the proverbially wicked town of Nazareth. All lines of evidence converge in this poor Galilean, the record of whose life is in the four gospels. We have, then, in this investigation to deal with an historic character, one who actually lived and died in our world.

The New Testament demands a rational faith in this Christ of history as the Son of God. In order to rational faith, the mind must be enlightened, and the judgment convinced by evidence, intelligently examined, which is of the nature of the subject matter to be believed. Thus scientific facts must be verified by observation and experiment; mathematical propositions must be evidenced by demonstrations; a moral proposition must be supported by a moral testimony.

In the whole process of ascertaining truth, examining evidence and reaching conclusions, reason must be our guide. We can believe, only when belief is more rational than unbelief. No man in the wide domain of faith, can believe anything at will, arbitrarily, or against reason. Reason and faith are not antagonistic powers which war one against the other; rather, they are coadjutors. Faith, to be worthy, must be justified by the severest use of reason.

It is not necessary to faith, that one should have perfect knowledge of the nature, mode of existence and character of what is believed. It is altogether rational to believe, on adequate evidence, facts, the cause and mode of which we do not understand. Our world abounds in illustrations of this statement. We believe the facts of electricity, but do not understand its essence and mode of existence. We know the mind is connected with the body, but we cannot tell how. We know that a seed planted in the ground will grow, but we cannot tell how, or why. Upon the divine testimonies, we can rationally believe on Christ as the Son of God, together with all the facts of the gospel, though we may not understand every thing, and every question which may be propounded about the nature of Christ, and the meaning and mode of the facts. Upon this solid ground of belief in Christ, based upon the word of God, the feet of faith may securely stand; and upon this immovable foundation rests the beautiful temple of Christianity. "For other foundations can no man lay, than that which is laid which is Jesus Christ."

As we have said, two forms of evidence are employed in demonstrating problems, and proving propositions; namely, the demonstrative, and the moral or probable. Either of these is sufficiently powerful to convict, but they differ in this, one compels assent, while the other does not. The evidences of Christianity are not demonstrative, but moral or probable; still they secure the utmost certainty of conviction. Mathematical reasoning, which is demonstrative, starts with premises whose denial would be absurd. The mind cannot resist the conviction, that two and two are four; or that the square of the hypotenuse of a right angled triangle, is equal to the squares of the other two sides. In accepting these demonstrations, the mind has no control over its convictions.

But this is not true of moral or probable reasoning, under which the evidences of Christianity fall. Moral propositions are incapable of demonstration, and are possible to rational belief, only when shown to be probably true; and the degree of probability is always proportional to the strength of the evidence, which may be abundant and adequate, or scant and defective. As pertains to Christian faith, probability is added to probability, testimony to testimony, until the judgment is assured, conviction is established, the heart accepts, and the will yields to the authority and rule of what is rationally proven true.

In moral or probable reasoning, the premises, unlike those of mathematics, are not of a nature that to deny them would be absurd. The facts of the gospel are not like mathematical axioms; and although the proofs of the facts may be sufficiently strong and clear to convince, yet moral propositions may be disbelieved; for it is in the very nature of such propositions, to be believed, or disbelieved as we may will. The gospel demands faith in Christ, not without evidence, but without demonstration; and such is the nature and character of this faith, that one has the power to believe on Jesus as the Son of God, or to wilfully and deliberately reject him.

In mathematical demonstrations there are no degrees of cogency; one demonstration is as good as a thousand. But in moral or probable reasoning, the premises and the conclusions may vary from the slightest probability, to the firmest certainty. In-

asmuch as Christian faith belongs to the domain of the moral or probable, it may, therefore, be a growing principle, power and passion in the heart for all the years of time. Paul says, "Him that is weak in the faith receive ye, but not to doubtful disputations." And to the Thessalonians he writes, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly." But this advance and growth of Christian faith could not obtain, if it belonged to the realm of the demonstrable.

Again, the kind of reasoning that demonstrates a mathematical problem, cannot establish a fact. The objects of mathematical reasoning are ideal and hypothetical. We say *if* a given figure is a triangle, the sum of its three angles is equal to two right angles. We say *if* two straight lines are parallel, they will never meet; but this form of reasoning can not prove that any figure is a triangle, any line straight, nor any two lines parallel. Thus we begin the process of a mathematical demonstration with an assumption. It is apparent that all facts not revealed in consciousness, must be established by moral or probable reasoning.

You believe that Scipio routed the forces of Hannibal; that Julius Caesar lived in the century just preceding the Christian era; that Napoleon commanded the French army, that he crossed the Alps and descended upon the plains of Italy; that Columbus discovered America; that George Washington was the commander in Chief of the army of the Revolution; that Pekin is the capital of the Chinese empire; that London is the metropolis of Great Britain; and though having not seen, you are perfectly assured and convinced in regard to all these facts, persons and places. But we are now in the domain of the moral or probable, and here your faith is established by a different form of reasoning from that which demonstrates a mathematical problem. In the moral realm the mind may question facts and evidences, and may hold decision in abeyance, but it can not question, nor hold in doubt, mathematical premises and demonstrations. It is a regnant principle in Christianity, that every act of the soul to be virtuous, must be voluntary. Here nothing is forced. The virtue of every act of obedience lies in its hearty voluntariness. Christian faith is no exception to this wide and all-pervasive principle in the new and everlasting covenant.

The dictates of reason declare, that in all human affairs, we should be guided by the preponderance of testimony. Our observation and experience are limited; in most things we can not have demonstration; we are compelled to "walk by faith." This is pre-eminently true in Christianity. Here faith is the principle and main-spring of life.

The chief reason why unbelief exists where the gospel is preached, is found in the fact, that in moral or probable reasoning we are more or less influenced and controlled by prejudice, passion, selfish interests and unworthy loves, which lead us to view the facts and evidences of Christianity with a biased judgment, and cause us to refuse to examine the testimony, or to combine the arguments. If belief costs us much, if it be an exorcising power, casting out the demons of unholy, though cherished ambitions and desires, it will be most difficult to produce valid and convincing arguments. This is the ground of difficulty with the faith of the gospel.

Christianity demands that we shall deny ourselves of all sinful desires, unholy ambitions and unlawful loves; take up the cross and follow Christ in his life of toil and suffering and self-abnegation, and men are not willing to make the sacrifice; consequently they refuse to examine, or neglect, or pervert the divine testimonies. The faith of the gospel involves such grave consequences, such immense obligations and momentous issues, that all souls do not stand in perfect integrity before it. Christian faith, being a personal trust in the personal Savior, as the Lord of the conscience and the rightful Sovereign of the soul, whom we pledge to love and serve, involves not only the intellect, but the heart, the conscience, the will and the whole course and outcome of life for time and eternity. If we are called upon to believe a simple historical fact, which involves nothing of duty, or interest, or destiny upon our part, it is merely a question of evidence, which we examine and decide intellectually, according to the preponderance of the testimony. But if we are called upon to believe that which will revolutionize all our desires, hopes, ambitions and aims in life, which involves every interest of our being, it is more than a question of pure intellect; our heart is involved in it. The demand to yield up long cherished, though unlawful loves, desires and ambitions, may make the truth and the faith unwelcome to us, and

cause us, through moral obliquity, to neglect the testimony, or to pervert it, or refuse to give it credence. Such is the character of Christian faith, that our preferences, prejudices, ambitions, desires and will, all enter into it and determine our treatment of it. The soul may stand in perfect integrity at the scales and hear the evidence without bias or pre-judgment, and tell which side rises and which side falls, and then it may not. Much depends upon the nature of the proposition to be established, and its consequent relation to our lives and destiny. Where a proposition involves, upon our part, nothing of sacrifice, duty or destiny, it is not difficult for the soul to stand in perfect integrity before it. But where a proposition demands sacrifice, an utter abandonment of the past, and the acceptance of a new life and new obligations, then, passion, and prejudice, and unlawful loves may blind our minds to the truth, and steel our hearts against its reception. Thus self-interest, the love of the world, the lust of the flesh, and the lust of the eyes, and the vain-glory of life, may cause us to refuse to examine or to reject the testimonies.

To believe that Jesus was born in Bethlehem, that his home was in Nazareth, that he was the son of a carpenter, that he went into Galilee, that he taught in Palestine and at last was put to death by crucifixion, does not in any way involve the obligations of the heart, and life, or anything of sacrifice or duty. But to believe that this Jesus of Nazareth is the Christ, the Son of the Living God, that he died for the sins of the world, that he was raised for our justification, that he ascended to the right hand of the Majesty on high to be a Prince and a Savior, that he has now all authority in heaven and on earth, that he is the Way, the Truth, and the Life; that God hath made him both Lord and Christ, and that in consequence of all this, we are under obligations to him to abandon sin and self, and to acknowledge his authority by confessing his name, obeying his commands, and following him through all shames and sufferings, involves every power of our head and heart, and the most sacred duties and obligations of life. Just here, where men are asked to cease to be their own, and to give themselves to Christ in an everlasting covenant of faith and loving loyal obedience, is the point where they rebel and refuse to have Jesus reign over them. Thus is clearly brought into view

the power of the will in determining the sovereignty that shall rule the soul.

By faith, we mean such a full and hearty acceptance of Christ, such a reliance upon and trust in him for salvation as commits life and destiny to his disposal. Not a languid, passive, inertness, but an active aggressive power which is the dynamic force of Christian life. That solemn act which puts life and character and destiny in the keeping of Christ, to trust him for time and eternity, to save from death and hell, is an act which is under the control of the human will. Something we may do, or may not do, just as we choose. The Jews saw the miracles of Jesus; they could not deny that supernatural wonders were wrought by him, but such was the wilful perversity of their minds and hearts, and so deep seated were their prejudices that they ascribed them to demons, rather than to confess the unpretentious, meek and lowly Jesus their Messiah. They saw Lazarus raised from the grave, but instead of believing, they sought to put both Lazarus and Jesus to death.

When truth is unwelcome, through prejudice, passion, pride and self-interest, men become deaf to all forms of evidence; even though one should rise from the dead, they will not hear, they will not believe.

And so it comes to pass, in the majority of instances, that the question, "whence this unbelief?" is not difficult to answer. The gospel requires faith in Jesus of Nazareth as the Christ, the Son of God, and complete surrender to his authority as Lord, by a renunciation of the sinful past, and hearty obedience to his commands. But, for the most part, men are not willing to abandon self, the lust of the flesh, the lust of the eyes, and the pride of life, and accept a life of self-denial and sacrifice for Jesus' sake, and the hopes and rewards of righteousness. Our Lord in a single declaration, states the ground of unbelief in its most invincible form. He says, "Men love darkness rather than light because their deeds are evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds be reproved." According to this, the reason for much of the world's unbelief is found in the heart's love of darkness, and hate of the light. The sinful hate the light, neither will they come to the light lest their deeds be reproved. This shows how largely the will-force enters into

Christian faith and life. The difficulty in believing, is not in the want or weakness of the evidence, nor in the theory that man has no control over his faith, because these assumptions are not true, but in the sad condition of the heart itself; in unlawful desires and unholy loves; in the perversity of the will which makes men deaf to the gospel testimonies, and causes them to reject the Lord of life and glory. Jesus describes the condition of the unbelieving thus: "Men's hearts are gross and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears and should understand with their hearts and turn and I should heal them."

It may be asked, "Why did not the heavenly Father make the evidences of Christianity so strong and convincing that there could be no room for doubt? Assuredly, God could have given a thousand-fold more evidence than he has, of the Messiahship of Jesus. He could have painted in letters of fire on the sky, and engraved on each leaf and blade of grass that grows, and flower that blooms, in matchless tracery of the Divine hand, the words: "Jesus of Nazareth is my beloved Son, hear ye him." In fine, if it were simply a question of omnipotence, God could stamp upon the human consciousness faith in Christ, and thus compel our acceptance of him, and obedience to him. But this done, our voluntary nature, our self-hood and man-hood would be forever destroyed, and man would be nothing more than a machine, a passive subject of the Divine dictation and control; and there would be no more voluntariness, or virtue in believing in Jesus, than there is in the submission of the body to the law of gravitation. But God respects our intelligence, our manhood and self-determining control, over the issues of our hearts and lives. He proposes to save man as a responsible, intelligent, willing creature, and not as a passive subject of resistless omnipotence. The human heart does not receive the grace of God and the faith of Christ, as the wax the impress of the die. Man must be saved in harmony with his God-given powers as an intelligent, willing, loving being, or he can not be saved at all as a MAN. Every invitation of the gospel is, will you come? Jesus said of some, "Ye will not come to me, that ye may have life." He said of Jerusalem, "How often would I have gathered thy children together, and ye would not."

Precisely suited to the nature of man, is the gospel of Christ; and its evidences of the high claims of Jesus to be the Son of God, and the Savior of men, are nicely adjusted to the human mind. They are not so potential as to make faith compulsory, nor so feeble that a rational faith is impossible, nor so easily attained and understood, that faith involves no effort upon our part.

When Paul and Barnabas preached the gospel to the Gentiles, we are told that "as many as were disposed to,—or determined to obtain—eternal life believed." Man is won, not forced to faith and obedience; and for this purpose, the gospel of God's mercy, and love, and promises, is given to the world. The gospel testimonies are adequate to produce faith in Christ; they are the guiding star of God's appointment, to lead men to the Savior. John says: "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that you might believe that Jesus is the Christ, the Son of God; and believing ye might have life through his name." And Paul says: "Faith comes by hearing, and hearing by the word of God." But man must be willing to hear; he must open his heart to the truth of God, and welcome the incoming light, and yield his life in obedience to the requirements of the Lord Jesus.

Mark Hopkins says: "There is properly no faith till we bring in the element of confidence in a person. If we believe a thing because a person says so, there is faith. Into the confidence we repose in a person there enters an element of choice and will, which can have no place in any operation of the intellect alone in any of its forms, and without that element there can be nothing that ought to be called faith, or that can be, without introducing confusion." (*Outline Study of Man*, pp. 78, 79.)

The heroes and martyrs whose names are imperishably inscribed upon the rolls of history and biography, call forth the love and admiration of our hearts, after we have been diligent to put ourselves in possession of all the great facts and noble deeds and self-sacrifices of their earthly careers. And if we would know the will of the heavenly Father concerning us, and be led to believe in Jesus of Nazareth as the Son of God, and our Savior, we must will to examine candidly, with honest and unprejudiced minds and hearts, the testimonies of the gospel to his Divinity and Mes-

siaship; and this done, we can rationally believe in him as Lord and Christ, and trust him for life and salvation.

For the unbeliever there shines not a star of promise through the somber shadows that hang about the confines of life, nor comes there a voice over the desert of death; but to the dying believer visions of the unseen are given, and heralds come dressed in brilliant livery announcing another life, and another world with all its immortal spiritual tenantry, and under the sustaining power and inspiration of the Christian's faith and hope, the soul passes from earth in triumph. Stephen, the first martyr to Christianity, lifted his dying eyes to heaven, and saw Jesus standing at the right hand of God. When Paul was led forth to die, and bared his neck to the martyr's block, he beheld in a sublime vision, the coming Judge, and the dazzling crown of righteousness which shall be given to all those who love the glorious appearing of the Lord. A firm and abiding trust in Jesus as the Redeemer and Savior of the world, has been the solace of age, the incentive and inspiration to noble heroic deeds of manhood and womanhood, and a hand of power and protection to the young. Six thousand years of sin and sorrow, of struggle and experiment, have demonstrated the value of the immense ideas of God, of human responsibility, of immortality and the supremacy of moral law. Humanity will ever come to the graves of its humble and mighty dead, with the flowers, and words, and music of an immortal hope. The word of God and the heart of humanity are made for each other. The gospel of Christ meets and complements all the deep heart-wants and soul-longings of our being. As the bending reeds on the sea-shore announce that the tide is coming in, or that a mighty wind is sweeping from some far-off horizon, so he, who repeats a hymn, or pronounces the name of God, is but obeying the mandates of humanity, and the mightier voice of the Infinite One.

The result of the world's mighty conflict between faith and unbelief, inscribed by God's finger before the sad eyes of the bruised and staggering ages, on the trophies erected on the fields of conflict, is this: "The way of the cross is the way of light." Hitherto, the assaults of infidelity upon the citadel of Christian faith have been repulsed, and unbelief has suffered defeat on all central points. The spiritual battle-fields of the past, upon which stand the trophies of Christian triumph, are not only important

objects of study, but the most significant marks of the world's agonies and advances. Christianity has had its trials and deceptions; but when we survey the full periods of its conflicts and career, the scene presents no narrow prospect, but a breadth of nineteen hundred victorious years. And looking to the ever-brightening skies of the future, we obtain glimpses of a heaven opened; and behold a white horse; and he that sits on him is called the Word of God; King of kings, Lord of lords. He is clothed in a vesture dipped in blood; his eyes are as a flame of fire, and on his head are many crowns. "For the Lord himself shall descend from heaven, with a shout, with the voice of the arch-angel, and the trump of God." He comes to raise the dead, change the living saints, make mortals immortals, and conduct his people home to the land of perennial bloom and beauty, where they may drink with angels at the fount of bliss.

What can be more impressive and immense than the Bible doctrine of eternal life. The scattered families, the parted friends, the heroes and martyrs and saints of all ages, the vast army of little children torn from the loving arms of earth, are all expected to meet in a land where there is no parting, no tears, no death, forever more.

Time runs on, night will bring darkness; grief will walk with death; the grave will claim its victims; but light will come with the morning, and eternity will drink up the tears of our sorrow.

Reason and love, and the awful eloquence and pathos of the human race, in its heart-longings and aspirations after immortality, and the quenchless light and might of the gospel, all join in earnest pleadings with man, to believe in and obey him, who is the resurrection and the life.

M. M. GOODR.

PHILOSOPHY OF EDUCATION.

No one who is acquainted with American thought, or is conversant with American wants, can fail to see the ever-growing necessity for better and greater educational facilities in every part of our common country.

With our ever-increasing population, native and foreign, with the constant growing of mining and manufacturing towns and interests, with the ever-varying and multiplying evidences of human genius and of human wants, with the tendency of society to separate itself into castes, and grades, and classes, with the increase of large and powerful corporations, and the number of laboring poor, and with the perpetual influence toward centralization on the one hand, and disintegration on the other, the impinging of capital upon labor, and the struggle of labor against capital, there comes the *necessity* for such a cultivation of mind and heart as shall enable the individual and society to make the rough places smooth, a high-way in the valley, and a passage through the mountain.

In all this work and struggle the teacher and teaching are most important factors. The value of the teacher and his instruction to society and to the State, and his place in the moral and intellectual plain in which he works, depend almost entirely upon what he is by nature, what he has studied, by whom he has been instructed, what he has thought, and the methods he follows in his efforts to lead those committed to his care in the pathway of life, of truth, and of knowledge.

In the years which are gone, the educational anxiety and efforts have been to perfect what may be called the machinery of education, to devise ways and means of instruction, to contrive

plans and methods of work, and to arrange courses of study according to the wants of modern civilization.

During the last thirty or thirty-five years, both in Europe and in this country, there has been a great and growing desire on the part of teachers of all grades to approach the study of methods in practical schoolwork through the history, the science, and the philosophy of education. By way of preparation for a study of the last named of these three—the Philosophy of Education—two questions require an answer:

1. Can the history, science and philosophy of education throw any light upon the practical work of education? or is this line of travel the best and safest to an accurate understanding of methods of work, and to an intelligent application of the methods to the needed work?

2. Is it possible, in the nature of things, to have a philosophy of education?

In part at least, the first of these two questions is not difficult to answer. For if education has a history, and if it comes within the domain of science and of scientific methods and investigation, it takes its place in the circle of things to be studied. If there are principles which govern the mind in its unfoldings, they may be arranged according to some definite plan and classified according to the logical order. Practically, then, the force and answer to the first question turns upon the second—is there now, or can there be a philosophy of education? To answer this question intelligently we must consider what is intended and is set forth by the words education and philosophy, which terms, from the nature of things, fix the boundaries of our inquiry. What is included, and how much is excluded, when we speak of education and philosophy? Education may be considered as a science to be studied; as a concept about which we think and on which we mediate; as the embodiment of a set of principles; or as a practical art. It may be defined thus: Education is the science which treats of the principles and laws of mental and moral training, and the art of applying these principles and laws in the cultivation of the human mind. Philosophy means, so far as its etymology is concerned, a love of wisdom, but this is not the signification of the word in such phrases as the "philosophy of religion", "the philosophy of literature", "the philosophy of history", "the philosophy of math-

ematics." Sir William Hamilton, the greatest Scottish metaphysician of the first half, if, indeed, not of the whole of the present century, has gathered together the following definitions of philosophy which have been formulated by the greatest and clearest thinkers of the ages past:—"The science of things divine and human, and the causes in which they are contained;—the science of effects by their causes;—the science of sufficient reasons;—the science of things possible, inasmuch as they are possible;—the science of things evidently deduced from first principles;—the science of truths, sensible and abstract;—the application of reason to its legitimate objects;—the science of the relations of all knowledge to the necessary ends of human reason;—the science of the original form of the mental self;—the science of science; the science of the absolute;—the science of the absolute indifference of the ideal and the real."

It is easy to see that these twelve definitions of philosophy are strung on the same thread, and yet they are by no means identical in scope or in meaning, nor are they constructed with the same idea in the mind of the authors. There is another sense in which the word is used, as for example: when the qualities and attributes of material things are considered, the treatise is called *Physics*; when the nature of the elements is treated, it is called *Chemistry*; when the subject-matter of the consideration is man, the work is called *Anthropology*, or *Psychology*, depending upon whether man is treated in his entire nature, or as a complex unity made up of physical, intellectual, moral, and spiritual faculties, or in relation to his mental nature and phenomena only. It is evident that the word is often used in a sense different from any one of the three already mentioned, for it is a common thing to speak of the philosophy of *Rhetoric*, the philosophy of *Arithmetic*, the philosophy of *Language*, the philosophy of *Chemistry*.

We may be aided in the effort to arrive at the exact meaning in such phrases, by making a generalization, and in this way be able to formulate and to understand a real, and at the same time, a comprehensive definition of the *Philosophy of Education*.

Let us take, as the particulars and the representatives of all, from which to make a generalization, *Mind*, *Rhetoric*, *English Literature*, *History*, and *Religion*. From each of these, as the subject-matter of thought and of study, a science is developed.

Reaching back of the science, under the science, and down through the science, is the philosophy of our search. Thus the science of the mind is the classification of the laws, principles, and phenomena of intellectual life and activity. The philosophy looks at the nature of the laws, the action of the principles, and the inherent, or structural relation of the phenomena. Growing out of this, is the definition of the Philosophy of Mind, Rhetoric, English Literature, History and Religion. To carry this to a practical end: The Philosophy of Mind is that branch of human knowledge which treats of the connate ideas and organic principles by which and through which we explain the facts and truths of the universe. The Philosophy of Rhetoric is that branch of human knowledge which treats of the nature of the principles upon which the rules of composition are constructed.

The Philosophy of English Literature is that branch of human knowledge which treats of the nature of the principles which guide, and the causes which produce the Literature of the English Tongue. The Philosophy of History is that branch of the human knowledge which treats of the primal causes and the working forces which have wrought to produce the events which history records. The Philosophy of Religion is that branch of human knowledge which treats of the nature and principles of the divine government and of their relation to individual control and personal destiny.

If we are able to make a generalization from these five particulars, we can then construct a definition of the Philosophy of Education, for all of these are combined in mental training and in human development, and they represent all the factors which enter into the product. Thus mind is the living, moving, acting personality which is acted upon and which acts according to fixed principles and inherent laws of growth, of discipline, and of strength; English Literature, the product of English life and thought; Rhetoric, the science and art of constructed discourse; History, the record of events; and Religion, the system of truths and principles, and the art of applying them to daily living and duty which brings us and keeps us in harmony with the universe of God, and with God himself. Like Rhetoric and like Religion, two of the five examples—Education is both a science and an art. This being true, another question is involved and requires an au-

swer before we can reach an intelligent idea of the subject under consideration, namely: What is Philosophy as related to art in general, or to any one art in particular?

Science has to do with principles, while art is concerned, simply and only, with rules and methods. How, then, are the rules and methods of an art, on the one hand, to be connected with the principles of the science on the other? The answer is, the connection is made by the philosophy of that art. Hence the definition in general: The philosophy of *any art* is the reference of its rules and methods to their appropriate and necessary principles. For example: Arithmetic is the science of numbers and the art of computation. As a science, Arithmetic classifies the knowledge of numbers and of the properties and principles of numbers. As an art, Arithmetic teaches us the rules and methods by which the various operations and computations are performed. If we have here the science of Arithmetic and the art of Arithmetic, what is the philosophy of Arithmetic? The Philosophy of Arithmetic is the reference of the rules and methods of Arithmetic to their necessary and appropriate arithmetical principles. Let a single illustration suffice. What is the common rule by which we calculate the interest on \$225.25 for two years, two months, and two days, at six per cent? All know the ordinary rule, and know also that the application of the rule to this problem is an illustration of the art of Arithmetic. What is the principle of this common and well known rule? It is this: Interest is always due. That is, from the time the money is obtained, according to the common United States rule, until it is returned, interest is always due and may be tendered any day. What is the philosophy of the rule but its reference to this appropriate and necessary principle in the example before us?

We are now ready to see and to appreciate the answer to the question: What is the Philosophy of Education? The Philosophy of Education is that branch of human knowledge which treats of the nature and the order of the laws of culture, and is the reference of the rules and methods of procedure in intellectual and moral development to their necessary and appropriate principles. It is clear, from the nature of things, that the first study in the Philosophy of Education must be devoted to the nature of the mind to be trained, not as mind, but in the law of its development, and in the order of its advancement from the hour influence begins.

until the character is formed—perfected—established. The second task in such a work, is to examine the methods of education in the light of the nature of the mind's unfolding, in the light of the law of intellectual progress, in the light of the order of its best and highest activity, in the light of the end to be reached, and to refer each method to its appropriate and necessary principle of life and of action. That which the definition includes shows that a close and accurate study of the philosophy of education would cause all to rise toward the plain of the Great Teacher who knew all men and needed not that any should testify of man; for he knew what was in man. It teaches another thing, namely, that a real understanding of education can be attained, and attained only, by having the fullest acquaintance with the mind to be cultivated, the laws of its growth, the order of its development, the subject-matter to be used as means, the methods to be employed, and the relation of the objects of study and methods of work to the mind and to the principles of intellectual training. The true conception of the subject involves a correct philosophy of man—a complex unity—body, mind, and heart—physical and non-physical—and yet not two, but one body and one nature—subject to one fundamental and all-comprehensive law of divine enactment. The mind must be studied in its unity of parts, the intellect, the sensibility, and the will, in its ability to know and think, to feel and touch, to choose and determine, knowing that the perceptive faculty conditions the power to feel, and that the sensibility conditions the will. Or, as it is put by Sir William Hamilton in his eleventh lecture on *Metaphysics*, thus: "I see a picture. Now, first of all, I am conscious of perceiving a certain complement of colors and figures; I recognize what the object is. This is the phenomenon of cognition, or knowledge. But this is not the only phenomenon of which I am conscious. I may experience certain affections in the contemplation of this object. If the picture be a masterpiece, the gratification will be unalloyed; but if it be an unequal production, I shall be conscious, perhaps, of enjoyment, but of enjoyment alloyed with dissatisfaction. This is the phenomenon of feeling—or of pleasure and pain. But these two phenomena do not yet exhaust all of which I am conscious on the occasion. I may desire to see the picture long, to see it often, to make it my own; and perhaps I may will, resolve, or determine

so to do. This is the complex phenomenon of will and desire."

In the study of man's nature these faculties must be known in their relation to each other, and also in their relation to the ends contemplated in education. Philosophy is intended to teach us the place and the force of the intellect, the sensibility, and the will, and to lead us to select such means and methods as shall develop the powers and relations of each in the proper order, at the right time, and in the right way. Not only so, but we are to recognize the place and the importance of the necessary divisions of the intellect—the power of intuition, of presentation, of representation, and of elaboration—of the faculty of feeling in its threefold branches—physical, æsthetic, and moral—of the will, which has been called the monarch of the mind, in its dual faculties of choice and volition.

This same philosophy of man is expressed by President Hinsdale thus: "Man has only one mind, but this acts in three ways—it knows, it feels, it wills. It must not be supposed that these fields are closed the one to the other; in fact, they open into each other by numerous gate-ways; they inter-penetrate and even overlap. The lower faculties are conditional for the higher. The soul rests on the body. The body reaches up through the action of the soul. The intellect conditions the feelings, and these again the will. As we rise in our study of man's nature, we must carry the lower powers with us to the higher. Knowledge flows into feeling, and the two into the will." And, again, with the same conception of man, he says: "Knowledge is the lowest product of the mind. Conscience is higher than consciousness; affection, than fact; choice, than thought."

As showing the place of the faculties in any system of training and in the true philosophy of education, the words of Dr. Hopkins, found in the work entitled, *Outline Study of Man*, are in point: "At first, men worshipped strength of body—physical energy. The man who had the greatest power of muscles was the hero. Even yet there are many with whom physical prowess is the great thing, and those who hold those who manifest it, in higher esteem than any others. The next step is the worship of intellect. Disputants and intellectual prize-fighters become heroes. Great debaters, pleaders, orators, and writers, become the great men irrespective of character. This is our present state. No nation has yet gone

beyond this. In our literary institutions it is chiefly the intellect that is educated, and in some of them more and more, with little or no systematic regard for the training of the higher powers. No doubt the time will come when this state of things will be looked back upon as we now look back on the ascendancy of physical force. Until the intellect is placed where it belongs and made subordinate to the sensibility and the will, we shall find that mere sharpness, shrewdness, intellectual power, and success through these, will be placed above those higher qualities in which character consists, and success through them." We have here, in imperfect and hurried outline, the place and order of the faculties of the mind. Correlate with the mind is the subject-matter to be learned and taught. In every system or scheme of education no power or faculty exists which should not be met with its counterpart—its appropriate element. How can a system of education be constructed in which each power and each faculty of the mind shall be met at the right time, in the right place, and in the proper order with its appropriate element of life and growth? Three things are needed that this desirable end be reached:

1. The science of education must be carefully and thoroughly studied. Beginning with the history of the earliest times and extending to all races and nations and coming down to the present, there must be an exhaustive examination of the various systems of education, with the specific purpose of finding the principles upon which they have been constructed. When this work has been done, and the principles are known and understood, they must be arranged and classified—in other words, these principles are to be formed into the science of education.

2. There must be a collection and an examination of the *methods* which have been devised in the past by different persons, under different circumstances and of those in use now in the schools of the various grades and countries. There must be a selection from the many of those methods of work, plans of organization and systems of gradation which stood the test of trial and have upon them the stamp of intelligent approval.

3. The art of education and the science of education must be brought together. This is the work of the *Philosophy of Education*.

The factors which enter into a perfect system of instruction

are the mind to be cultivated, the science of education—the classified ideas, definitions, and principles, the art of education—the methods of work and rules of organization, and the philosophy of education—the reference of the rules and methods of the art to their necessary and appropriate principles. Every idea, definition, and principle in education should be tested by the true philosophy of man, and should be judged in the light of man's real place in the unity of nature. Each method and rule in the art of education should be tried by finding its necessary principle, and its value should be ascertained by referring it to this appropriate judge. This finding and referring, a true and comprehensive philosophy of education proposes to do, and its advantages to the teacher, to the children, to the youth and to all, are beyond computation in the attainment of a higher civilization and of a fuller and deeper Christianity. The more fully we realize this, the more certainly will we grow into the largeness and liberty of the gospel, and the more rapidly will we, as a brotherhood, reach the ideal Church of the New Testament.

J. A. BEATTIE.

RESPONSIBILITY OF THE DISCIPLES OF CHRIST TO THE
PRESENT AGE.

"Can two walk together, except they be agreed?"—Amos.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The Holy Scriptures warrant us in believing and teaching, that all men will be required to render to God a just account for trusts committed to them by the Father of spirits. The "Disciples of Christ" will not be exempt from this judgment, but will have to account for their stewardship. As a religious people we will have

to make response for our ability in that day. Our individual or personal ability is but elementary to our *associational* ability, and for the latter we are responsible to the present age, more than for the former. Is it claiming too much, to assume that greater responsibility is not laid upon any religious people this day than that which falls upon the people known as "Disciples of Christ" or Christians?

When we consider that scarcely half a century has passed, since form was given to us as a distinctive body of religionists among men, and that, under the divine blessing, we have become now about six hundred thousand strong, blessed with a fair proportion of wealth, and combining a large degree of virtue, intelligence, learning and social influence. Having under control schools, academies, colleges and universities, the peers of any in the land; publishing weekly and monthly papers, magazines, books, pamphlets and tracts, special and miscellaneous, which, are characterized by a clearness of thought and freshness of style, never surpassed, and rarely equalled in religious literature; most ably defended by a corps of preachers, remarkable for their Bible knowledge and the ability to impart that knowledge to others; and to crown the whole, occupying a doctrinal position which commends itself to the seeker for truth wherever it is fairly presented and examined.

How great indeed is our responsibility to the present generation! A grand time, too, in which to exercise the mighty power of a great spiritual body, is the present. The iconoclastic spirit is abroad and the danger is imminent that everything once revered will be ruthlessly destroyed unless the fruit of the fair tree of God's knowledge shall open the eyes of the understanding of men so that they may know their spiritual nudity and be compelled to ask "*Wherewithall shall we be clothed?*"

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 8:17, 18.

"Satan now is wiser than of yore,

And tempts by making rich, not making poor."—*Pope.*

Will the forces now at work ever stop? Will the earnest desire in the hearts of men for freedom from the shackles of the past ever fade away and die? Will the uncertain youth of the world, with its follies and foibles in morals and religion be perpetuated? Never, never, no never. The forces are going forward, not back. It has long been the hope-dream of philanthropists and statesmen, that a day would come wherein all men should dwell together in peace, having no conflicting wants nor interests to mar the harmony and generate strife. But that day is not yet. So long ago as the days of the prophet Amos, it was asked, "Can two walk together, except they be agreed?", and from that day even unto this, both the learned and the unlearned have perished in the fruitless attempt to demonstrate that men can walk together in spite of their disagreements. It is said, that, in the *Place of Justice* at Rome, the visitor is sometimes taken into a chamber with strangely painted frescoes on the ceiling, around the walls, and upon the floor in all manner of grotesque outlines. He is bewildered. The lines cannot be reduced to harmony; it is one bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which, every line falls into harmony; the perspective is perfect, the picture flashes out upon ceiling, walls and floor, instinct with meaning in every line and panel. From that point alone can be seen the design of the artist who painted it, and its master-mind comprehended. Thus, human life presents itself to our vision, devoid of form and without harmony. The chemist and the alchemist of human society, vying with each other in the effort to evolve from nature some mighty mixture which shall excel the Balm of Gilead and prove a panacea for the moral and spiritual ills all "flesh is heir to" in this earth; or hoping, mayhap, to discover the true "water of life," a draught of which will soothe the troubled spirit of the times and "lay dull care to rest." The social philosopher and the statesman, each strive to discover a system of laws, the operation of which shall bring "peace where there is no peace," and call forth order out of chaos. All together contribute to the moral and spiritual confusion and disorder, bewildering to behold and contemplate. Meanwhile, for nearly nineteen centuries there has been one spot, and one only, whereon if a man stood, all the design of the supreme artist unfolded itself to his enraptured vision. The

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lines fell into harmony and the picture was instinct with divine meaning in every part. The perspective was perfect. That spot, need I say, is fully known to the body of Disciples who stand, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner." Eph. 2:20.

So rapidly has the spirit of the age come upon us, that it may be affirmed of a truth: We are not in the same world, although on the same planet, with those who lived in the last century. We live in the age of progress in civilization and in all things which, in human judgment, minister to its perfection. The utilitarian spirit of the age has obtruded itself upon all grounds heretofore held sacred, and the reason is asked for religion in all its various forms, with a perversity of spirit entirely unknown to the fathers. That only, which promises immediate good to the race, is considered to be worthy of marked effort or trial, and no experiment is patiently submitted to. In the face of this unfortunate condition of things, social, moral and religious, it becomes the lovers of the gospel of Christ as "the power of God unto salvation", to beware of the possibility of adding to the general confusion, of making it worse confounded; and they should rather give diligence to the pointing out of "a more excellent way" to the people of this generation. The Disciples of Christ, and all such lovers of the word of God, are in duty bound to call particular attention to the fact that the time "now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a spirit: and they that worship him must worship *him* in spirit and in truth." John 4:23, 24. We are responsible to our age for the enforcement and illustration of the true worship of the Living God in its adaptation to the circumstances and heart-wants of the human race. The Disciples of Christ, with their peculiar plea, having solved one of the great problems of religion, owe it to this age to step to the fore-front in such manner as shall call attention to the fact in the eyes of the world, that "*the Bible, and the Bible alone is really (not theoretically only) an all-sufficient rule of faith and of practice*", in all things moral and spiritual. One generation tried the experiment and produced the great demonstration, they "have fallen asleep in Christ", but their children in the faith, stand together upon the "one foundation of

apostles and prophets, Jesus Christ himself being the chief corner", and feel no need of any other creed.

The exhortation of the apostle at the head of this article, quite familiar to us, theologically, in our defense of and plea for, the union of Christians and the mobilization of the church of God; it is, however, seldom viewed as containing the germ of instruction as to unific action of the whole membership, or of any considerable part thereof, in accomplishing the Divine purpose in the church. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no division among you; but *that* ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10.

The unification of the Saints, as contemplated in this Scripture, is threefold: *a.* In what is to be spoken. "*That ye all speak the same thing.*" *b.* In perception or discernment. "*That ye be perfectly joined together in the same mind.*" *c.* In purpose or practical decision. "*That ye be perfectly joined together in the same judgment.*" It is proper to call attention to the fact that, although this exhortation was primarily intended to correct a grievous fault in the church at Corinth, it is nevertheless justly applicable to us, according to the Catholic direction given by the Holy Spirit in verse two of the same chapter. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be saints*, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." This unity of the body of Christ, which reaches unto all "saints and faithful", and into "every place", is complete only, when the features thereof are present which distinguish the saints of the Most High, from the world, perfect unity of forces, of teaching, of foresight and of action. "For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, *I am* of Apollos; are you not carnal?" 1 Cor. 3:3,4. Men of the world may divide and follow several leaders, but men of God stand together under one. As a religious people we are at one in the duty and obligation to "all speak the same thing" to the man out of Christ, or in order to conversion, regeneration and sanctification. We are a unit upon the declaration that the thing to be spoken is that which was spoken by the apostles of our Lord and Savior, Jesus

Christ, "with the Holy Spirit sent down from Heaven." We are agreed upon the fact that all who hear, believe and obey from the heart the apostle's doctrine are, by the operation of the divine law, introduced into the one body—the kingdom of Christ—the church of the living God. We are further agreed that this kingdom is in no sense confined to any given locality on earth, but is universal; broad as the earth and limited only by the acceptance of the gospel. We agree that it includes all who in every place call upon the name of the Lord in faith and verity. It is the family of God, the record of whose names will be found in the "Lamb's book of life", for "the Lord knoweth them that are His." It is "the general assembly and church of the first born; whose names are written in heaven," and consists, on the earth, of as many members as exist at any given time. "For as we have many members in one body, and all members have not the same office: so we, *being* many, are one body in Christ, and every one members one of another." Rom. 12:4,5. The one family of our Lord, "*the house of God, which is the church of the living God, the pillar and ground of the truth*", is the noblest and greatest to be found on the earth, or described in history. Its ever-abiding head gives it a prestige and name far above all others. "Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:6. The members of this royal household are kings, priests and princes, and to them is committed the sacred duty, in keeping with their high character, of dispensing the bounties of heaven, in spiritual things. It is the grand mission of God's holy family to herald abroad the information to the people, who "hunger and thirst after righteousness", that there is "bread of life", enough for all and to spare, and that a fountain of "living water" flows freely for all those who will come and drink, and thus never thirst again. That which was prophecy to Isaiah, (55:1,2), "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for *that which is* not bread? and your labor for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness", is reality to us, for now "The Spirit and the bride say, Come. And let him that heareth

say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17. We then, may bear to the needy "the bread which cometh down from heaven", and the soul refreshing water which flows from the throne of God; humble vessels for the Master's use.

A practical age beholds us and expects us to exhibit a united body of brethren in Christ, leading purer lives and turning more souls to the Lord, in proportion to our ability, than other protestant bodies. By how much the Bible alone, as a rule of faith and practice, is above any creed devised in the wisdom of men, our union and work are expected to be better, nobler and more efficient in the accomplishment of the Divine purpose. We are expected to be one body in faith, life and labor; in conversion, co-operation and worship. It is a peculiar feature of our plea, that the preaching of the Gospel of Christ is the ordinance of the Heavenly Father for the pointing out of the way of salvation to men. We are agreed that the Gospel of Christ is "the power of God unto salvation to every one who believes", and that this faith comes by hearing the word of God. We esteem it the duty and high calling of the church in the midst of "a crooked and perverse" generation to hold forth the word of life. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" Rom.10:13-15. We believe it is the bounden duty of the church to send forth those who are to preach. How shall they be sent except the church sends them? And how shall they send the preachers if they be not agreed? The essential unity of Christ's body is most beautifully portrayed by the apostle Paul. Eph. 4:14-16. "That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edify-

ing of itself in love." Here we are taught that the whole body, by the effectual work performed by every part, or member, according to the measure of ability, makes its growth, increase of strength and edification in love. We are further taught that the body was fitly joined together by the master-workmen under Christ, and that the original unity is retained and the body kept compactly together by that which every member supplies. Thus the church increases by its divine efforts.

As a religious people we are distinguished by the belief and enforcement of the doctrine, that the disciples, individually, are the branches of the church of Christ. We affirm constantly that Christians, personally, are joints and members, and that there is one whole body built up by the active contribution of every one of these, according to ability. We are agreed that it is the imperative duty of all to be constant in "holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:19. Where, however, with our modern idea of church independency, which stultifies our otherwise consistent, scriptural plea, is the body, which is knit together by the nourishment which is ministered by the "joints and bands"?

Where are the "joints and bands" by which all the members, in one body, are held to the Head? If our modern idea of congregational perfection, which cuts off all actual fellowship just at the line of the record of names of each local assembly, and says to all others of "the same faith and order", "thus far shalt thou come and no farther", and here all co-operation shall cease, be the true one, then there are no "joints and bands" to hold us together, for we have not "one body" with "many members", but few members in each of very many bodies. Can we expect that increase from the Living God which will insure edification and perpetuity to the church, if we sever the "joints and bands"? The law of God's material universe, as announced by Newton, is this: "Every particle of matter in the universe attracts every other particle of matter with a force directly proportional to its quantity of matter, and decreasing as the square of the distance increases." Is there not a similar law in the universe of spirit? Every living stone in the one spiritual house has its own specific weight of character and moral influence. Every personal spirit in the church of Christ

attracts every other spirit with a force directly proportional to its weight of character and decreasing as the square of the distance increases. Every community of such spirits has a power proportionate to its combined weight. Aggregation increases the force and power of the church of God, not only in weight of character and spiritual influence, but, also, by bringing it nearer to the hearts of men out of Christ. Can we fail to perceive that there is a threatening danger to the perfect unity of the whole body, in the isolation of every local congregation from all others by a "middle wall of partition," denominated "church independency"? To decrease the attractive power of the church of God upon the hearts of the children of men, we have but to instil into the hearts of God's dear children the idea that the church of Christ is "perfect and entire, wanting nothing", in every individual congregation of the saints. Has not the world had enough of this peculiarly human and altogether selfish doctrine and practice? It is incumbent upon the Disciples of Christ to produce an order of things which will show the existent unity required by the word of truth, consistent with the liberty of the Gospel granted to congregations and to members individually.

The exercise of the united power of the church to accomplish a given end, in order to its edification, is not possible, unless we be "perfectly joined together, in the same mind and in the same judgment." But this divine union will never exist unless we fully appreciate the fact that "by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." 1 Cor. 12:13, 14; and this, too, without reference to locality on the surface of the earth. We are not only to appreciate our oneness, but are required to labor to preserve it. "Endeavoring to keep the unity of the Spirit in the bond of peace." "God hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. 12:24-27. "Only let your conversation be as it becometh the gospel of Christ: that

whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God." Phil. 1:27, 28. A state of things which demonstrates to all, that God, Christ, the Holy Spirit and the church, are united in the effort to save all for whom the "blood of the lamb" was shed.

To realize that we are made "partakers of the divine nature", and are therefore all of one holy family, without reference to local peculiarities, we sing:

"I love thy kingdom Lord, the house of thine abode,

The church our blest Redeemer saved, with his own precious blood."

Do we mean the little assembly in our own neighborhood only, when we thus sing? It has been said, that in the generations of the near past, certain religious people were accustomed to cut the hair round by the edge of a crock inverted on the head, and that from this habit they were called "roundheads". Are we to allow this grand age to behold us, illustrating our mighty plea for the perfect union of all saints, by a practical demonstration equivalent to turning a theological crock over each assembly of the saints and cutting off their ability round about its edge? Was this the "ancient order" of things evangelical? It is a duty which the Disciples of Christ owe to the great Head of the church and to the present age, to suppress and prevent "roundheadism" in church unification.

The mission of the church of God to the world is to carry the good news of salvation. Electro-magnetism, as applied to Telegraphy, affords us an illustration. Batteries are composed of electric or magnetic jars, united together by joints and bands. The force or power of each battery is proportionate to the number of jars thus joined together, and is in no way advanced by the number of jars, which may be just as good in themselves, but are not in the union, each jar having its own degree of power, whether in or out of the battery. These batteries are placed at the termini of the line and at all stations of size between, but all are joined together into one electric body, for the transmission of information, by bands of wire, etc. In the purpose of this organization, or grouping of electric powers, the Telegraph, built up by that which every jar

supplies, where all are knit together into one, accomplishes its mission with ease, power and satisfaction. Now it happens, that, in the larger centers, where there is this need, the batteries are large, the machinery is the most elaborate and elegant, and the buildings occupied, are larger and handsomer than at the inland towns and smaller stations, and are sometimes quite richly furnished. Nevertheless, each battery contributes its share to the efficiency of the whole, in the proportion of the number and power of its jars, and it performs a part exactly as important as the amount of its force elsewhere; provided, only, it be joined to all the others. Now, in the divine economy, the church is the Heavenly Father's system of spiritual Telegraphy, to convey to all men "the law of the spirit of life in Christ Jesus". Each member is a Leyden jar of spiritual power, generated of truth, righteousness and the Holy Spirit. Each congregation is a battery of true spiritual magnetism, composed of the united spiritual force of the members. The termini of the line are Pentecost, Acts 2, and the day of Judgment, Acts 17:31. The union of the batteries, all along down the stream of time, by joints and bands, enables the Holy Spirit to send the word of life to all for whom Christ died. Is it not incumbent upon us to preserve the body from destruction by "endeavoring to keep the unity of the Spirit in the bond of peace"? To sever the connection between the churches, in spreading the Gospel, is spiritual suicide. It some times happens that in the great centers, where there is the more need, elaborate appliances are thought necessary. Will the Lord hold us guiltless of the blood of this generation, if we teach the smaller churches that they may withhold their assistance and sever their connection for this, or any other reason, and yet be of the same body, doing the will of the great Head of the church? Verily, we will be condemned. To further illustrate, let us suppose that the magnetic jars were endowed with human powers, and that they being informed that the offices at the centers of trade have large buildings, carpeted and upholstered rooms, elaborate machinery, &c., &c., they resolve, so many of them as are in the smaller batteries and in less pretentious places, that because of this evidence of pride on the part of the cities, they will at once sever their connection with the main lines, and from thence forth co-operate only in carrying the news throughout their own vicinity. Would it be a

matter of the profoundest astonishment if the Telegraphic system should suddenly fail to do its proper work, and eventually be displaced by some other system?

"Shall we whose souls are lighted by wisdom from on high,
Shall we to men benighted the lamp of life deny?"

Shall we expose ourselves to the astonished gaze of angels and of men by advocating a theory of church independency which will make ship-wreck of our power and destroy the unity of God's people?

We cannot afford to teach or encourage the conviction and practice of imagined conscientious duty in severing the ties that bind the local churches together into one body in Christ, because in some of the cities, for greater efficiency, it has been thought necessary to have larger and better houses, more elaborate appliances and expert workmen, or for any other reason, real or unreal. In the absence of the perfect unity we find required by the Holy Scriptures, can we wonder that the efficiency of the church of God in this age is neither known nor felt in spreading the "glorious gospel of the blessed God", to the extent expected of so mighty a people under Christ, as the "Disciples"? Are we not the rather astonished and thankful that so much has already been accomplished, with our want of unification and in spite of our segregation? Let us now resolve, for the sake of our blessed cause in this most wonderful age, to cultivate patiently the union which the Lord requires, not only in what shall be spoken, but also in what shall be done for the edification of the body of the faithful and the salvation of sinners. Hence, Paul said: "If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind. *Let nothing be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:1-3. Beholding the Mamelukes, on the eve of approaching battle, Napoleon inspirited his army by pointing to the monuments of Egypt, and thus addressing them: "Soldiers! from the summits of yonder Pyramids forty generation look down upon you." But, soldiers of Christ! a more noble and inspiring scene presents itself to us. We are surrounded by the culmination of all the ages of the past, and there look down upon us a

hundred generations of "just men made perfect", together with Patriarchs who "without us should not be made perfect"—Prophets who "searched diligently", and angels that "desire to look into these things."

J. C. TULLY.

THE DISCIPLES' RELATIONS TO THE DOINGS AND SCHEMES
OF THE DENOMINATIONS.

Every now and then, in the East and in the West, a few Disciples, as if galled by their obligations to abide by the written teaching of our Lord and his apostles, and seeking a certain sort of notoriety, announce their anxiety to cultivate more friendly intercourse with the other religious bodies around them. As a prime factor to success in this their hearts' yearning desire, they volunteer a full apology for the "pioneer workers" in this reformatory movement, whose methods are confessed to have been largely of the iconoclastic character, wholly devoid of respect for venerated "forms of faith", accepted and cherished by the churches.

Alexander Campbell and his early co-laborers must be quietly allowed to sink into deep oblivion, for the mere mention of his name causes a visible tremor of unpleasantness to pass over the nerves of our religious neighbors. His writings must be carefully edited so as to modify his pungent and incontrovertible utterances. It is just a little strange, but most instructive, that every time some ambitious Disciple discovers an imperative necessity for the Disciples' seeking closer relations with the other religious bodies, some leading and clear-headed man, who is of and knows said bodies, gives forth a bitter wail over the sinful origin and conduct of them, one and all.

Read these words from Dr. Fulton, of St. Louis: "I suspect it to be true that Christian people in the United States would be startled if they were to be told, as they ought to be, that our

divisions are essentially evil; that they ought to be removed; that until they are removed the conversion of the world can never be achieved; that in the meantime they are apparently consigning to destruction more souls than the ministry of all our churches is converting." If we must concur in these statements of Dr. Fulton, have we not herein one strong reason why the Disciples should at once cultivate friendly relations with these denominations, that we may share the rewards certainly due them for their wonderful works?

"Not a few earnest but inconsiderate souls have been ready to maintain that divisions are an actual advantage to the cause of religion." Can we adopt a more successful way to maintain the present, and to increase divisions, than by endorsing them in seeking closer relations with them? Is not each denomination now divided into several distinct and rival societies? To whose advantage is this? "With what consistency are we spending millions of money on foreign missions while the wasteful wantonness of our denominational divisions, together with the crippled inefficiency which is caused by them, are virtually and needlessly consigning more thousands of our own countrymen to absolute heathenism in one year than all our missionaries put together have ever converted in ten?" Surely the Doctor must have forgotten the risk to his good name he was running in speaking in this strain of missionary zeal and enterprises! No, I think he had just then a slight remembrance of Paul's old-time advice—provide for his own household. This extract reads like some essays in the *Christian Baptist* sixty years ago, for which some Disciples would hasten to substitute something more in modern style. But if things are as the Doctor tells them, we may modestly ask, what commendable progress have these envied religious bodies made in sixty years? Wherein have they proved their methods wise and merciful, and those pursued by Alexander Campbell both unwise and cruel?

It seems that heathenism need not be sought in China, Japan, India, Africa, or England. Nor is this heathenism owing to dearth of zeal or money; it is due to discord and waste! "I believe that for the interests of religion it would be well if one-half of the sincere and godly men who are now engaged in the maintenance and propagation of sectarianism could be withdrawn from a work

in which they seem rather to be weakening each other's influence than promoting genuine religion."

During the past year I have read several articles in which the scarcity of candidates for the "ministry" in the various denominations was presented as a matter for serious consideration. The extract above gives a hint that the "ministers" are too numerous for the best "interests of religion." If there is a mistake here, it ought to be corrected. Does it not sound rather incongruous to hear it said that "sincere and godly men" are engaged in maintaining a work of weakening each other's influence, rather than in promoting genuine religion? The plain, but unsavory truth, is here presented by one whose position forbids any one accusing him of improper motives. "The wastefulness of our denominational divisions ought alone to make us ashamed of them. I have seen a single village in which there were more places of worship belonging to different denominations of Christians than there were hundreds of inhabitants." Is it strictly correct to assert that these "places of worship" belonged to different denominations of "Christians"? Has not each of such places one of "the gods many", recognized by Paul? To all Christians there is but one God, and one Lord, one faith and worship. "Is it not pitiable to think of the waste of men, money and energy spent by so many separate organizations, when one strong center of religious life and culture must have been incomparably better?" So far is it not considered "pitiable", that at home and abroad this "waste of men, money, and energy" is on the increase, and filling more space in nearly all "religious" papers every week, than the Gospel of Christ. To add to this "waste", this mutual weakening of forces, the living and the dying are incessantly besieged for money for missions; even children are employed in this "pious work". Zeal, without a care for what has been written as the gospel of salvation, may advance the present interests of those who neither believe nor obey the apostles of our Lord Jesus, but will bring no good to those in whose name is solicited this squandered money.

"It will not do for ministers to forget that it is ministers who have created all the divisions which exist; that it is ministers who have kept them alive, and that ministers, if they genuinely wished it, might bring them to an end." Here again is a bold repetition of the charge made by the *Christian Baptist*. Is not this rather

unkind toward the "sincere and godly" men who claim a "divine call" to the "sacred vocation"? But Schaff, like Mosheim, Neander, and the hated Gibbon, has furnished an abundant support for the statements so far as the ancient "ministers" are concerned, and as regards the "ministers" since Luther's day, there can be no denial made. In view of these unpleasant conditions, a Congress of churches has been called for:

"To bring representatives of the different denominations together for two or three days and leave the wisdom of their utterances and the Spirit of God to do the work was all they wanted." It is thus assumed that, when these volunteer representatives of different denominations have assembled, "the Spirit of God", will be present to aid them! It would be a strange place for the Spirit of God to enter. These representatives, assembling unofficially, by virtue of the restraining regulations adopted to govern them in speech, if not in thought, may enjoy a few days of mutual admiration, but they will all return to their sanctums, or chairs, or pulpits to perpetuate the "waste of men, money, and energy" through denominational divisions; for as one has said: "men like us whose fidelity to our respective ecclesiastical obligation is beyond dispute, and whose mutual respect is too great to admit the suggestion of unworthy compromise." Yes, above the Gospel, must rise fidelity to party! *Here is union!*

A Protestant doctor, forgetting himself, has said, "It seemed to him that the four hundred years since the reformation was time enough to work the will of the flesh". This might be taken for a Jesuit reproach on the learned, godly and "spiritual fathers" of the Protestant religion. This is a dark picture of the past four hundred years. To what country and to how many religious bodies, must this charge be applied? Is it meant by this that "the will of the flesh" was not at work before Luther began his work of deliverance from the superstitions of previous ages?

"Ministers who had led the people apart must lead them together, but they must come together without ecclesiastical rank, title or pretention". The author of this remark must have had an opportunity to have read the *Christian Baptist*, and have been convinced thereby that "ecclesiastical rank, title and pretensions", have had more attractions for "ministers" than the Gospel and the salvation revealed therein. But will these "ministers" come down

from their mount of assumption? The Doctor here speaks very like one of those iconoclastic preachers, whose ignorance of a living style of preaching is sometimes deplored, by those who urge the Disciples to cease warring against the sects. This plain statement of clerical duty, if union is meant, must be interpreted as an unlooked for endorsement of the only successful methods ever used to destroy false gospels and false "ministerial" pretensions. Only men of sufficient independence of mind to speak the plain truth to the people, can adopt and fearlessly apply the New Testament as did the bold and benevolent hearted Alexander Campbell.

What benefits can the believers of the written Gospel of Christ expect from the deliberations of a voluntary congress of men, most of whom cherish such vague notions as expressed by one of them in the following extract? "His heart yearned and craved for all sorts of men, of all fashions of belief, who lived in the faith and spirit of Jesus. All Christians were his kinsfolk in the spirit of Christ." "He spoke of the variety which had been introduced into New England and all other American life, and declared that a church ample in its resources was needed to lay hold on all these varieties of temperament." "All fashions of belief" are to be gathered into one grand organization, or church, ample enough for all "varieties of temperament." One great chief, or universal Bishop, will be necessary to perpetuate this "visible unity" of the denominations.

That it is not alone the sinfulness of these denominational divisions which is prompting this new movement for closer relations among the churches, the following appeal to Protestants clearly manifests. "In this country, while we are dallying with duty and wrangling about trifles, the Church of Rome is laying the foundations of future imperial control over all this land by the use of a system which we might apply as well as she, if we were, as we ought to be, one body with each other." Here is an open avowal of admiration, or jealousy, of the papal "system" which is supposed to be successfully laying the foundations of "future imperial control" over all the people of this land. Not *faith in Christ*, but *fear of Rome*, animates this Congress movement for union.

Look at the men lately in council in Baltimore, a Congress of the papal order, and then candidly say if Protestants can produce

a Congress of men having, by "learning, saintliness, and success", better titles or rights to recognition as "God's Ministers", whom we are to believe and obey at the risk of Christ's eternal displeasure! D'Aubigne, the historian of the Lutheran Reformation, after a calm survey of the whole matter, wrote forty years ago, that "Modern Protestantism, like old Catholicism, is, in itself, a thing from which nothing can be hoped, a thing quite powerless. Something very different is necessary to restore to men of our day the energy that saves."

This Congress of churches, or, rather, Congress of volunteers from the various divisions of Protestantism, will fully confirm D'Aubigne's declaration.

Hear a "Bishop" suggest the possible course of proceedings of this great Congress, while assembled in Hartford, Conn.:—"They might all be persuaded that back of the history of each form of faith there represented had been characters of sanctity. They made holy and sacred the traditions back of them. Saintliness, devotion, knowledge, power, success, the spirit of God had been the predecessors, the ancestors, the founders of those forms of faith. It would be stupid and unwise for them to turn their backs on that blaze of light. There must be a wise, generous, loving recognition of what had been contributed to the common fund of sanctity." You see by this, that fidelity to the "fathers" must restrain any departure from the "sacred traditions" which give support to each denominational division. Not only "saintly men", but "the Spirit of God", must be recognized as the "ancestor"—"founder"—of the various antagonistic "forms of faith." This "Bishop" speaks out like an honest man, and surely any Congress of which such as he are members, will not do anything exposing it to his charge of being both "stupid and unwise." It must give "loving recognition" to the numerous contributions to the "fund of sanctity"—the forms of faith.

The Disciples of the Lord can have little interest in the doings of such a Congress. Such "union" as these men desire to effect, is not the prime factor in our existence, nor in our work.

To preach the Gospel preached by Christ's apostles, and urge faith in and obedience to Jesus whom God hath made "Lord and Christ", is the prime factor of our existence. Nor are we in any danger of losing our peculiar glory in this respect. "Forms of

faith"—formed by later men, no matter how saintly, learned and devoted they may have been—we cannot recognize, other than to seek their destruction.

The Associations and Societies springing out of dissatisfaction with denominational methods are yearly increasing, and may do more for righteousness among men than has been done by the "ministers." But the Disciples have too much self-respect to claim a share in any such "religious bodies", for all of them are hindrances to the Gospel in belief and action.

Many other religious bodies existed all over the earth in the times of the Lord and his apostles. And who will deny that the best people of each tribe or nation were sincere and zealous in their devotion? Yes, good people did service to their gods, and the voice of the Gospel stirred them up to deeds of violence in opposition to its claims. Perhaps a more "living style of preaching" on the part of the men whom Jesus chose and trained for the work, would have made converts more "spiritually" inclined. But these disciples were not taught to cultivate friendly relations with those other religious bodies, but to "come out of them." What was held in common was not magnified above all that differed. A man's foes were they of his own household, and the faithful Disciples were not afraid to suffer reproach from their religious neighbors. I hope the Disciples will continue to be a "reading people." Our indebtedness to certain authors has no force over us in the matter of the Gospel. The authors highly esteemed in our colleges even now, were resting from their labors before the apostles began their glorious effort to redeem our race.

Bishop Percell, in 1837, used this style of argument to persuade Protestants to submit to the authority of "the Papal church." Monks and priests copied and transmitted the Bible; therefore speak kindly of them, and do not reject their notions!

Our honest acceptance of the teaching of Christ and his apostles, as we read it on the pages of the New Testament, has nothing to do with our obligations to authors. Do we not read the literature of others than Protestants? Have not our best and most highly esteemed Protestant historians and commentators slavishly copied the comments, etc., of men whom the Catholics claim as "fathers" of that dreaded but powerful "system" now preparing the people for Rome's imperial control?

The literature argument, like the "saintly" and "success" arguments, had better be handled tenderly. Such reasons for the Disciples, in this day of the triumph of the methods used to distinguish the Gospel from "forms of faith" enforced by prison, fine and sword, cultivating closer relations with other religious bodies, will soon discover their force is insufficient.

We will strive to observe the "Golden rule" in our daily intercourse, but with religious bodies we dare not associate. We need no aid they can give, nor can we help them in their work. "To do evil that good may come" is forbidden us.

JAMES S. BELL.

THE GIFT OF THE HOLY SPIRIT. ITS PERPETUITY.

The Disciples are not in unity upon this subject. And while it is a matter for regret, the only way to attain the desirable harmony is to honestly investigate. This should be done without regard to previously cherished views.

All agree that the Holy Spirit has been given to men. Some limit the gift to miracle-working power. Others extend the gift this side the time of signs, down even to the end of the age. This difference is probably the result of not *discriminating* in relation to the gift. There is a passage of scripture which might help in the research. John 3:34, "For he whom God hath sent, speaketh the words of God: For God giveth not the Spirit by measure unto him." This citation implies that there were gifts of the Spirit by *measure*. Paul was filled with the Spirit; and many others. Some received a baptism of the Spirit. These indicate *large* measures. In Heb. 2:4, we read, "Gifts of the Holy Spirit *according to his own will*." This points to a difference of *measure* and difference of *manifestations*.

In Acts 2:38, Peter said unto them, (the convicted Jews), "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Other portions teach that this gift was promised only to the called, who became obedient. All others would be called as they were, by the PROCLAMATION. See Romans 1:6, 7; 1 Cor. 1:2-24; Jude 1:2; 2 Thes. 2:14. Those who heard the call obediently, received the gift—could appropriate the promise. See Acts 5:32, "and we are witnesses of these things, and so is the Holy Spirit whom God hath given to them that obey him." All did not work miracles; but all God's children received some measure of this gift. Some might quench the Spirit, 1 Thes. 5:19, or grieve the Spirit, Eph. 4:30; or become sensual and have it not, Jude 19.

But the Spirit is given to God's children. 1 Thes. 4:8, "Therefore he that rejecteth, rejecteth not man, but God, who giveth his Holy Spirit unto you." And 1 John 3:24, "And hereby know we that he abideth in us, by the Spirit which he gave us." Also 1 John 4:13, "Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit." Again, Acts 5:32, "And we are witnesses of these things: and so is the Holy Spirit, whom God hath given to them that obey him." Not only is the Spirit given; but the same dwells with God's children. See Romans 8:9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ he is none of his." Verse 11, "But if the Spirit of him that raised up Jesus from the dead dwelleth in you; he that raised up Christ from the dead shall also quicken your mortal bodies through his Spirit that dwelleth in you." Again, 1 Cor. 3:16, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Again, 1 Cor. 6:19, "Know ye not that your body is a temple of the Holy Spirit, which is in you which you have from God." Also, Eph. 2:22, "In whom ye are builded together for a habitation of God in the Spirit." Again, 2 Tim. 2:14, "That good thing which was committed to thee, guard through the Holy Spirit which dwelleth in us." The Spirit not only dwells in us, but helps our infirmities

and makes intercession for us. Romans 8:26, "and in like manner the Spirit also helpeth our infirmity; for we know not what to pray for as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." And the Spirit also strengthens the Disciples. Eph. 3:16, "That ye may be strengthened with power through his Spirit in the inward man." We have the Spirit also as an earnest, 2 Cor. 1:22, "Who also sealed us, and gave us the earnest of the Spirit in our hearts." 2 Cor. 5:5, "Now he that hath wrought us for this very thing is God, who gave unto us the earnest of the Spirit." God also promises us his Spirit and seals us with his Spirit. Eph. 1:13, "ye were sealed with the Holy Spirit of promise." Gall. 3:14, "That upon the gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith." Also, the same Spirit is sent forth into our hearts—and by the Spirit, love is shed abroad in our hearts. Gall. 4:16, "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying Abba Father." Romans 5:5, "Because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us." The Spirit also comforts God's children. Acts 9:31, "So the church throughout all Judea and Galilee and Samaria had peace, being edified, and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied." And all God's children are justified in praying to our Heavenly Father for this gift. Luke 11:13, "If ye then, being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?"

That this gift was to be perpetuated in the church of Christ, seems to be indisputable, from the foregoing citations, and many others which might have been added. The promise is to the obedient only. Acts 5:32, And to all the called, the obedient. Acts 2:28, And the Spirit was to dwell in the church or temple of God. 1 Cor. 3:16, And the church was to be the habitation of the Spirit. Eph. 2:22, The Spirit took up his abode in the church and has given no record of his departure. He leaves a man, when the man grieves, quenches the Spirit or becomes animal or sensual. This is not said of the mere baptism of the Spirit. That was a large measure, as the word baptism imports, and was not intended to be perpetuated.

OBJECTIONS AND ADVERSE CRITICISMS, BRIEFLY CONSIDERED.

1. "You cannot be conscious of having *this* gift. *That* which resulted in miracle working, had its evidence in the manifestations." To this, it may be said, that the same objection applies to the promise of remission of sins. *This* is not a matter of feeling, or of consciousness, but of *faith*. So with *that*, the gift of the Spirit.

2. "The Holy Spirit, nevertheless, was given in many other instances, as we find in repeated allusions in the Epistles, as, for instance, to the Corinthians, the Gallatians, the Thessalonians," but we are obliged to conclude it was always given in the same way by the imposition of the apostles' hands. This would seem to explain the apostle Paul in his epistle to the Romans 1:11, when he said: "For I greatly desire to see you, that I may impart some spiritual gift, that you may be established."—CHRISTIAN QUARTERLY REVIEW, vol. 3, page 384.

This is cited from the writing of one who tries to prove that the Spirit was not given except to work miracles. But the writer must for once have been napping. Paul had not been at Rome; and, beyond controversy, the Roman brethren had the gift of the Spirit. See chapter 8.

3. "Jesus said, the words that I speak unto you, they are spirit and they are life." In relation to which, a preacher from Ohio said, when interrogated by two Methodist clergymen, as to whether the Disciples believed in the work of the Spirit: "Oh yes, we have the Spirit on the stand", pointing to the Bible, and repeating the above passage. Such preachers do an incalculable amount of harm. The Master never intended his words to be taken so severely literal. The context shows that Jesus was speaking of food, aliment or nutriment for spiritual life.

4. "Yes we have the Spirit; but just as we have the Savior in our hearts, by faith." The absence of any such statement in the Bible, that the Spirit dwells in our hearts by faith, should be quite enough to set aside the "by faith" theory.

5. "The call of God to the reception of 'the gift of the Holy Spirit', was not by a voice from Heaven, nor by the proclamation of the gospel, for that was to all mankind; but by means of the apostles of Christ. * * * We do not know how many (if any), received this gift on the day of Pentecost. * * * The

Holy Spirit was given by the imposition of the apostles' hands, and in this way the call of God was indicated, or expressed." CHRISTIAN QUARTERLY REVIEW, vol. 3, pp. 382 and 383. It is not difficult to see in the foregoing extracts an effort to break the force of a plain statement of Peter, when speaking as the Spirit gave him utterance. Persons possessing a partizan state of mind can see infants in the households of Lydia and the Jailor. Well, our esteemed author only requires glasses, slightly more powerful, to see that the way the Lord, our God, calls people, to "by the imposition of the apostles' hands"! An effort is made in the same volume, page 379, to neutralize an argument based upon the statement of Luke 11:13, in favor of God giving his Holy Spirit to his children. The writer quotes it as follows: "If thou then being evil, know how to impart good gifts to your children, how much more will your Father in Heaven give a Holy Spirit to those who ask him." The "A. V.", the "R. V." and the "Living Oracles", render the passage "*the* Holy Spirit." The absence of the article will appear in many other places, where there is not a doubt as to its necessity. But how did he come by *a* Holy Spirit? But has it come to this, that a Disciple will teach that God will give or "impart" a holy disposition, heart, mind or spirit to those who ask him? Why not go a little farther and "pray for faith to believe" it? It is a pity that any teachers can be found who will try to sustain a cold, "philosophical" theory regarding the Holy Spirit, which antagonizes so many plain statements of holy writ. What can be gained by such a course? Nothing, but much may be lost.

C. J. LISTER.

BOOK NOTICES.

PROCEEDINGS OF THE AMERICAN CONGRESS OF CHURCHES,
HELD AT HARTFORD, CONN., MAY, 1885.

The American Congress of Churches, was organized by a number of Eastern Clergymen, for the purpose of "promoting Christian union, and to advance the kingdom of God, by a free discussion of the great religious, moral, and social questions of the time." As set forth in the preface, the general management of the Congress is in the hands of a Council of twenty-five, in which the various churches of America are unofficially represented by clergymen, or laymen, or both. It claims to have no intention of establishing a society, or of organizing a plan of union, or of putting forth a creed; but of holding public meetings for a full and frank discussion of those ecclesiastical and theological questions upon which Christians differ. In the list of the gentlemen composing the Council we find the name of Rev. Isaac Errett. On the programme we find the name of Rev. Fredrick D. Power, and in the proceedings an address by the same gentleman. We find greetings sent by "The Indiana Ministerial Association of the Christian Church to the American Congress of Churches", and by "The Iowa Christian Ministerial Association to the Congress of Churches."

So far we have used the phraseology of the Proceedings, and we have done so to call attention to several matters. "Congress of Churches" declares that all the organizations that are unofficially represented are Churches of Christ, and that the Church of Christ is divided into parties that teach and practice differently. We know that this is untrue. The Church of Christ is a unit, and that its teaching and practice are not conflicting. We know that Christ set up his Church and that he himself prescribed the terms of admission, and declared who should be admitted. No organization that prescribes different terms can be his Church, and if two or more organizations prescribe terms different from each other, only one can be in harmony with Christ, and none of them

may be. Then it is absurd to talk about a Congress of Churches of Christ, as there can be but *one Church of Christ*. It is equally foolish to speak of *branches* of the true Church. If these organizations are *branches*, then the *stem* must be somewhere. If organizations are branches, then the stem must be an organization, for branches and stem must be of the same nature. If Christ is the stem, then the stem is personal, and the branches are personal, and must be individual Christians. The branches must derive their life from the stem, and no atoms that go to make up the branches can reach the branches except through the stem, and precisely the same kinds of atoms that go to one branch go to all the branches. If the Baptist organization and the Methodist organization are branches growing out of the same stem, then precisely the same kind of atoms go into both branches; but we see that into one branch only immersed believers go, and into the other sprinkled infants largely go in addition. Both branches must bear the same fruit, but the one bears independent congregational organizations with a single pastor, bishop or elder for each local organization, while the other bears a general centralized organization with a plurality of bishops to govern all the local organizations. To consider these two organizations as two branches growing out of the same stem, is an imposition upon the most ordinary intellect. Jesus speaking to his disciples said, "I am the vine, ye the branches", individual Christians. Whenever a Christian recognizes these various religious organizations as Churches of Christ, his mouth is stopped from denying that what they teach and practice is contrary to the teaching of Christ, for no organization can be the Church of Christ and teach contrary to what he taught. Once admit that an organization is a Church of Christ and we are bound to admit that its teaching and practice is correct. When the "Indiana Ministerial Association of the Christian Church", and the "Iowa Christian Ministerial Association", send greetings to the "Congress of Churches", they recognize all the organizations that are unofficially represented in that Congress as "Churches of Christ", and being "Churches of Christ" upon an equality, and the Church of which these "Ministerial Associations" are members is but *a* Church among all the other Churches. It being admitted, as it must be admitted from the premises, that all these organizations are equally Churches of Christ, and their doc-

trines and practices equally in harmony with Christ, then we can not ask for a *unity* in doctrine and teaching, because all are right, and only a *union* of forces on the ground of economy of money and men, which is an impossibility. *Unity* can not be asked or desired because all are right; *union* can not be expected because it is contrary to human nature.

Is there such a thing as a "Ministerial Association of the Christian Church"? If "Christian Church" means the "Church of Christ"—"Kingdom of Christ," then there can be no "Ministerial Association" in it, for the divine constitution of that kingdom makes no provision for such an Association; but if the "Christian Church" means a religious organization similar to other religious organizations, then it can have any kind of Associations it pleases, for its members make its constitution. Just here we wish to state emphatically, and once for all, that, *the editor of this magazine, is not a member of the Christian Church when that title is used to designate a religious organization that is one of the religious organizations of the present day; but that he is a disciple of Christ and a citizen of the kingdom that the Son of God established for the government and salvation of mankind; that he recognizes as brethren in Christ all who are in that kingdom, and who teach and practice strictly in harmony with the New Testament.*

We have been accustomed to consider Isaac Errett and Frederick D. Power as men standing upon the Bible and the Bible alone, and as repudiating ecclesiastical titles; but when we see their names in the official proceedings of this Congress with the title "*Rev.*" prefixed to their names, and no protest from them, we must conclude that they have changed their minds. If this was the first time that such a title was given to them in print, we *might* conclude that it had escaped their notice, but when it has occurred repeatedly, and in the case of the former in an advertisement in his own paper, without a public disavowal, then we must conclude that they accept the title. When J. H. Foy accepted the degree of D. D. from a college in which he had been professor, he was severely criticised, and we think correctly, but we do not think he was as culpable as is the man who without protest suffers himself to be advertised as a *Doctor of Divinity*, when he has never had the degree conferred upon him. In the one case the degree was conferred and we think incorrectly accepted, but in the

other it is a tacit acceptance of a degree to which he is not entitled. These two men went into this Congress as "clergymen" with other "clergymen," thus tacitly admitting that the disciples of Christ are divided into two classes—*clergymen* and *laymen*.

In the President's address, this language is found: "You represent various denominations of Christians." Bros. Errett and Power, by being connected with the Congress, accepted the statement that they were members of a religious denomination of the same character as the others with which they were associated. The circular upon which they accepted positions in the Council and on the programme, was entitled *A Call for an Inter-Ecclesiastical Church Congress*. "It spoke of the possibility of organizing a movement which should be to the different religious bodies of Protestant Christendom very much what the Episcopal Church Congress had been to the Episcopal Church, in uniting the different schools of thought contained in it." We have called attention to these points to show that no one who is connected with the restorative movement inaugurated by the Campbells, Stone and others, can take part in this Congress without abandoning the position for which they have contended, that they did not belong to another religious denomination; that their labors were not to organize another religious party; but everything connected with this movement was so arranged that no one could become connected with it without acknowledging the equal claims of all denominations to be received as the Church of Christ, or equally true branches of the vine.

At first, when we claimed that we were not *another* denomination, the religious denominations would not recognize us as a branch of the vine, and almost called us infidels. They fought us by ignoring us as long as they dared to do so, and then the wiser ones commenced claiming us as a "sister denomination", and this last mode of attack is proving much the more dangerous. Some of our co-laborers becoming tired of being ignored, appealed to the civil courts to declare that we were as much a protestant denomination as any of the others. That trial has done more to drag us away from the lofty position we had claimed, than all the attacks of our enemies. It was a sad day for the effort that was to restore apostolic teaching and practice, when a civil court declared that that movement was but the formation of another religious party.

When the *clergymen* of the various denominations recognized the men who were pleading for apostolic teaching and practice and pure speech, as brother *clergymen*, exchanged pulpits with them, called them "brother", addressed them as "Doctor", had their pictures with "other leading clergymen" and "representative religious journalists", invited them to participate in "union meetings", where no one was to say anything that was doctrinal, and to meet with other *clergymen* of other denominations in "an Inter-ecclesiastical Church Congress", many fell from their high estate. When the devil tempts a man through his personal vanity, he generally captures him. Our advice to every man who desires to bring the world to apostolic teaching and practice, is to form no entangling alliances, and to refuse all affiliation with those religious organizations that are "teaching for doctrine, the commandments of men." If these religious organizations are orthodox, we are heterodox. Let that be understood. But what was the object of this Inter-Ecclesiastical Church Congress? It was not to establish another denomination, not to organize a plan of union, and not to agree upon items of faith. What then? Merely to have a full and frank discussion of the great subjects in which the Christians of America are interested, including those ecclesiastical and theological questions upon which Christians differ. The *Address of Welcome* says:

"It is not consolidation that is desirable, but co-operation; not monotony in unison, but music in harmony; not the exact uniformities of battalions in dress parade, but the more beautiful unity in variety of a divine system whose countless stars and constellations move and shine and sing in their separate but co-ordinate courses." Which, when analyzed and measured by common sense, is *bosh!* If the purpose was a full and frank discussion of the ecclesiastical and theological questions upon which Christians differ, we would expect to find on the programme, such questions as Baptism, Infant Membership, Church organization, and Ordination; but we find four subjects presented, as follows: "The relations of a divided Christendom to aggressive Christianity;" "The function of worship in promoting the growth of the Church;" "The attitude of the Secular Press in America towards religion;" and "The Historical Christ considered as the true center of Theology." These subjects were selected with great skill so that the

speakers could "move and shine and sing in their separate but co-ordinate courses," with the least possible friction. The first subject engendered a little friction, and developed the spirit of the Congress, that no one but Bro. Power had any desire for a union of Christians, or Christian unity, except those who desired a union on their own denominational platform. We predict that if the Congress holds annual sessions until the Day of Judgment, none of the questions we have suggested will be discussed. Such meetings are for personal glory and not for the advancement of Christianity. Let every true disciple of Christ go to sinners and proclaim the gospel to them, with hearts full of love for a perishing world, and their work will be a thousand-fold more productive of good, and infinitely more acceptable to the Master, than a thousand such Congresses.

An organic union of religious sects is an absurdity. It can not be, and no one would have it, were it possible. Jesus never told us to labor to effect a union of conflicting organization. He told us to tell sinners the way to be pardoned, the way to Heaven. He passed by all the opposing religious denominations of his day, and taught the truth and offered a plan of salvation to sinners. The duty of every Christian is to persuade every man and woman who are out of Christ, out of his Kingdom, to get into it as speedily as possible. The first question to be answered by every one is: Am I in the Kingdom of Christ? If he is, he is exhorted to continue therein and grow to the full stature of a Christian. If he is not in the Kingdom of Christ, then he is told how he can get in, and persuaded to get in. If you think the man is not in the Kingdom when he thinks he is, you endeavor to show him that he is mistaken; if you succeed, you then show him the true way; if you do not convince him that he is not in the Kingdom, you do not invite him to assist you in persuading others to come into the Kingdom in a way different from the one he pursued; but this is what W. T. Moore proposes to do. He says that Jesus has given no promise that any one shall be received into His kingdom except he believes Jesus is the Christ and is immersed, and yet he proposes to receive and fellowship men as Christians, as citizens of the kingdom of Christ, who have never been immersed, provided that *they* will not receive into Christian fellowship any sinner who is not immersed. A proposition dishonoring to the King, and yet it is

endorsed by men who profess loyalty to the revealed will of God! This man is sent out as a missionary, and is supported, paid a large salary, more money than he has ever received for doing any other work, by a Missionary Society that claims to send out missionaries to preach the gospel, to speak where the Bible speaks, and to keep silent where the Bible is silent, and yet we venture the prediction that the Executive Committee of this Society will not recall him. Christ prayed for unity—a oneness—between his disciples, not a unity or a union between those who were not his disciples. Let us be satisfied to strive for the unity that he prayed for, that we all may be one with the Father and the Son.

SABBATH OR LORD'S DAY? WHICH? By D. R. Dungan.

This is a neat pamphlet of 104 pages, published by the *Christian Publishing Company*, of St. Louis. Price, 25 cents.

The question is ably discussed and the arguments plainly stated. The author is a prolific and forcible writer, and our readers have had the pleasure of reading some of his articles. We present several quotations from this work, that our readers may judge of its character.

"If God has required us to keep one day out of every seven, and if blessings and penalties depend upon our obedience or disobedience, it well becomes us to know whether we are in the way of blessing or cursing. All through the Old Testament, after the giving the law from Sinai, the Sabbath is made binding upon the people of Israel. Not only so, but it was enforced by very severe penalties. Like other features of that law, men must observe it or die. Found guilty of violating this law, the rebel must surely be put to death. Even picking up sticks on that holy day was a capital offence. Again, it is just as evident that the seventh day was the Sabbath day as that there was a Sabbath day required to be kept by any one. The commandment was not to keep one day out of seven, but to keep the seventh day. If the Israelite had kept the first day of the week, with all the solemnity of the law, but not the seventh, he would have been regarded as a violator of the law, and punished accordingly. Indeed he might have observed all the other six, but if he had not remembered the seventh to keep it holy, he would have been regarded as a transgressor of the law."

"If the Sabbath is now binding, are the penalties then belonging to the institution, yet to be inflicted upon the violator of the law? If not, when were these penalties removed, and by whom? If those penalties have been removed, are there any others come to take their place? And if there are other penalties, not found in the law of Moses, where can we find them? If there are any changes in the severity of the penalties, or in the rigor of the law, how can we assure ourselves of the fact?" It seems to us that this presentation of the subject settles the question without further discussion, that the *seventh* day is not to be observed as a holy day, but the question remains: Is any day to be observed, and if some day is to be observed, which day?

"But the question now before us is, shall we observe any day? If so, which one of the seven? And how shall we be able to determine? We have two ways of knowing the will of the Lord: first, God has stated directly many things he would have us do; and second, he has presented before us in the lives of his inspired servants, examples for us to copy." He then commences low down the stream of history and traces back to the apostles, the custom of Christians keeping the first day of the week, and ends with the teaching of the Bible on the subject. The evidence so presented is very strong.

We think that he has made an entirely mistaken exegesis of 1 Cor. 16:2. He argues that the exhortation and direction was for the disciples to put their individual contributions into a common treasury when they met together on the first day of the week. His error, as we consider it to be, does not interfere with the argument that the passage proves that the first day of the week was a "holy day" with the early Christians. We claim that the language absolutely demands that the laying by of the individual contribution is at each one's home, and not in a common treasury. He quotes from *Wilson's Emphatic Diaglott*: "Every first day of the week, let each of you lay something by itself, depositing as he may be prospered, so that when I come, collections may not then be made". From *Macknight* he quotes: "On the first day of every week, let each of you lay somewhat by itself, according as he may be prospered, putting it into the treasury, that when I come, there may be then no collections".

We quote from *Jamieson-Fausset-Brown Commentary*: "Though there be not a weekly public collection, each is *privately* to set apart a definite proportion of his weekly income for the Lord's cause and charity." From *Cannon Cook*, in the *Bible Commentary*: "Rather, storing up whatever he may prosper in, that when I come no gatherings may then take place; for then will be the time, not for collecting, but for producing the sum of what has been week by week hoarded at home from profits of trade." *Noyes* translates thus: "Every first day of the week let each of you lay by him something in store, according as he hath prospered; that the collections may not have to be made when I come." The *Revision* reads: "Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." *Lange's Commentary*: "*παρ' ἐαυτῶ*, at home (compare *πρὸς ἑαυτὸν* Luke 24:12); like the French *chez soi* (Rob. Lex. under *παρά*), or the German *bei sich selbst* (as Luther's version gives it). The phrase is therefore conclusive against the prevailing opinion that the collection was taken up in the church. It was an individual and private affair". The Editor of this edition, Dr. Poor, in a note says: "We can no more change the meaning of *παρ' ἐαυτῶ* than we can the parallel phrases in the other languages. They are the idiomatic expressions for 'at home', and honestly require that we should so interpret. This is the rendering which even the ancient Syriac version gives it". *Liddell and Scott's Dictionary*: *παρ' ἐαυτῶ*, at one's home or house, Latin *apud se*." The Greek word translated "in store", is a participle, and should be rendered "accumulating, keeping in store"; and we would have: "Upon the first day of the week do each one of you deposit at home, keeping it in store, as each one may be prospered in business, so that when I may be come, then gatherings may not be made". Paul was not forbidding each one from bringing to him what each one had been accumulating at his own home by weekly additions, for this would have taken no more time than would have been necessary for their coming together to select the person to take it to its destination; but he was objecting to their putting off having the money in their possession when he came, and being compelled to go around to their debtors and collect the money. In the local organizations which were modeled upon the Jewish synagogue and the Greek societies, there were

treasurers who received the contributions from the members for the society expenses; these contributions may have been handed in on each first day of the week, but there is no intimation of such a custom, as these contributions were needed all the time for current society expenses. The apostolic practice seems to have been, that when money was needed for any purpose outside of the society wants, the disciples in the territory that were expected to contribute were notified of the purpose of the contribution by notice sent to them through their local societies, weeks before the contribution was needed. As soon as the notice was received, each one commenced setting aside something out of each week's earnings, the amount to be determined by his prosperity that week, keeping it himself, each week's contribution, and when the time arrived to send it away, they all met together and selected their agent, and each one handed him what each one had accumulated.

There is no intimation in the New Testament or in the history of the first two centuries of the Christian era, that at the beginning of the year each member said how much he would give each week during that year, or that a committee was appointed to say how much the society would spend for all purposes during the year, and to apportion the amount of each member. Such a plan is subversive of one of the purposes of giving, that of showing gratitude to God for temporal blessings. If a man at the beginning of the year promises to give so much to the Lord, he declares his independence of the Supreme Ruler, and asserts his individual ability to do what he pleases. This plan and practice had its origin in the custom of hiring men to preach to the congregation for a year, at stated times, for a specified sum of money. He would not engage to preach for them unless they would pay him so much money, and in order to close the bargain with him, each member had to say in advance how much he would give, so that it could be ascertained how much could be raised. The practice of hiring a man to do so much preaching for so much money has no authority from the New Testament, and hence it being unscriptural, it led to an unscriptural practice. Such a practice engenders a mercenary spirit on both sides, and preaching becomes a profession, and merchandise is made of the gospel. If a Christian who can preach will go and preach, trusting in the Lord, through his brethren, to support him, he will be honored of the Father; but if he

will not tell the good news to sinners unless his brethren pledge him a definite amount of money, we can not see where he is entitled to any honor or reward.

ACTS OF APOSTLES: ITS IMPORTANCE, AND PROPER POSITION.
By E. G. Sewell, Editor Gospel Advocate, Nashville, Tenn.

This is a pamphlet of 64 pages, discussing a subject of practical importance in a very clear and satisfactory manner.

The author truly says of this book of the New Testament:

"This book occupies a prominence among the books of the New Testament that can never be too highly estimated by Bible students and teachers. How to enter into the kingdom of God, the different steps to be taken, what these steps are, and the order in which they come, can only be learned from Acts of Apostles."

While we endorse its statements and accept its conclusions in the main, in some particulars we dissent. On page 12, he says: "In the last of the second chapter we have the expression, 'And the Lord added to the Church daily such as should be saved.' This shows that at this time the Church was really present, and the people were being added to it daily." The King James Version says this, but the inspired writer does not. There is no word in the original to represent "Church". The *Revision* reads: "And the Lord added to them day by day those that were being saved," or "And the Lord added to them day by day those that were saved." The first is more nearly correct, but the word "added", although it is a meaning of the Greek word, yet it is not the correct meaning here. The word means, "to place side by side, to stand together," and the correct rendering is: "And the Lord caused those who were being saved day by day to stand together", to be one group as separate and distinct from those who were not being saved. It is true that the Church—the Kingdom of Christ—was then in existence, and those that received the statement of Peter and were immersed, were in the Kingdom, and in that class who were separated from those who had not received his statement. Jesus came to found a Kingdom, and faith in him as the Son of God was to be the distinguishing test of his people, who were to be a "separated people", a people "called out" by the true Shepherd from all the people. In the 41st verse, instead of "and there

were added *unto them* in that day", we should omit "unto them", and read: "and there were placed together in that day", in a separated class. In 5:14, in the *Common Version* we read: "And believers were the more added to the Lord"; but in the Revision: "And there we the more added *to them* believing on the Lord." We should read: "And those believing in the Lord, multitudes of men and also of women, in greater numbers were placed together", in this separated class, with whom many would not associate. The thought that we wished to present is, that in all these accounts there is no intention of holding up to view a Kingdom, a "church", an organization; but the fact of men and women as they believed and declared their belief, being *separated*, becoming a distinct class, from those who would not believe. Jesus declared his purpose to be to set up a Kingdom, in which his disciples would be the subjects and he would be the King, and that his disciples would be a peculiar people, a called-out people, a separated people, and the foundation upon which he would build up as a house, as a unit, his people who had been called together by him, would be faith in him as the Son of God. All these expressions were written to show how the Holy Spirit was separating all who believed, and was grouping them together as a household upon the foundation of their confessed belief in Jesus as the Son of God. His Kingdom was spiritual, and in the very act of confession of belief and immersion, those who declared their belief and were immersed, became citizens of his Kingdom, and became parts of that household of believers who were a distinct class. The disciples were just as much of this family, of this separated class, before grouping themselves into local societies, as afterwards. The formation of a local congregation and the taking membership in it does not change the relation of a disciple, either as to his citizenship in the Kingdom, or his relation to the world as being of a separated class. These local organization are *almost*, but not indispensable necessities to continuance and growth in Christian character; and no disciple can afford to remain disconnected with them when it is possible to have membership in them. A disciple can live a Christian life entirely isolated from his fellow disciples, but to do so requires much stronger effort.

We consider the introduction of the word "Church" into our English versions of the New Testament as very unfortunate. It

is not a translation of the Greek word that it is made to represent, but an entirely different Greek word anglicized. The Greek word so anglicized is *Kurios*, meaning *lord, master, ruler*. "Church" has the meaning of "authority, rule," which signification is not in the word that is used—*ekkleesia*. From this unwarranted substitution of a word for the one used by the inspired writers, much false teaching has been presented. We object to his statement that the thief who was crucified was saved. His refutation of the claim made by some, that men can be saved now as they claim the thief was, without immersion and obedience, is plain and unanswerable. We do not believe that Jesus pardoned the thief and received him into heaven. It seems to us that our author occupies a singular position on this question. He says: "The thief is a thorough example of disobedience all his life, till placed upon the cross to die, and even then if he had been turned loose there is not a bit of certainty that he would have been from that time on a servant of God, ready to do all God required. * * * Not only can no one be saved like the thief, but it is also true that no one now can be saved like any one else was saved before the ascension of Christ to heaven." Jesus never told the thief that his sins were pardoned, or that he would be received into the presence of God as a redeemed and purified spirit. All this has been inferred and stated as an absolute fact, on no other ground than that Jesus said to him: "This day you will be with me in this paradise." The *Common* and *Revised Versions* read: "To-day shalt thou be with me in paradise," as if it were a command from Jesus, a declaration of authority. The verb is 2 per., sing., future, indicative, and should be rendered, "you will be," merely the statement of a fact. Paradise in the Greek has the indefinite pronoun *τις*, which means "any certain one, some certain one". The word for paradise is used in only two other places in the New Testament. In 2 Cor. 12:4, it is used with the article preceeding it to show that a *definite* paradise was intended. In Rev. 2:7, it is used in reference to its use in Gen. 2:8, and in the margin of the *Revision*, "garden" is given as the correct meaning. In 2 Cor. 12:4, it is used synonymously with "heaven;" "such a one caught up even into the third heaven. * * * how that he was caught up into the paradise". The meaning of the Greek word represented by "paradise," means a "park or pleasure-grounds." The Greeks and Romans had a conception

of Hades, the *unseen world*, as being the abode of the spirits of the dead, which place was divided into Elysium, the place of the happy spirits, and Tartarus, the place of the unhappy. There is no clear statement that these nations used the word "paradise" in connection with departed spirits. The Jews used the word allegorically and symbolically. With them the word was adopted to describe a wide open park, inclosed against injury, yet with its natural beauty unspoiled, with stately forest trees and clear streams, as their language afforded no word that expressed this conception. The Septuagint translators used it to describe the garden of Eden. Soon the word was used to describe the spiritual Eden that they hoped to regain; but there were three theories of this conception. One was nothing more than symbol and allegory; another was entirely material, an actual terrestrial paradise; and the third was that it represented a state after death, a state of sensuous happiness and enjoyment. Paradise, in this supernatural sense, meant repose, shelter, joy—nothing more. The Greeks and Romans buried their dead in these parks, and the word became associated with the thought of a burial place. The question is: Did Jesus use the term in its common Roman and Greek signification, or in its Jewish spiritual signification? It is the only time that he used the word, and the only time that it is used in the gospels. When speaking of the final home of the saints he uses such terms as "kingdom of heaven" and "heaven". He never before or afterwards used the term paradise. Is there any reason why he should use this term on this occasion instead of "heaven" or "kingdom of heaven," if he meant the place of the redeemed spirits? What would be the natural answer that he would give to the request? His request was: "Jesus, remember me when thou comest into (in) thy kingdom". The disciples that had been with him all the time did not understand the nature of his kingdom; they were looking for an earthly kingdom, and after he died they lost all hope. Is it reasonable to believe that this thief, most probably from the most ignorant class of the Jews, had a more correct knowledge of this matter than the disciples? Did he understand that Jesus was about to establish a spiritual kingdom in which men were to live preparatory to a spiritual life in heaven? "Remember me when you come into the possession of your kingdom". He had heard, and saw over the cross, the statement that Jesus was, or claimed

to be the king of the Jews, and he could have had no clearer conception of the claim than the disciples. He saw Jesus on the cross in like condition with himself, and believed that death was inevitable to them both. Admitting for the present that he was in earnest, he could only have meant: "Jesus, if you are a king, and have followers who will rescue you from the cross, and establish you on your throne, do not forget me; remember me to save me from the cross, when you are rescued." If he were in earnest, could he have meant anything else? What answer could Jesus make to this request? Could he have said: "You have no correct conception of my character or the character of my kingdom, but this day I will take you as a redeemed spirit into a place of eternal bliss, to the place where I am going this day, and where all redeemed spirits go?" Why would he have made such a promise? What was there to warrant it? Matthew says, that both the thieves mocked him by telling him if he were a king to come down from the cross. If Jesus promised salvation—heaven—to one of them, why does Matthew fail to record it.

Mark says both the thieves reproached him; why does he fail to tell of this wonderful promise? Why does John fail to say one word about it? Is it not more reasonable to suppose that Luke recorded this request of the thief to show the style of mockery in which the spectators were indulging, than that the other three historians would have failed to have recorded so wonderful a promise? Jesus would have used the term paradise either in the Jewish or Roman sense. Both were sensual, and as being a false conception of the state of the dead, he never before used the term. Would he have used a term in reference to the abode or state of the dead that was false? Assuredly not. Jesus and the two thieves were there suspended on crosses in a park in which were tombs, a place that met all the actual meanings of the word, a natural park enclosed and used for a burying ground. It was reasonable to suppose that they would be hanging on the cross for several days, certainly longer than that day, especially if the day closed at sun down. Jesus said to this thief, who was mocking him: "You and I will be in a paradise, in a burying ground, this very day"; meaning: "You have a wrong conception of my character; I will not be rescued from the cross, but like you, this very day, I will be in the grave." Jesus remained in the grave three

days and three nights, as a dead body, to signify the total destruction of his life as a man. There is not a particle of evidence that his spirit left the grave during that time, and it is pure assumption to say that it did. To say that the thief was pardoned and went to heaven is to assume two things for which there is not a particle of proof—that paradise meant heaven, kingdom of heaven, the place or state promised to the faithful in Christ, and that Jesus during the three days of his burial was in heaven with his Father. It is perfectly logical to deny that, if the thief was saved, sinners can be or will be saved that way now; but it is much more conclusive to deny that the thief was saved, for no one can prove that he was. We think it time that it was squarely denied that he was saved, and let those who so assert, prove it. The use of the indefinite pronoun $\tau\tilde{\omega}$ in the statement of Luke, absolutely forbids the assumption that "paradise" meant heaven, the place of future happiness, the home of redeemed spirits.

HAND-BOOK OF CHRISTIAN EVIDENCE; OR FACTS AGAINST INFIDELITY. BY LAWRENCE W. SCOTT. pp. 351. *Revised Edition*, 1884. Price \$1.50.

We take pleasure, after a careful examination, in calling attention to this book. It is a store-house of facts that should be known by every one. Their collection and arrangement have required much reading and judgment. The work is well done, and every one would do well to procure a copy for careful study and hasty reference.

AMONG OUR EXCHANGES.

THE QUARTERLY REVIEW OF THE METHODIST EPISCOPAL CHURCH, SOUTH, for *July*, calls attention to the remarks we made in our *April* number, concerning its position on the question of *Infant Baptism*.

He says: "The *Christian Quarterly Review*, in pursuance of the creed of the Church to which its editor, Dr. Herndon, belongs, has something to say on *Infant Baptism*, and *Baptism generally*." Its editor belongs to the Church that Jesus founded, and has no creed but the creed of that Church, the New Testament. What we said then, must have been in pursuance of the New Testament. We know that he will say that he belongs to that Church also, and that it is presumptuous in us to make the claim as we do. Some years ago the Methodists refused to recognize those who took the Bible and the Bible alone for their creed, and refused to wear a human denominational name, as orthodox, and stigmatized them as almost infidels; but a change has taken place, and they are now anxious to recognize them as a sister church—another branch of the vine. But we beg to be excused. If the Methodist, Presbyterian, Episcopalian, and other religious organizations are "branches", we are not. As individual disciples of Christ we are branches of the vine, and as Christians we are citizens of his kingdom.

We have no creed but the Bible. It is true that there is agreement, among those who accept this creed, as to what the Bible teaches, but this agreement exists simply because we understand alike, not because as an organization we have decided what it teaches. We recognize no human court as having authority to determine the teaching of the Bible, or to legislate upon individual faith or practice. We have no denominational standards by which to determine the orthodoxy of our fellow-disciples. We re-

fuse to be a distinct party in Christ's Kingdom, and as a party to wear a party name. We will occupy no other position than that of individual disciples and citizens of his kingdom. We proclaim the gospel to those who are out of the kingdom, and ask them to become citizens of it; but we do not ask them to become Christians and join a human organization, an organization that represents only a part of the kingdom. We hope no one will contradict any statement that we have here made, without giving the proof, for to do so would be accusing us of ignorance or duplicity, two charges that should never be made on mere assertion. In our review we did not intentionally indulge in any quibbling, and as we wrote in all seriousness, what we said was not quibbling, it might have been illogical, but we think not.

"Everybody knows that his Church holds that the dispute as to mode is settled by the explicit command of Christ." The editor of this magazine has no Church, he only claims to be a Christian, a citizen of the kingdom of God's Son. He, as an individual, and others who stand with him, hold that the act enjoined, must be settled by the explicit command of Jesus. Jesus gave a command, and it seems to us that the command should be the end of all controversy. If he used a word that was ambiguous, or which has lost its meaning by lapse of time, so that we cannot determine what it does mean, then Jesus either acted with duplicity or he has failed to preserve his will for our guidance. No Christian will admit either supposition. He used a word that had a definite signification, and its meaning is easily determined. Will the editor of the *Methodist Quarterly* deny that the word used by Jesus in his commission to his disciples means to *immerse*? Will he affirm that it equally means to *sprinkle*? Will he affirm that Jesus was sprinkled? Will he affirm that the eunuch was sprinkled? Or, will he affirm that in both cases, sprinkling is as reasonable a supposition as immersion? He says that there is no "water" in the word that is rendered "baptize," and consequently that we cannot get the meaning of the command from the command itself. This is true, but if the word means "to immerse a body into a liquid", then it does not mean "to sprinkle or pour that liquid (whatever liquid it may be) upon the body". That much is settled by the word in the command. If we wish to determine the liquid

intended, we can go to Philip and the eunuch and learn what liquid was used in obeying the command.

He says: "Proceeding *a priori* we would never think it probable, if even possible, that God would prescribe a ritual so exacting as to make compliance difficult, in many cases impossible. This antecedent improbability, though not decisive, creates such a strong, rational presumption against 'dipping' as the only baptism, that the clearest proof is necessary to rebut the conclusion. Now the posture of the argument is this: There is such a variety of inferences to be made as to apostolic practice, the question as to definite mode must be deemed undecided, and the mode immaterial."

1. We deny that "there is such a variety of inferences to be made." Such a variety of inferences *are* made, but they are not *to be* made. "To be made" implies a necessity—that the inferences are absolutely necessary from the command and the examples. This we deny. It would be a reflection upon the love and integrity of Jesus and the divine historians, to say that they used language that *necessitated* a variety of inferences.

2. Suppose that immersion could be shown beyond question to be the thing commanded and practiced, what would become of our opinion that it was so exacting? We would have to say that we had no right to judge of God's ordinances. Then it would be best not to bring our opinion as to the fitness of a divine ordinance into the discussion.

3. This way of stating the case is dangerous. We form an opinion about what a command of Jesus should be, and then go to work to prove that it must be according to our opinion. It would be much better for us not to have any opinions on the subject, and go to work to learn what is commanded.

4. Does he mean to say that the disciples "baptized" in different ways, and therefore any act that may be called "baptism" is equally correct? His language would seem to indicate this. Will he give a quotation from any recognized scholar, that has been written in the last twenty years, that says Jesus or his immediate disciples taught or practiced as "baptism" anything except immersion in water? We challenge him to do it! He says: "If infants were by express order of God made members of the Church before the coming of Christ; if Jesus simply continued the Church

as He found it, varying only in non-essentials, then the right of infants to membership must be deemed established, unless this unquestionable right of the former dispensation is explicitly abrogated."

The word "church" is made to bolster up many false doctrines. As we have tried to show in several articles, the word has no meaning to English minds except that which is given to it technically. It is not a Greek or Hebrew word of the Bible signifying God's people or kingdom, anglicized; but an entirely different Greek word anglicized. The two words used in speaking of his kingdom and his disciples as a distinct people, are *ekkleesia* and *basileia*, while "church" is *kurios*—a lord—anglicized. In order to understand his argument, we must know what he means by the term "church". Does he mean by it *kingdom*? or does he mean dispensation? The last clause of the sentence quoted would indicate that he meant dispensation. He must mean the one or the other. If he means "kingdom", then Christ's kingdom was not in existence until he was ascended into heaven and seated upon his throne after his resurrection. Before that time Jesus is not mentioned as king, but God, Jehovah, ruled, and it was his kingdom into which persons were received. If "dispensation" is what is meant, then the dispensation of Christ did not commence until Jesus ascended. Then the two kingdoms or dispensations are distinct. The one did not commence until the other ceased. The purposes, laws and subjects of the two were different. Into the "kingdom of God", as descriptive of the kingdom established by God for the government of the Jews, all of that nation were members by virtue of their nationality, and they were born citizens and died citizens. If aliens were admitted they had to submit to specific ceremonies. Jesus did not simply continue this kingdom or dispensation as he found it. Birth or certain specific acts admitted into the one; faith in the divinity of Jesus and certain specific acts admitted into the other. If the two kingdoms varied only in non-essentials, then the points of variance are of no consequence. In the Jewish dispensation only Jews were born into the kingdom—only the children of the fleshly descendants of Jacob, then no children are now born into Christ's kingdom except the children of the descendants of Jacob—no children of Gentiles can be born into the kingdom. No faith in Christ was then necessary to citi-

zenship, and as all points of difference are non-essentials, of no consequence, then faith in Christ is a non-essential, of no consequence as to admission into Christ's kingdom. Faith in Jesus as the Christ is absolutely essential to membership in the new kingdom.

He says that we would have him shoulder the burden of proof, and show New Testament warrant for infant baptism and membership, but that he knows too much of logic and dialectics, to undertake the task. He says the Old Testament dispensation is continued except in some non-essentials, and as infants were in that dispensation, they are in the New Testament dispensation, unless expressly denied admission. If the two dispensations are different, if the one superceded the other, if God broke off all communications, as he had formerly held, with the Jews, when Christ set up his kingdom, then every thing connected with it was abrogated, and was of no more authority, unless it was re-enacted by the new law-maker. If he denies this statement, it is incumbent upon him to point out some laws and customs of the Jewish dispensation that are now in force that have not been re-enacted in the new. We challenge him to do it. The New Testament is the law book of the Christian dispensation, as the Pentateuch is of the Jewish. The Pentateuch gave the terms of admission into that kingdom and the laws to govern its subjects; so the New Testament gives the terms of admission into the kingdom of Christ, and the laws to govern its subjects. If the terms of admission into the two kingdoms are the same, surely he can not deny that the rules for living in the two are the same; but he will.

He says: "We are told that no one can have membership in Christ's Church without *belief* in him; and this is made a condition precedent to the reception of baptism. Plainly enough the Commission teaches the necessity of belief in order to salvation. Adhering rigidly to this grammatical statement, and applying strict construction logic in the interpretation, the conclusion would be reached that infants must be damned, because incapable of belief, as belief is always essential to salvation. The Scriptures are to be interpreted like all other writings, in the light of reason and common sense." The Commission reads: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Let us interpret this in the light of reason

and common sense, as we would any other writing. They were to go into all the world and tell the good news to the whole creation. Common sense says that this means that they were to tell the good news to persons who could understand it. You can not tell anything to a horse or a new-born infant, so "the whole creation" does not mean inanimate objects, brutes, infants or idiots. Then the reward and the punishment were not to those to whom the gospel was not told; then infants and idiots are not condemned for not believing. Jesus said of little children, infants in arms, that such were in the kingdom of heaven; they had been received into heaven, and not being included in the Commission, they are not condemned for not believing.

We hope that in this reply we have not been guilty of quibbling, that we have not been hypercritical, and we are satisfied that what we have written will not afford him much amusement, but we do hope that it may lead him to a renunciation of human practices and the adoption of those that are divine.

THE CHURCH REVIEW, (Episcopal), for *July*, contains an article by *William Staunton*, entitled *The Struggle for Unity*. Most of the article is given up to a condemnation of the Puritans for their secession from the Established Church of England, which has no interest for us, except as an historical fact. The last few pages of the essay, which are devoted to the question of *Unity* has more interest for us.

He rejects a *unity* that can be reached by concessions as impracticable and wrong, and urges a return to the ancient faith. He says that centuries ago the Lutherans proposed to leave their controversy with Rome, to the adjudication of an Ecumenical Council, lawfully constituted and free, but such a plan was impracticable. He says: "Those reformers, in their contest with Rome, had become sensible that an appeal to the bare letter of *Holy Scripture* would be fruitless; because both parties in the conflict found—as they believed—in those Scriptures a full vindication of those points on which they differed. The Bible, therefore, was no longer the authoritative *judge* in the dispute, but simply a witness; and, for that reason, its testimony could not be received by both parties as conclusive." Continuing, he says: "But there

still remains for the advocates of Christian unity . this day a not less august and authoritative tribunal before which their cause may be laid. That Court of Appeal we have in the undisputed Ecumenical Councils of the early and purer ages of the Church. * * Will, then, the parties now so eagerly and so vainly seeking for Christian unity submit the whole matter to the arbitration of, say, the first four General Councils?"

This statement and proposition we propose to examine, and hope that the Editor of the *Church Review* will, either himself, or permit the author of this essay, to consider what we say in his magazine. The writer does not say that he agrees with the Lutherans that, "the Bible was no longer the authoritative judge in the dispute", but he seems to admit its correctness, as his appeal is not to the Bible, but to the first four General Councils. We wish to emphasize the fact, that the *Protestant Episcopal Church of America*, does not appeal to the Bible as the arbitrator to settle the conflict of faith and practice between religious parties, but appeals to human decisions. Its refusal to permit the Bible to be the judge between the parties is, that all the parties claim to find warrant for their beliefs and practices in the Bible. This is equivalent to saying that the Bible is so ambiguously written, that its teaching can not be understood, and that it can be used to sustain any doctrine. This we earnestly deny, as being dishonoring to God, to Christ and the Holy Spirit. John says: "But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." The gospels were written that we might believe that Jesus was divine, for when that was believed, then every thing that he said, or authorized to be said, was for our guidance. He promised that the Holy Spirit would come to guide his chosen messengers into all truth, and, therefore, whatever the disciples did and taught in the New Testament was by direction of the Holy Spirit, and for our guidance. The Bible, and the Bible alone, can be the judge between Christians. It utters no uncertain decision, nor uses any ambiguous speech. These Councils, if they decided correctly on the questions before them, could only decide according to the Bible, and their decisions were only expressions of human opinion concerning what the Bible did teach, and are worth no more than the opinions of an equal number of equally intelligent and pious men of any

other age. If history be correct, the intelligence and piety of the men composing these Councils, would not be difficult to equal. But why this inclination to set up another judge and make the Bible only a witness? Is it not because the *Episcopal Church* and the *Established Church of England*, have claimed the *ecclesiastical authority* to change the teaching and practices of the New Testament? Will they deny it? Dean Stanley, in his *Essay on Baptism*, says, that *immersion* was the baptism of the New Testament, but the Church had authority to change her ordinances. Will any Episcopalian deny Dean Stanley's statement, or deny that he made it? We challenge any one to do it. Then if the church has the authority to change the ordinances as prescribed in the New Testament, of course the Bible can not be appealed to as the standard by which to measure the correctness of any doctrine or practice. But we deny that any ecclesiastical organization has the right to alter any command or ordinance given by Jesus or by the Holy Spirit through his chosen messengers. If one organization has the right to do it, all have the same right, and the change that one may make, is just as binding and just as correct, and no more, as the change made by any other. The *Episcopal Church* has no more authority to change an ordinance or a command given by divine authority, than the *Methodist Church*. The *Episcopal Church* is no more the Church of Christ—his kingdom—than is the *Methodist Church*, only so far as it may teach and practice more closely in conformity to the teaching and practices of the New Testament, if it does. No authority is given to any man, or to any organization, to change any command of the Kingdom of Christ. The only one who has this power and authority is the King, and it is rebellion in any one to claim the authority or attempt to change any command of his king. The Editor of the *Church Review* and his contributor know that one of the grounds of division among professed Christians is the mode (?) of baptism, and they also know that the King and his messengers commanded immersion and practiced it, and that it has been changed by human authority, and yet they adopt the human change knowing it to be a cause of offense and division. No wonder they prefer human arbitrators rather than the Bible.

The proposition for all religious organizations to appear before the first four General Councils, and abide by their decision, is

absurd. Why should the opinions of those *men* be of any more value than the opinions of *men* now? Is there perfect agreement between the Councils? Is there perfect agreement as to what they taught? Were the members of these Councils noted for piety and reverence for the word of God? Let us see. The Council of Nice, or Nicæa, was held in the year A. D. 325, by order of Constantine. Eusebius, one of the leaders of the Council, thus speaks of the Emperor. Describing the opening of the Council, he says: "The moment the approach of the emperor was announced by a given signal, they all rose from their seats, and the emperor appeared like a heavenly messenger of God". It must be remembered that the Emperor, by whom the convention was called and who presided over it, had never been baptized, was not a member of the church. Some of the members had spent years of their lives, as hermits in caves living like wild beasts. In the beginning, the Council was divided into three parties. One party held to the deity of Christ, another (the Arian) that Christ being a creature of God was not divine in the same sense as God, and a third held a middle ground. The Arians proposed a creed, which was rejected. The middle party proposed a creed that acknowledged the divine nature of Christ, but avoided the Biblical word, concerning which the controversy was. The Emperor had privately approved this statement and the Arians were willing to accept it; but the very fact of the willingness of the Arians to accept it, frightened the orthodox party so that they refused to accept it, unless the disputed term was inserted, and for the sake of having something adopted, the Emperor gave his decision that the word should be inserted, and so it was passed. The books of Arius were burned and his followers branded as enemies of Christianity. The decision of such a Council, reached in such a way, all Christians are invited to accept as the arbitrator of their differences. The Bible teaches that Jesus was the Son of God, a grand proposition, and the one which satisfied Jesus himself, but was not satisfactory to the casuists of the third and fourth centuries. Jesus said to his disciples: "But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God". The Council of Nicæa said: "We believe in one Lord Jesus Christ, the Son of God, begotten of the Father, Light of Light, very God of very God, begotten, not made, being of one

substance with the Father; by whom all things were made, &c." Because the Arians would not accept this statement instead of the one accepted by Jesus, they were branded as enemies of Christianity! And even after this elaborate statement, by which men were tried, the controversy continued whether there were three persons of one substance, or three manifestations of the same persons, or whether there was any difference in power. Daniel Webster said that he believed in God, Christ and Holy Spirit, but did not understand the arithmetic of heaven. He was willing to accept the statements of the Bible, but acknowledged his inability to explain them. Jesus is satisfied if we accept the fact, but does not require us to give an explanation. The unity of the divine persons is a heavenly mystery.

Why not let the Bible decide the points of difference? Because, our author says, that each party claims the Bible to be on its side. This is a mistake. There are four questions dividing the religious world. The mode (?) of baptism; Infant baptism; the purpose of baptism; and church organization. Is there any trouble in deciding what the New Testament teaches on these subjects? Is not the controversy entirely on the power of the church to change the ordinances, to introduce practices for expediency, and to substitute human judgment for divine statements? Is it not settled that Jesus commanded immersion, and that his disciples practiced it? Were not infants originally sprinkled from a mistaken idea concerning the necessity of baptism, and continued for the purpose of its influence on them as they grow up? Is not the purpose of baptism changed because "it is contrary to human judgment that God would make the salvation of a human being dependent upon a physical act"? Are not all ecclesiastical organizations arranged for the purpose of centralizing authority for discipline and aggressive work? No one denies that Jesus commanded immersion. No one claims that there is a single command or example in the New Testament for the baptizing of infants. No one will deny that the New Testament says that baptism is in order to the remission of sins. No one will say that the New Testament mentions any general centralized ecclesiastical organization, with officers governing the whole. As all will admit that Jesus commanded immersion, then why not let the Bible decide this, and all adopt immersion? As all will admit

that there is no command or example in the New Testament for infant baptism, and that it is not necessary for their salvation, then why not cease to practice it? As all will admit that the New Testament says that baptism is *for* the remission of sins, why not so teach, and let God alone explain and justify his statement? As all will admit that the New Testament speaks of elders, overseers, in each local organization, and does not speak of a consolidated centralized organization with general officers, why not take the congregational organizations, and let God be responsible for the defects, if any, of that plan? If we will do in all things as the Great Head of the Church has commanded and shown us, we will not be held responsible for any failures that may come. We are not divided about what we can not understand in the Bible, but about things, we wish to change and additions we wish to make. There will be no trouble about unity of faith and practice when we all agree to speak only when the Bible speaks, and to keep silent when the Bible is silent. We wish our Episcopalian friends would try this for one day.

THE INDEPENDENT of August 20, has an editorial, from which we wish to present a few extracts to our readers. It is entitled *Personal Work for Souls*. Speaking of the comparatively small number of persons who become Christians, or members of the various religious organizations, each year, he says:

"It may be urged, as it invariably is, when this subject is to be brought to the attention of the churches, that the church has something else to do than seek the conversion of souls; that a pastor has even more important work than winning souls to Christ. When we ask what is that more important work, we usually get the answer: 'The church has to be built up, and Christians trained and edified'. But what kind of training and edification is that which year after year does not increase the spiritual efficiency of the church, and lead more and more to the salvation of men? The great charter under which the church is organized, and the great commission under which the preacher preaches, is 'Go make disciples'. The trouble is, that the conversion of men is secondary in the practical aim of most churches and ministers."

"The reasons for this poverty of results are not far to see, at

least some of them. During the great meetings conducted by Mr. Moody in Boston, some ten years since, the pastor who was chairman of the inquiry room work, called upon a pastor, asking him to designate half dozen men from his congregation (one of the largest in Boston), who might be relied upon to do personal work with anxious souls. He replied that he deeply regretted that he did not know so many men as that in his church whom he thought could do that work. 'The fact is', he said, 'our people are not trained to do that kind of work. We hold that the conversion of souls is the work of the ministry through the ordinary preaching of the Word of God and the sacraments'."

"Not long ago a distinguished layman remarked in an address before the Congregational Club in New York, that the extent of training and expectations from laymen was, that they should give some of the vast wealth which they are accumulating, or at least acquiring, to the material necessities of the church." "Even the work in the Sabbath school among the children, is more and more being left to the mothers and sisters, and to the young men of the church. Nevertheless, the command to testify the gospel lies at the door of every disciple. * * * The first spread of the gospel among the Gentiles was not at the hands of the preachers, but by means of the scattered disciples, who went everywhere, 'talking or conversing' about Jesus, for so the Greek word signifies. No doubt the Master expects the same from his disciples to-day."

These are very true words, and timely. We wish every preacher who is pledged to the restoration of New Testament teaching, and every congregation overseer, could read and ponder them. We wish "preachers," Christians who are particularly gifted to publicly proclaim the gospel, would fully understand that their work is to preach, and that "pastoring" is not their work. We also wish that pastors, overseers, elders, would understand that their work is to teach and to be examples to their flocks in spiritual things, and that their work is not done when they "employ" a "minister" and raise his salary. If these two classes of Christians would understand and discharge their respective duties, the editor of the *Independent* would not have cause to repeat that editorial. Preachers prefer to be pastors, because there is more worldly honor in it, more money, and fewer hardships. Pastors, overseers, prefer to employ some one to do their work because, in many instances,

they are neither spiritually or intellectually qualified for their work, and it is so much easier to them for the congregation to pay some other man to do their work. Preachers, men who are gifted to publicly proclaim the good news, and persuade and convince sinners, who could convince and persuade hundreds every year, locate with a congregation on a good salary with good social surroundings, and vegetate their lives away. They are men who are hiding their talents in a napkin, and the Lord will not hold them guiltless. There are too many preachers who are like the Boston preacher, trying to impress it upon the laity that the conversion of souls is the exclusive work of the "ministry". They are working more for the honor of the "clergy", than for the honor of God and the good of humanity. The New York speaker was right, that the most of the training the laity received was in the department of giving. If a Dickens could be present at some Missionary Conventions, and write them up, with his keen insight into human motives, some of the prominent actors would blush. Truly, the training in this department is not neglected, and in some congregations it is made a condition of fellowship.

The New Testament teaching is, that those who can preach shall *preach*, shall go to sinners and tell them the good news, and not set themselves down to *teach* disciples. It teaches that men who can *teach*, not preach, shall *teach* disciples. When the divine order is reversed, when preachers *teach*, then the *teachers*, the overseers, become figure-heads, for, like Othello, their "occupation is gone". Let every disciple employ the talent the Lord has given him. "And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or serving, let us give ourselves to our service; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence."

THE LEWISTON, ME., JOURNAL, has the following:

"A council consisting of Baptist ministers and laymen was called by the first Baptist Church of St. George, on the 22d inst., for the purpose of examining and installing the Rev. G. W. F. Hill, recently a Free Baptist minister. After a somewhat lengthy

discussion, it was decided to re-ordain Mr. Hill in order that he might 'receive the official seal' of the Baptist ministers, it being stated that ordination in other denominations, such as Methodist, Congregationalist, Presbyterian, Free Baptist and Campbellite, was not satisfactory and valid in a candidate for recognition by a certain portion of the prominent Baptist ministers". What does this mean? Does this show very satisfactory fruit from the *American Congress of Churches*? Does it not show some peculiar views concerning "ordination"? It seems that a "minister" has to be recognized and be satisfactory to the other "ministers" of the Baptist church. "A certain portion of the prominent Baptist ministers" had to decide whether and how a certain man may become a brother minister. This has very much the appearance of the clergy ruling the Baptist Church, but not as much so as where "Ministerial Associations" propose to set in judgment upon their fellow-ministers independent of the congregations. In the Baptist organization the policy is to have an "ordained minister" to be the pastor, the feeder and overseer, of each congregation, assisted by a board of deacons, for which there is not the least Scriptural authority, and hence there may be some reason why its "ministers" should be under the direction of its ministerial class. If ordination of ministers means only a public setting apart of men for a particular work, so that they may be publicly known, then the reception into an organization of a man as a minister who has been publicly set apart as a minister by some other organization, would seem to be all that was sufficient; but if ordination means the conferring of some special gift or power, and if this gift or power depends in any way upon the persons ordaining, then it is correct and necessary when a minister changes his denominational connection, that he should be re-ordained. The re-ordaining, however, implies that the persons who first ordained were not possessed of the necessary qualifications. Among the various religious organizations, what is meant and signified by ordination? The following private letter from Doctor J. H. Hopkins, to the editor of this magazine, succinctly answers the question:

"Our Lord said to His Apostles: 'As my father hath sent me even so send I you.' The *entirety* of Spiritual power in His Kingdom on earth, He gave to His Apostles. And when He promised to be with them 'alway, even unto the end of the world,' He

plainly included their official successors, whom we now call Bishops. Portions of this spiritual power they afterwards granted to the other two orders of Priests and Deacons. They 'laid hands' on the seven Deacons. They 'ordained Elders in every city'. No one can have part of this Apostolic ministry, in any of the three Orders, unless he receives it by a valid ordination from those who *alone* have received power to *give* it. No number of lay persons, or even of Deacons and Priests, have ever received authority to originate a new ordination, derived from themselves. Christ's ministry must come in *Christ's way*, through His Church. 'If there is a gap in the ordination of any line of Bishops,' the 'gift' is not necessarily 'lost to the world,' for the world still contains parts of the Church where it has not been lost, and by proper application to *them*, the gap may be filled, and the true and valid succession restored.

'Ordination' is the act, ceremony, or Sacrament—as some would call it—by which the power *from above* is conveyed to any person, for any one of the Three Orders. In his ordination, the Deacon receives power to baptize, to preach, to assist the Priest generally. The Priest receives power to take the 'cure of souls', to offer the Holy Eucharist, to give benedictions and absolutions. The Bishop receives power to rule the Church according to the Canons, to consecrate, to confirm, and to ordain not only priests and deacons, but also to take part in the consecration and ordination of other Bishops. All these powers come *from above*, from Christ through His Apostles and their successors. They can not come up *from below*." From this letter we learn, that a spiritual power is claimed to be conferred by ordination; that this power is from above, super-human; that it can only come from those who have received it; and, consequently, the power or gift conferred, is something no Christian has, except he has been regularly ordained, and those who have received it are superior to those who have not, and the "clergy" are superior to the "laity."

If ordination by any religious organization means, simply, a public installation, then fasting, prayer and the imposition of hands, are not necessary; but if the transmission of a super-human gift is intended, then these three things are necessary. There is not a command, or a single instance, in the New Testament, where evangelists, or overseers were set apart to their work by the impo-

sition of hands. Acts 13:3, is not an exception, for hands were not laid on Barnabas and Saul to induct them into the office of evangelists, for they were already evangelists; and neither is Acts 14:23, an exception, for the word there translated "ordain or appoint", means a particular manner of selecting, and not a "laying on of hands." Since there is no instance or command to lay hands upon a person in "ordination", and as this custom is practiced by the oldest Protestant organization, with the distinct purpose of imparting a super-human gift or power, would it not be well for all Christians who profess to speak and act only in accordance with the Bible, and to keep silent in word and act when the Bible is silent, to refrain from a useless custom, when that custom is apt to be misunderstood, and when its misunderstanding may lead to false doctrine.

When these prominent Baptist ministers re-ordained this minister, it was equivalent to saying that a super-human gift is conferred by ordination, and that they only had the gift and the power to impart it. It is time such mediæval ecclesiasticism was sinking out of sight in the biblical light of the nineteenth century.

THE OLD TESTAMENT STUDENT, for *September*, contains the following essay by *Professor Charles Elliott, D. D.*, Professor in Lafayette College, Easton, Pa., which we give in full.

According to a probable derivation, Amos means *burden*, or *burdensome*, which agrees well with the prophecies which he uttered concerning the Ten Tribes, Judah, and the neighboring nations.

He is generally believed to have been a native of *Tekoah*, though he does not expressly say this. The opening of his prophecy states that he *was among the herdmen of Tekoah*; and, in his answer to Amaziah, the priest of Bethel, he says that he was a *herdman and a gatherer of sycamore fruit* (7:14).

The word rendered *herdman* (*Boqer*) in 7:14, is not the same as that in chap. 1:1 (*Noqed*). *Boqer* properly designates one who has the care of a peculiar breed of sheep, or goats. Neither of the terms, therefore, is the common word used for shepherd (*ro-eh*).

The peculiar breed of sheep or goats mentioned, still bears, among the Arabs, the name of *naqad*, and their keeper is styled

naggad. It is a small breed, highly prized for the softness of its wool, or hair. The word *noged* (1:1) means one who owned such sheep, or goats, as well as kept them. It is used in the former sense, in 2 Kgs. 3:4: "Mesha, King of Moab, was a sheep master" (*Noged*).

The prophet's social condition is further indicated, when he says (7:14) that he was a *gatherer* (*Boles, cultivator*) of *sycamore fruit*. This indicates that he belonged to the humblest class of the community.

Amos prophesied "in the days of Uzziah, King of Judah, and in the days of Jeroboam, the son of Joash, King of Israel, two years before the earthquake" (1:1). On comparing 2 Kgs. 14:2, 17, 23 and 2 Kgs. 15:1, we infer that Amos prophesied in the latter half of the reign of Jeroboam II., *i. e.*, between the years 810 B. C. and 783 B. C. From the statement, "two years before the earthquake," we can not determine the time more precisely, as we know nothing more about that occurrence than that it took place in the reign of Uzziah (Zech. 14:5).

The Book of Amos is divided into two parts,—the first, from chap. 1, to chap. 6, made up of naked prophecies; the second, from chap. 7, to chap. 9, consisting of prophecies connected with symbol.

The prophet announces that the wrath of the Lord will be poured out upon Damascus, Philistia, Tyrus, Edom, Ammon, Moab, and Judah. Of these seven nations, four are related to the people of the Ten Tribes, and three are not related to them.

The prophecies of this book are principally directed against the Kingdom of the Ten Tribes. In the reign of Jeroboam I. "a man of God came out of Judah by the word of the Lord unto Bethel * * and cried against the altar in the word of the Lord" (1 Kgs. 13:1, 2); and in that of Jeroboam II., Amos went to the same place and prophesied: "The high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword" (7:9).

At this time, the Kingdom of Israel, under Jeroboam, had attained its greatest extent; but morally the nation had become utterly corrupt. Luxury and debauchery abounded; and worldly power had lulled the people into careless security (3:15; 6:1, 4) so that unrighteousness prevailed (2:6; 3:9; 4:1; 5:7, 10), and hasten-

ed the ruin of the Kingdom, which Amos announced (5:2, 3, 27; 6:14; 7:9). The Kingdom of Israel was now reaping that harvest of evil, the seeds of which had been sown when it revolted against the house of David. Viewed both from a religious and a political standpoint, the results of that revolt were fatal to the prosperity of the Ten Tribes. In order to maintain their political independence of Judah, it was necessary to break the religious unity, which was represented and maintained by the one temple and the great annual gatherings of all the males of Israel within its walls. The worship of Jehovah, under an animal form, at Dan and Bethel, was a direct violation of the second commandment. It was thus that Jeroboam, the son of Nebat, yielding to what he considered the demands of political necessity, "struck with fatal effect at the ascendancy and free action of those religious feelings and convictions, which, though often ignored by the mere politician, are the only stable foundation on which can be reared the glory or happiness of a nation."

The people of Judah did not remain uncontaminated by the example of their neighbors. Jerusalem was still the centre of their religious worship, and they were still faithful to the house of David; but the worship on the high places superseded, in a great measure, the worship of Jehovah in Zion; and, chiefly through the influence of the family of Ahab, with which that of David had contracted an alliance, the abominations of Baal and Ashteroth were introduced from the Northern Kingdom.

As a punishment for their sins, the prophet threatens the Kingdom of Israel with destruction and with the captivity of its inhabitants. "The virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up (5:2). Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of hosts (5:27). But, behold, I will raise up against you a nation, O house of Israel, saith the Lord, the God of hosts; and they shall afflict you from the entering in of Hamath unto the river of the wilderness" (6:14).

Because Judah had despised Jehovah's law, and allowed themselves to be enticed into idolatry, fire was to be sent upon them, and the palaces of Jerusalem were to be consumed (2:4, 5). The overthrow of Israel is certain. But the house of Jacob is not to be utterly destroyed (9:8). The fallen tabernacle of David is to be raised up again (verse 11).

The remedy proposed by the prophet, against the threatened destruction, was Return to Jehovah. "Thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live" (5:5). "Seek good, and not evil, that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken. Hate the evil, and love the good, and establish judgment in the gate; it may be that the Lord God of hosts will be gracious unto the remnant of Joseph" (verses 14, 15).

The two great evils that afflicted Israel were division, and transgression of the law of Jehovah. As the only effective remedy, the prophets, foreseeing the utter ruin that these evils would soon bring upon the nation, urged them to return to Him whose law they had forsaken, and whose covenant they had broken. But there was nothing in the present, or in the near future, to encourage these divine messengers. It was only in the far distance that they descried the dawn of a better day.

That the punishment that was to fall upon Israel was in consequence of their having broken the covenant and law of Jehovah, is evident from the fact that the judgments denounced by the prophet were *theocratic* judgments. They proceeded from *Zion*, from *Jerusalem*, the seat of the theocracy. "It is only," Hengstenberg remarks, "as a theocratic God, that God reigns in Zion and Jerusalem". The heathen nations, mentioned by the prophet, cannot be urged as an objection to this position; for the crimes, of which they are accused, were committed against the covenant people. The crimes of *Moab* cannot be claimed as an exception, because the king of Edom, whose bones he burned into lime (2:1), was probably a vassal of Israel.

That the punishments upon Israel and Judah were theocratic, is confirmed by the prophet's frequent references to the Pentateuch. Apostasy from God was the great sin of Israel. It was the sin that led to the utter destruction of their kingdom.

But God will not utterly destroy his chosen people. "*In that day*"—after the judgment has fallen upon the sinful kingdom, and the house of Israel has been sifted among all nations, after the sinners of the people have died by the sword—"will I raise up the tabernacle of David that has fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the

heathen, which are called by my name, saith the Lord that doeth this" (9:8, 9, 10, 11, 12). After the setting up of this kingdom and its outward extension, the prophet foretells the blessing upon the land (verse 13); upon the nation (verse 14); and the unending duration of the kingdom (verse 15).

This promise was not fulfilled by the return from the Babylonian captivity, under Zerubbabel and Ezra; for Israel was not then planted in the land to dwell forever; and the tabernacle of David, which had fallen down, was not then set up. Neither is it to be fulfilled by a return of the Jews to Palestine. Canaan and Israel are types of the Kingdom of God. "The raising up of the tabernacle of David commenced with the coming of Christ and the founding of the Christian Church by the Apostles; and the possession of Edom and all the other nations upon whom the Lord reveals his name, took its rise in the reception of the Gentiles into the kingdom of heaven set up by Christ." With this agree the words of the Apostle James (Acts 15:13, 17).

The January number will contain, among other interesting articles, an article on BUDDHISM, by George T. Smith, a missionary now laboring in Japan.

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INDEX TO VOLUME IV.

	PAGE.
Among Our Exchanges.....	148, 310, 468, 619
A Second Chapter in Theodicy. By B. U. Watkins.....	99
Bailey, L. Y.....	369
Beattie, J. A.....	571
Bell, J. S.....	591
Book Notices.....	138, 290, 447, 603
Braden, Clark.....	201
Bruner, F. M.....	179
Burroughs, J. G.....	483
Carpenter, G. T.....	374
Chamberlain, A. B.....	64
Christ's Ordinances. By W. O. Moore.....	3
Christ the Infallible Teacher. By M. L. Streater.....	119
Christopher, H.....	388
Creath, Jacob.....	410
Dungan, D. R.....	13-118
Ecclesiasticism. By H. Christopher.....	338
Editor.....	27, 138, 148, 290, 310, 388, 447, 468, 523, 603, 619
Fleming, H. G.....	509
God's Building. 1 Cor. 3:9-17. By G. R. Hand.....	112
Goode, M. M.....	557
Grubbs, I. B.....	541
Hand, G. R.....	112
Hermeneutical Criticism. By B. U. Watkins.....	352
Jacob and Esau. By J. W. McGarvey.....	163
Liberty and Love. By I. B. Grubbs.....	541
Lister, C. J.....	598
Longan, G. W.....	220
Lotteries. By J. C. Tulley.....	254
Manire, B. F.....	179, 427
Messianic Prophecies. By Clark Braden.....	201
McGarvey, J. W.....	163
Moore, W. O.....	3
Munnell, Thomas.....	323

Myers, A. E.....	272
Our Colleges. By G. T. Carpenter.....	374
Our Position. By the Editor.....	388
Our Relation to Other Religious Bodies. By A. B. Chamberlain.....	64
Philosophy of Education. By J. A. Beattie.....	571
Responsibility of the Disciples of Christ to the Present Age. By J. C. Tully.....	579
Review of Rev. T. Wiliston, M. A. By J. G. Burroughs.....	483
Roe, Wm. M.....	416
Rogers, W. C.....	264
Spiritual Condition as a Factor in Exegesis. By D. R. Dungan.....	13-118
Streator, M. L.....	119
Technical Words. By the Editor.....	523
The Atonement. By L. Y. Bailey.....	369
The Bearing of the Commission on Infant Baptism. By H. G. Fleming.....	509
The Church—A Study. By the Editor.....	27
The Certainty of God's Existence. By Wm. M. Roe.....	416
The Disciples' Relations to the Doings and Schemes of the Denominations. By James S. Bell.....	591
The Independence of the Church of Christ. By B. F. Manire.....	179
The Gift of the Holy Spirit. Its Perpetuity. By C. J. Lister.....	598
The Human Will as an Element in Christian Faith. By M. M. Goode.....	557
The New Testament, the Book of God. By Jacob Creath.....	410
The Safe Paths of Thought. By W. C. Rogers.....	264
The Synagogue Elder not Scriptural. By Thomas Munnell.....	323
The Two Covenants. By A. E. Myers.....	272
The Unity of the Church as the Body of Christ. By B. F. Manire.....	427
Theories of Infant Baptism. By G. W. Longan.....	220
Toof, J. T.....	73
Tully, J. C.....	254, 579
Watkins, B. U.....	99, 3:2
What is Our Plea? What are its Prospects and the Reason for Maintaining it? By J. T. Toof.....	73

